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# -ANTHROPOS-

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TOME II. BAND

AN

# ORAON-ENGLISH DICTIONARY

IN THE ROMAN CHARACTER WITH NUMEROUS PHRASES  
ILLUSTRATIVE OF SENSE AND IDIOM AND NOTES ON  
TRIBAL CUSTOMS, BELIEFS, ETC.

BY

REV. A. GRIGNARD, S. J.

CATHOLIC MISSION OF BENGAL

— — — — —  
1924

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— — — — —  
MECHITHARISTEN-BUCHDRUCKEREI VIENNA (WIEN, VII)



## Preface.

I. The present work, being the first of its kind or size to appear in the field of Oraon Lexicography, can lay no claim to exhaustiveness as a record of terms, or to unfailing accuracy with regard to their interpretation. The compiler, however, has spared no pains to achieve as fair an approach to these desirable features as has been in his power.

In addition to the extensive lists of terms gleaned by himself during an intercourse of several years with native speakers, he has derived much useful material from an Oraon Vocabulary published in 1900 by the late F. HAHN, of the G. E. L. Mission in Chota-Nagpore. A selection of Oraon tales and songs edited by the same reverend gentleman under the title of Kurukh Folklore has yielded further contributions of importance. For a still larger quota of word-entries, coupled with well deduced meanings, the author is indebted to a lithographed Lexicological Essay, designed on masterly lines by the Rev. FR. THÉOPHILE BODSON S. J., in the early nineties. This distinguished scholar, unfortunately, was prevented by a premature end from pushing his work further than the letter L.

Gladly as I acknowledge these various helps, it is only fair to state that, throughout the present volume, not a single English equivalent, description or definition, has been accepted on implicit trust from any quarter whatever. Every one of the significations proposed or hinted at by my predecessors has been critically tested, and a very high proportion of the same have in consequence been expressed with greater precision, hedged-in or rounded-off, in many cases entirely remodelled, according as a searching cross-examination of my Oraon helpers suggested. This cross-examining method practically resolves itself



into this. A number of phrases or sentences, embodying the particular term under study in its multiplicity of senses and applications, are solicited for and taken down: with the help of these, it becomes an easy matter to determine and classify at leisure, subsequently, the divers significations and uses of the term in question. Most of the phrases and sentences (often terse, pithy and in sundry ways instructive) thus obtained have found their way under the headwords which they illustrate. The same method possesses another precious advantage: it results in a constant cropping up, within the body of the phrases that are being tendered, of *other* words which were precedently unknown, in form and signification, to the lexicographer. It is a pleasure for me to name here with honour and thanks two Oraon Catholic pandits, *Prabhucharan Lakrā of Hondaga* and *Barnabas Lakrā of Nagri*. Without their fertility in 'imagining examples' and their unwearied patience in commenting to me numberless incidental points of the same, the present work would not have been possible.

In view of possible future issues of, and additions to, the present Dictionary, it may be of use to place here on record a few brief observations connected with method or desirable improvements.

1. The vehicular language used between the lexicographer and his Oraon aid should in no case be English or any Western language. The reason for this is plain. The European remains ever conscious of his limited grasp on the Hindi or Oraon in which he is being addressed, whereas his native helper, if he be permitted to use English, will naturally presume that the English he speaks faithfully conveys his meaning. With the former plan numberless obscurities can be cleared and pitfalls avoided; with the latter, doubts will not even arise.

2. The native help at my disposal has somehow proved scantier or less efficient with regard to the second half of this volume than had been the case for the first part. Unrecorded words and also under entries actually made unrecorded significations, will probably be found more numerous here than there.

3. In spite of great attention paid to this particular point, a small percentage of Hindi loan words, or slightly altered

forms of Hindi words, have crept in, which should have gained no admittance as being paralleled by synonyms of genuine Oraon stock. Such intruders could not have been wholly guarded against. Even in a future revision of the book, they could not well be dealt with drastically until the publication of an English-Oraon Dictionary has brought all redundant doublets of the kind face to face.

4. Finally I would introduce, with regard to word-sequence in subsequent editions, a principle of alphabetical arrangement which, though untried so far, would, I am convinced, increase the usefulness of this Dictionary very materially. The improvement would consist in the assigning of another rank to all words that contain one, or more, aspirated consonant. All terms of the kind should be re-distributed without any more regard being paid to the presence, within compound letters such as *bh*, *ch*, *dh* etc. of the *h*-element, than if this *h* were non-existent. No word-displacing power should be allowed to it, just as in a Greek Dictionary no word-displacing power is allowed to the '*spiritus asper* (rough breathing).' The *spelling* of words should of course be preserved intact throughout: yet, so far as their intercollocation is concerned, their *bh* or *dh* compound letter etc. should be treated as though identical to *b* or *d* etc. respectively. The advantage of such an arrangement is obvious. A very high percentage of Oraon words contain some aspirate or other which is hardly sounded at all. Hence, if aspirates and non-aspirates were given identical treatment, *words containing any of the former* would become traceable much more readily<sup>1</sup>. With the hitherto customary arrangement, unless the student knows beforehand of the presence of an aspirate in the word he is looking for, he, in fifty cases out of a hundred, fails to trace up that word in the columns of a Dictionary.

II. It only remains to indicate the pronouncing value of the diacritical signs used in the figuration of words.

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<sup>1</sup> For a demonstration of this, see (*Journal of the Asiatic Society of Bengal* for 1924) an article entitled *Our Romanized Hindustani-English Dictionaries*. The reformed word-sequence which I advocate there would do better than facilitating dictionary research. It alone could claim to be based on the scientifically recognized peculiarities of Oriental pronunciation.

## Vowels.

## 1. Long or short.

- ā ē ī ō ū* have the same sound as the italicized letter in the English words *father*, *mate*, *pique*, *note*, *flute*.  
*a e i u* are sounded as in *pat*, *pet*, *pīt*, *put*.  
*o* is sounded flat as in *most*, only much shorter.

## 2. Nasal.

Vowels, long or short, are frequently uttered with a distinct twang. The symbol of nasalisation is an upper waving line ~.

- ā ḍ* have the sound which, in the Hindi words '*kahān*', '*ponchhnā*', is figured by the compound symbols '*ān*, *on*'.

- ē ī ū* are sounded like *ē*, *ī*, *ū*, only through the nose.

- ā ē ī ō ū* have in the main the same sound as the corresponding long nasalized vowels. On account however of their shortened quantity, a fleeting *n*-sound is heard after the main sound. Thus *eōdā* is pronounced, and may even be written *eōndā*.

## 3. Adventitious and auxiliary.

Vowels which in no way belong to the radical of a word and yet are commonly sounded by the vocal organs in their effort to negotiate a cluster of consonants, are printed in a smaller type and placed higher up than the other letters of the word in which they occur. See Grammar n. 17<sup>1</sup>.

An apostrophe cutting a word in two denotes, in pronunciation, a spasmodic and extremely brief, none the less *total*, check of the voice. — Whenever such a break occurs between a consonant and a following vowel, it is optional, in the act of checking the voice, to utter a sort of faint anticipation of the forthcoming vowel. Thus *bar'ō* she will come, may be pronounced either as it stands, or as *bar<sup>o</sup>ō*. Thus again, *ra'anā* (the usual spelling of an infinitive which means *to be*) might be pronounced and written *r'anā*. See Grammar n. 16.

<sup>1</sup> A Grammar of the Oraon language and Study in Oraon idiom, by A. GRIGNARD S J., Catholic Orphan Press, Calcutta, 1924; IV—322 pages.

4. *Diphthongs* present little or no difficulty. The true pronunciation of 'au' however should be noted. 'Launā' (to beat), for instance, is distinctly uttered as *lāōnā*.

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### Consonants.

1. Words whose initial letter is one of the compound signs *bh, ch, dh*, etc. have not been inserted *within* the set of words beginning by the corresponding non-aspirate, *b, c, d*, etc. They are placed immediately after, in a set of their own.

2. *c* is sounded like *ch* in the English word *cheap*, and *j* as in *joy*.

Consequently the Oraon symbol *ch* corresponds, for utterance, to the symbol *chh* in the Hindi word *achchhā*.

3. All dentals and cerebrals are sounded as in Hindi. With regard to the varieties of the letter *n*, let it be noted that:

*n* has the sound of *ng* in 'singing'.

*ñ* " " " " *gn* " 'signor'.

*ṇ* " " " " *n* " 'defendant, talent'.

4. In order to give the letter *kh* its proper utterance, nothing more is required than that the speaker, *after dilating* the bottom of the throat all round, should mean to sound an ordinary *h*-letter, as heard in English pronunciation.

The proper sounding of *r* supposes some practice. Preparatory to utterance, the tongue should be doubled up against the palate. It should next be relaxed spring-like fashion, and, as it sweeps back forcibly to natural position, the speaker should mean to utter an ordinary English *l* or *r*.

5. *w* is sounded as in the English word *walk*. When however preceded by a nasalized vowel, it is vocalized into an *o* which appropriates the nasal twang. Thus 'bhdwar', window, is generally pronounced *bhaḍar*; 'Orḍw' (an Oraon) is sounded *Oraḍ*; 'kheḥwcnā', to embrace, may be written and pronounced *kheḍcnā*.

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## A.

**ā** Remote demonstr. adj. *Ā ālas*, that man. *ā mann*, yonder tree. — It is joined, in composition, to nouns, adjectives and postpositions. Ex. *āulā* (from *ā ullā*), on that day; *ā kohā*, as high as that, that high; *ābagge*, *āḍḍā*, this much, as many; *ā gecchā*, distant by this much; *āgane*, thereupon, at the same moment (lit. with this). — The remote demonstrative pronoun corresponding to *ā* is *ās*, *ād*, he, she.

**-ā** Ending of the imperative, 2<sup>d</sup> pers. sg. and pl. *Kal-ā*, go; *bar-ā*, come; *ci-ā*, give. — Cf. *ai*.

**abaj** (Sad). Adj. Left undone not carried out. *Endran hō abaj mal uyyas*, he carried it throughout; he left nothing undone. — Cf. *abja'ānā*.

**ābdā** Adj. (H. *arwā*). Unbleached, unsalted. *Īd ābdā khess*, *īd ōndnā khess talī*, this paddy is to be husked by pounding, and that one by scalding. Often *ābdā khess*, *ābdā tikhil* simply mean rice of a pure white colour and not broken in bits. Unbleached rice is much used in sorcery *Ābdā mēr*, unbleached thread. *Naigas pārmūnd ābdā mēran mann nū pojjas*, *idātō jhakkran punā kicrī kūrta'ādas*; (at length *khaddi* feast), the priest turns a bit of unbleached thread two or three times around the tree, to mean that he puts on a new garment to the lady of the grove. — NB. Unsalted paddy has, of course, a waste of germ pedicles (*mut*) and broken grains (*adar*) greater than rice treated by water; this

waste is picked out and sold separately.

**ab<sup>a</sup>gam** Adj. of indef. number.  
1. A few, several. *Eōndā ālar barcar?* *abgam*, how many men came? a few. *Īr abgam paddantā ra'anar*, these are men of different villages. —  
2. More than a specified number (not used of quantity). *Asan dūgoṭang mann ra'ī?* *malā*; *abgam ra'ī*, there are two trees at that spot? No, more than two.

**ābīrī** Adv. of time. Then, at that moment. *Ās urkhālagyas*, *ābīrim ēn ās guyā ḍrskan*, I arrived at his house as he was going out. (NB. *ekābīrī*, when, is understood before *ās urkhālagyas*.) — The abl. *ābīrintī*, since that time, is also used in the meaning of 'for any amount of time'. *Lagē*; *ābīrintim nūngan ērdam*; *nīn bar'am malā bardai*, come quick — we are waiting for you without end, you never arrive. *Tengā se*, *hō*; *endran ābīrintim ijga'ā ijga'ā alkhadai?* say, you fellow, what are you roaring at, all this time?

**ābja'ānā** V. tr. To leave undone, not to carry out as had been projected. *Ī nalakh nanāge mal abjācas*, he did carry out the work (he intended to). — Cf. *abaj*.

**abkir** See *abrik*. *Abkir candō mañjā*, it was this month.

**-ābo** 1. Suffix to nouns; it indicates connection with the object represented by the noun (H. *wālā*). *Aqḍābōsin menke*, *ās ḍahren ēd'os*, inquire from that man with a bullock,

he'll tell you the way. — Like *-wālā*, *-ābo* may mean possessing plenty of, rich in. *Ās dhibāābos, ēn aḍḍōābon*, he has rupees, I have bullocks. *Gaḍḍābō khall*, a field with plenty of holes. — 2. When suffixed to an adj., *-ābo* turns it into a pronoun. *Puddāābon cī'ā*, give me the short one. *Ekāābos?* which one (of several men)? *Ekāābon ho'on?* *tābon ho'ā*, which one (i. e. of these things) shall I take? Take this one.

**abrā** Remote demonstr. adj., used only with pl. Same meaning as *ā*. *Abrā ālar, abrā mukkar*, those men, those women. — *Abrā*, as pronoun, exists only in the pl. *Abrā ānyar*, those people said. *Abrārin pachṇda'ā, ārsoy*, follow those folks, you will reach the place. *Abrān ho'ā*, take away these things. NB. This last sentence can never mean "take away this thing, this animal"; a plural or rather an aggregate must be meant. — *Abrāge*, thereabout, somewhere in those parts, in the environs. *Cuṭyā abrāge ra'adas*, he lives at *Chutiā* or in the neighbourhood. One may say also: *Cuṭyā abrā nū ra'adas*. — *Abrā* sometimes means "etc.". *Amm isung abrā*, water, oil and other liquids.

**abraī** (pron. *ab-ṛaī*). S. weakness, debility.

**abri** Same as *abrik*.

**abrik** (Sad). 1. Adv. This time. *Abrik kālon*, this time I will go. — 2. Adj. When followed by a perfect tense, *abrik* means "actual, present"; when followed by a future or imperative, it means "the next to come". *Abrik candō barā*, come next month. *Abrik mangar pēṭh laggō*, next Tuesday will be market-day. *Abrikā cēp sōnā lekh'ā possā*, the

last rain was worth gold. — Better say *innantā cēp, kerkā cēp; ī candō; barnā candō*.

**ābtāb** S. Endeavour toward the attainment of an end; essay, attempt. *Ābtāb nañkam, pahē pōlkam*.

**āc** S. Flame. *ī kaṭṭū nū āc bes-lekh'ā mal laggālāggī, aḍgē mal urutrāā cappālaggī*, the flame is in imperfect contact with the cooking-vessel; this is why boiling is slow to set in.

**ācā** Adj. 1. Thin, not thick. *Ācā pacrī*, a thin wall. *Ācā arī*, a thin earthen vessel. *Ācā baadlī*, a thin cloud. — 2. (Of beer or spirit) attenuated, reduced in strength. *Ācā arkhi*, spirit of no great strength. — 3. (Of sowings, woven fabrics etc.) thin. *Ācā ācā cākhnar*, they sow it very thinly. *Ācā khess*, a thin paddy crop (result of thin sowings or of partial failure). *Ācā isskā kicrī*, a loose tissue. — 4. (Of the body) slenderly built, slim. *Ācā mēd*, a slender waist. — Cf. *ācnā*.

**ācāḍḍē** Therefore, on that account. *Cēp possā, ācāḍḍē polkan bar'ā*, it rained and as a consequence I could not come.

**acākā** Adv. Suddenly. *Ḍahrē nū acākā keccas kerās*, he dropped dead on the road. — Better say: *saṭh, saṭh' anā, rittā*.

**acangā** S. In Oraon houses, the loft. See *aṭṭā*.

**acc** S. 1. Thorn. *Acc-tuprī*, crown of thorns. — 2. *Īñjō-acc*, a fish-bone. — 3. Quill. *Saṭh accan samti'ī*, porcupines form their quills into a ball. — Fig. Any person or thing troublesome, vexatious, harassing. — *ī katthā engāge acc rāī* (or: *talī*). *Hū ālas tanghai ālīge acc rāadas* (or: *taldas*).

**acc-*aṛkhā*** (H. *kantā sāg*) S. A kind of spinach armed with prickles. In other points it resembles the *adar-aṛkhā* (H. *bhājī sāg*).

**acchrā** S. *Ond acchrā*, once; *dū acchrā*, twice. (Not used otherwise than in connection with showers: which may have been formerly the meaning.) — *Dū tīn allā mañjā ond acchrā eklā cēp mañjī rāṭ*, during the last three days it has rained only once. *Innā dū acchrā cēp possā*, it has rained twice to-day.

**ācnā** [*ācyas*, *ācos*]. V. n. To turn out thin; to grow thinner. Cf. *ācā*. — *I jharā, ī arkhī ācyā*, this spirit has turned out weak, or has lost of its strength. *Ninghai addō mundh mot rahcā, akkū ācyā. Enghai khess ācyā*, I have had but a thin paddy crop.

**acra** H. Border of a garment or cloth, doubled and sewed for protection or ornament; hem.

**achar** S. Letter (of the alphabet).

**achat** S. Collective name of all the sorcery or *pūjā*-requisites (rice, molasses, *ghī*, incense, vermilion). — *Antile ās tanghai puthin tryas; darā achat, ghiun dhūan arā endrā endrā ondra'āge bācas*, he then looked into his book and said to bring sorcery requisites, clarified butter, incense and the rest.

**ād** Remote dem. pron., fem. and neuter of *ās*. — The genitive *adigahi* is often used with the meaning of "after this, afterwards" (*khokhā nū* being understood). The pl. of *ād*, she, is *ār*.

**addā** Adv. There (calling attention).

*Adā ā mann*, that tree there. *Adā, khēso'le rāṭ, adin cīā*, there, the red one, hand it over to me. *Id khall namhai mallī, ayō; addā, annū rāṭ*, this is not our field, mother; ours is that side, there. — *Adā* is mostly

used as an interjection. *Adā, ā mah-tos ekāsē ēkālagdas!* there, how the haughty fellow stalks along! *Anā harō, ortosge gā modhrkar. Nekā?* *Adā, ā mann maitasge*. I say, friends, you have forgotten to give one his share. Whom? There, the man on that tree. — *Adā*, like its synonym *ahāy*, generally stands at the beginning of a sentence.

**adar** (1) S. The waste of pounded rice, broken grains etc.; see *ābdā*. *Adargutthin khērkhaddge cīā*, give the broken grains to the chicken. *Undul adar mañjī rahcā: khākhhāgutthī barcā darā alkhran adran hō mokkhā*

**adar** (2) or *adar-aṛkhā*. A kind of spinach. (H. *bhājī sāg*.) *Adar khoppā*, the *adar* bush. — Another kind of spinach, armed with prickles, is called *acc-aṛkhā*.

**addā** S. 1. Place, spot. *Ī addā num*, in this very place. *Pakhnā addā*, a stony spot. *Ōnd addā*, somewhere. *Gollas ōnd addā kohā marcan gacchras ciccās*, the landlord let out (to him) a large plot, somewhere, of waste land. *Ōnd addā tūsā dahrē nū ukkas rā'as*, he is sitting somewhere along the fountain path. *Ōnd addā ṭorāng nū derā nañjar*, they halted somewhere in the forest. — 2. Favourable place for, room for. *Khandrnā addā*, a place where to sleep. *Bassar khoppā ulā kor'āge addā beddā kuddyas*, he went about the bamboo-thicket looking for an entrance. *Gāmkārnā trū muṭ uyyāge addā malā khakkhā bijimīā*, he was annoyed the whole night with the stench. — 3. Opportunity. *Enggan kebāge addan mal khakkhyas*, he found no occasion for blaming me. *Addā ērnā*, to look for one's opportunity, to lie in ambush. *Nād ālārin* (or: *ālāgahī*) *addā sagarkhane ērā-*



*laggi*. — 4. Settlement in life, marriage. *Engdasgahi addā lagābaā beddan*, I want to establish my son. *Ī kukoygahi (ī raṇḍyāhīgahi) aḍḍā mañjā*, this girl (this widow) has found a husband.

**aḍḍē** Adj. and adv. 1. Oblique or obliquely; across, against the length. *Oṇṭā ṭempan nannā ṭempā nū aḍḍē uynā*. — Fig. Obliquely; away from. *aḍḍē ēknā*, not to walk straight. *Nin ennē sangyartī endrge aḍḍē mal mañjkai?* why have you not eschewed such friends? *Aḍḍē ērnā*, to look askance; also (fig.) to look black at, to see with displeasure; to envy. *Aḍḍē-cokkh mannā*, to back out, to withdraw under some pretence. *Ninghai khurjin lucartī aḍḍē nanā*, put they money out of the reach of villains. — 3. Alongside. *Ḍahrē nū ambā okkā; aḍḍē okkā*. *Aḍḍē mannā*, to make room. *Ghoron aḍḍē nanā: hathī barālaggi*. — Syn. *aṛē, aṛkī, aḍḍē-aṛkī*.

**addī** Adj. Patrimonial, hereditary (applies to soil only; H. *bhuīṇhārī*). *Emhai addī rājī, paddā, khalī*, the village, the field bequeathed to us by our ancestors. *Nē tamhai addī paddā nū malkar, āṛ tamhai kecckā ālar-gahi khoclan addī paddantā kūṇḍḍī nū āṛstā'ānar*; people residing out of their ancestral village have the bones of their dead carried to the bone-repository of that place. — NB. A field etc. remains *addī* with regard to a person even after this person has sold it. In the native mind, the idea of true possession remains, somehow, attached for ever to a patrimonial land; and *addī* means to them something like inamissible, unalienable.

**addias** See *addyās*.

**aḍḍō** S. Bullock, ox. *Cipickā aḍḍō, lauckā aḍḍō*, ox (only). *Aḍḍō*

*mekkhō*, cattle (lit. bullocks and cows). *Kancittā aḍḍō*, a restive bullock, a bullock difficult to manage. *Aḍḍō ḍahrē*, the main road (outside the village). *Aḍḍon pundnā, bicchnā*, to yoke the bullocks (to the plough or to a cart); to unyoke them. *Aḍḍon debbā kirta'ā, tīnā kirta'ā*, make the bullocks turn to the left, to the right. *Aḍḍon jōrnā, kollnā* to tie, to untie the bullocks. *Kūṛkhar ēṛ mūndgoṭang Aḍḍon oṇṭe ēpnum jōṇar khessan nābage*. *Aḍḍō mankhā tarā kānā*, to attend the cattle. — Fig. 1. Bungler; awkward at work, rustic in manners. *Nīn aḍḍō! ās ekēkā aḍḍō taldas!* — 2. A good, straightforward fellow; a brick. *Nihait aḍḍō-ālas. Ās landar-phandar baldas, aḍḍō taldas. Ās aḍḍō lekḥā paccyas*, he is a good-tempered, uncomplaining old man. *Addō ālas* means also a calm, undisturbed, equal-tempered man. *Aḍḍō ālī*, a woman of good temper.

**aḍḍō-aṛkhā** S. A species of eatable greens, also called *nāl-addō*.

**aḍḍō-pottā** S. Name of a creeper.

**aḍḍō-tatkhā** S. Bugloss, a species of eatable greens (its leaves are shaped like a tongue).

**addyas** S. Hereditary owner of the soil; H. *bhuīṇhār*. — *Akkū tamhai ra'anā paddā num, addyar gus-tile aḍḍā khēḍā khēḍā, abgam ālar tamāge kūṇḍḍī kamnar*, nowadays some people make a bone-repository for themselves in the village where they reside, buying a spot for this purpose from the patrimonial owners. *Pairī bīrī, naigas, ormā addyargahi erpantī ōṛ nanar, gaurorgahi erpā gūṭī naḍṛ pūp kherrnūtim kādas*, early (on the morrow of the *khaddī* feast), the priest goes and slips a *sāl*-flower in the roofs of all houses, from

those of hereditary owners down to those of settled aliens. Cf. *jēḥrayat*. — Adj. *addyā*, means possessing for ever. *Nām merkhārājigahi addyat manot*, we shall possess Heaven for ever.

**ad'kā** Adj. (from H. *adhik*). It means 'more, in excess'; and generally follows a cardinal number, expressed or understood. Synon. *ad'kō*. — *Adkā bharyāsin kirta'ā*, send away the coolie who remains over. *En ningāge pāc ṭhur ṭatkḥātī adkā mal c'ōn*, I won't give you more than five mangoes. *Pāc ṭhurtī adkan kirta'ā*, keep five of them for you and remit me the rest (lit. return those in excess of five). *Ēn ērgotang ekīā puthin ondrīāckan; endrge onṭā adkā ondrkai?* I had ordered only two books; why bring one more? *Nākh phūt kam'om bāckam; bačkan duī phūt adkā kamtōō*, we had contemplated raising the walls only to a height of four feet; but (the building) will require two feet more.

**ad'kā-phad'kā** S. The smaller work; i. e., after a main work has been done, the odds and ends that still remain to be cared for. *Adkā-phadkā bacchrkirta'*; *adin, gucā, muñjā kaot*, the little items of work which remain (undone), come, let us go and finish them.

**adkō** Intensive of *adkā*. 1. More; even more. 2. Exceedingly; or (in a good sense), without restraint. — 1. *Bhairō, idigahi khēso ī koḥē embālaggī, hole gā aḥrā adkō koḥem laggō*, brothers, if her blood has such a fine taste, her flesh will be even more savoury. *Ē koḥē ēn āsge c'i-dan, ās ā koḥem adkōm ne'edas*, however much I give him, he asks for more. *Eōndā ār uphārarnar, aundā adkō capuan dhuknar*, the more (the Lodha and Assur brothers) struggle

(inside the furnace), the more (those outside) work the bellows. 2. *Adkō gūl nañj nañj kacnakhrnar*, they talk too noisily. *Adkō adkō barke*, come to our house without restraint, use our house as your own (H. *āte āo*). *Ōnd thaprā cicckan, darā, ennē nanoy hole, adkō c'ōn*, I gave you one slap; if you will act like that, I shall give you more.

**adkhi** S. Ginger (H. *ādī*). When dried, it is also called *sōt*.

**adnā** [*adcas* or *aḍdas, aḍ'os*]. V. tr. 1. To furnish (a drum, or other similar instrument) with a skin, to cover it with leather. *Ā capṭan jūgyas occās darā khēl attī adcas*, the jogee took that skin and made of it the covering of a drum. — Figuratively: *Onṭā kūbin patgālī trū addardarā, ā mañyā piṭrī attyar*, having covered a well with leaves sown together, they spread a mat on the top. Hence *kūlan adnā*, to swell one's stomach with food. — 2. Of birds or bees, to construct a nest, a honeycomb. *Tetālī mann nū cen-khō khotā ad'ālaggī. Emhai mesgā kīya tīnī adcā*. — 3. To stop stubbornly where one is (as a naughty child, or intrepid combatants etc.). *Enghai bhayāsin kirta'ālakkān; pahē ōṇḍ aḍḍā ukkyaskī adcas ciccas; kīrrā malā kirdas. Telengargahi majhī nū ortos hō mal bongas; ormar aḍcar ciccar. Merhō ōnd aḍḍā nū aḍḍā*, the bear made a stand and began to show fight.

**ādnā** [*ādcas, ād'os*]. V. tr. To recognize, by feeling with the fingers, what the nature of a thing is; in gen., to know by touch. *Ḍākerpantā ālar lōṭan ādcar darā otthrar*, the post-office people felt the bank-note (through the envelope) and took it out. — Cf. *ādrnā*.

**adrā** S. Conflagration, fire propagating, as in dry grass or a jungle. *Ās paddantā adrā nū keccas keras*, he died in the fire which destroyed the village. *Jeṭṭhē nū urmī partā maṇyā kohā kohā adrā manī*, in April and May large fires are kindled on all mountains. *Cicc, adrā lagnum, urmī khekkel nū bīḍrā kerā*, the fire propagating itself spread all over the earth. *Ā nād adrā maṇja*, that (supernatural) monster was consumed in the fire. — Fig. *adrā lagābā'anā*, to foment a discord, to throw oil on the fire. *Munḍā ālar chachem ra'ālagyar; Birsas ārgahi majhī nū adrā lagābācas*, the Mundas were quiet; Birsas set them ablaze.

**adrā'anā** V. tr. To drop about in a dense layer. *Tākā taṭkhan adrā'ācā*, the wind has thrown down hundreds of mangoes. — Cf. *ajra'anā*.

**ādrnā** Reflex. and pass. of *ādnā*. *I maṇḍī nū calkur ādrī'ī*, there is sand in the rice (lit. sand is felt...). *Pokhārī nū ghūghī kḥedḍī ādrī'ī*, the presence of snails in tanks is detected with the feet.

**adrnā** Reflex of *adnā*. (Lit. to cover oneself). To twist back one's limbs or bend the body inward (as a man or animal under threat of a blow or a poke). *Aḍḍon lau'āge tempā cōḍkan kḥanē adrā kḥaccyā*, I raised the stick upon the bullock, which convulsed violently.

**āḍwārī** S. Same as *aṇḍuārī*.

**adhā** (H.). Also *adhē*. Adj. Half. *Ningāge adhā belkhan dahēj cī'on*, I shall give you a half of my kingdom as dowry. *Adhā mākhā maṇjā kḥane*, at midnight. *Adhā nā tihā*, lit. neither half nor the third part of; i. e. very little of. *Adhā nā tihā nā-*

*lakh argī manā*, very little of the work remains to be done. *Adhā idhī mākhā bīrī*, at midnight precisely, on the stroke of twelve at night. Syn. *tarā* (2). — As pronoun: *adhar...* *adhar*, some of them... the others; *adhā gā... adhā gā*, a part of it... the rest. *Kecckāsin ceddarkī occar, darā adharkankguṭṭhin cēr'āā kumma helrar*; these carried away the dead man, the rest of the party bringing the wood on their head.

**adh'angī** Same as *ardhangī*.

**adh'angyā** Same as *ardhangyā*.

**adhjibā** Adj. Half dead. *Meṇhon pasnum pasnum adhjibā naṇjkan*, I beat the bear till it was more dead than alive.

**adhyā'anā** V. tr. Lit. to make two halves of; hence, to reduce to a half, to lose a half of, to half spend. *Ninda'ar ambā ho'ā: adhyā'ar darā ho'ā*, do not take the whole load; take a half of it. *Kuṭṭhintā kḥessan adhyāckam*, we have consumed a half of our paddy provisions (cf. *kuṭṭhī*).

**adhyārṇā** Reflex. and pass. of *adhyā'anā*. To get reduced to a half of the former quantity. *Enghai baugitā kḥess dāhre nū bījṛā darā adhyārā*, I have spilt along the road half of the rice that was in my basket.

**āē** (Short a; tonic accent on ē) Exclamation for warning, for calling attention. *Āē, balin muccā*, eh, I say, close the door. *Āē, ennē ambke nanā!* Syn. *idī* (accent also on the last).

**āē** Exclam. of sympathy. *Ēm pḍc bhāi rahackam, akkū judā judā maṇjkam kḥanē, erpā kḥoṭṭrā kerā. Āē, ennē maṇjā?* we were five brothers, we have now separated, the old home is broken up. Dear me, is it so?

**aēdha'ā** Adj. 1. Without retribution, gratuitous. — 2. Useless. — 3. Irrelevant, unnecessary. *Etwar ullā aēdha'ā nalakh ambā nanā.*

**aēdha'am** Adv. 1. Gratis. *Aēdha'am c'inā.* — 2. Without fixed purpose. *Aēdha'am kuddnā*, to walk for one's pleasure. — 3. Uselessly, to no purpose. *Asān aēdha'am kerkan*, I went there in vain. *Urmī isung aēdha'am kerā*, all the oil was lost to no purpose. — 4. Without any load. *Nimbas endran occaskī pēth keras? aēdha'am keras*, did your father carry anything to the market? He did go there, but without any load.

**aīth-mōmar** Adj. Subject to fits, to convulsions. *Aīth-mōmar mandas*, he falls into convulsions. — Cf. *aītha'ānā.*

**āganem(m)** Adv. of time. 1. Just then. *Āganem puttyā*, just at that moment the sun went down. *Pairī bīrītim karam tarā kānar, pahē āganem malā tārnar*, from the early morning, they repair to the spot where a karam-tree stands, but they do not cut it down just then. *Aganem oṇṭā lakṛā barcā*, thereupon a tiger issued (from the forest). — 2. Instantly. *Ās khannan nirgrā'ā helras; āganem āsgahi khannāntā jalā khattrā.* He rubbed his eyes, and instantly the film which was on them fell off. *Pairī bīrī aqḍon kollālakkān, āganem kulhū urbas īryas*, as I was untying the bullock in the morning, the master of the oilmill saw this. *Teṭengan piṭā biddyas, āganem teṭengā bācā*, as he wanted to kill the lizard, the latter said. *Ās āganem ānyas*, he instantly replied.

**agam** Adj. (syn. of *otthā*). 1. Important. *Ambke modhra'ā: agam katthā talī.* — 2. Difficult, above one's ken. *Cēp poṇhō kā malā, idin ten*

*gnā agam katthā talī.* — 3. Heavy. *Aulā agam cēp possā.* — 4. Deep. *Agam amm khār nū ra'ī.* — Fig. *agamtingus*, a prophet.

**agarbagar** S. Tumult, hubbub, uproar, riot. *Paddā nū agarbagar mañjā.* *Agarbagar assnā ūrnā*, to drum and trumpet away, in a confusion. *Agarbagar* may be used, besides, as a synonym to *agram-bagram*.

**aggī** S. Top (of a mountain, of a tree), tip (of finger). *Aggī ṭing'ā*, the highest point on a summit. *Aggī pall*, the incisive teeth.

**agrambagram** Adj. or adv. 1. Pêle-mêle, without order. *Ī erpā nū ālogutṭhi agrambagram uirkī ra'ī*, all things in this house are at sixes and sevens. — 2. Confused, confusedly. *Agrambagram kacnakhrnā*, to speak unintelligibly, with a silly flow of words, irrelevant details etc. *Agrambagram ālas*, a confused talker. — 3. A host, a lot of various objects (eventhough orderly arranged). *Ā dokān nū agrambagram cīj ra'ī*, in that shop you find every possible thing.

**agrārnā** V. n. 1. To excuse oneself of eating something out of (presumed) daintiness, fastidiousness. *Em āsin bēk maṇḍī ḍnā ānkam khaṇē gā agrārdas*, we invited him to partake our simple meal; he daintily excused himself. — 2. To refuse (out of spite, avarice, stubbornness etc.). *Ēm ās guyā khess khēḍā barckam, backan agrāras darā malā bīsyas*, we wanted to buy some rice from him, but he refused out of sheer caprice. *Cī'nāge agrārdai? oṇṭē hō mal c'ion*, thou refusest what I offer? I won't give thee anything (to a boy who does not want to accept an old garment).

**agua'ānā** V. tr. 1. To guide, to lead. *Eman agua'ar ho'ā*, lead the way for us. *Telengarin agua'ānā*. — 2. To suggest means, to direct, to advise. *Urbas enne nanāge aguācas*.

**aguārnā** Reflex. of *agua'ānā*. To stand ahead, to remain in front. *Aguār'ā*, remain ahead.

**aguas** Also *aguāus*. Guide; adviser; leader. In a special sense, the friend who acts as messenger to arrange a match. *Partantā dahrē otthā ra'ī*, *oñtā aguāsin ho'ā*, the mountain path is difficult, take a guide. *Sadrahargahi Birsā nāmē ort ālas aguas mañjas*, a man called Birsā became the ringleader of the revolted (Mundas). *Aguā ālas*. *Aguā manarkī ennē nanāge bācas*, he advised to act in that way. *Somrāsim khaddargahi aguā mandas darā ārin bēcta'ādas*, it is *Somra* who drills the children to dance.

**aghan** (H.) November-December. It corresponds (in a loose way) to the Oraon *cirdī galī*, or *cīrdī ullā*, harvest season.

**aghani-khetī** S. The autumn crops. See under *jēth-khetī*.

**aghdha'ānā** V. tr. To surfeit, to overload the stomach, to fill to satiety and disgust. *Ghoron ghāṣṣṭi ambā aghdha'ā*.

**aghdhārṇā** V. n. 1. To be filled to satiety and disgust, surfeited, glutted. *Ā epantā beñjā nū iūndā ōndkam mokkam, aghdhārṇam kerkam*, at that wedding we ate and drank enough to become squeamish. — 2. Fig. (perfect tenses only) to be sick of, tired of everything, to have used up one's palate. *Aghdhārṇā ālas*, a heartless man, a man hard on the poor people (Fr. un repu, un blasé). *Īd gā aghdhārṇā katthā talī*, this is the talk of a selfish man; or: of a man weary of life.

**ahāy** There; an adverb calling attention to object or a particular action. Syn. *adā*. *Nē khaddā? ahāy ās*, who stole it? That fellow there. *Ahāy ā ṭorang nū*, in that forest yonder. *Ahāy Johans bar'ālagdas*, there, see, John is coming. *Ahāy ra'as*, there he is; he is the very man. *Ahāy, khaddāyō, khār nū endrā bar'ālaggī?* there, sisters, what is coming down the river? *Ahāy, ṭuṭuira'ā mojkhā cu'ī*, behold there, smoke is curling up into the air. (If the person or thing designated be very near the speaker, *idī* must be used.) — Sometimes *ahāy* has much of the force of a demonstrative adj. *Embas keccas, ahaim ullā nu engdas kundras*, a son was born to me on the day of my father's death. *Ahāy ullantim ne'edan*, I have been asking for it ever since.

**ahinārṇā** V. n. To tend towards putrefaction (said of raw or cooked flesh, fish, curry). *Ahinārṇā ahrā*, meat that is getting high.

**ahrā** S. Small tank.

**ahrā** S. 1. Flesh, meat. — 2. Pulp of fruits. *Ahrā mokhus, vjñā ahran mokhus*; a) a squeezing man, a man who feeds on poor folks; b) term of abuse. *Īahrā mokhus endrnā alkhdas?* what does this fellow laugh at? — *Ahrā!* means also: stupid fellow, or shameless fellow. But this is not truly Oraon. (H. *alhar*, untaught animal.)

**-ai** 1. In nouns. Ending of the nominative plural; used instead of *-ar*, when the speaker is a woman talking to other women. *Mētai*, the men, the husbands; *mukkai*, the women. If the nomin. pl. ends otherwise than in *-ar*, no change takes place in the noun. *Paccir bārcai*, the old men have arrived — 2. In nouns and adj. euphonic ending

added (from the verb, by a sort of attraction) to a noun or adjective predicate of *taldai*, thou art. *Nīn kīrā ālai taldai? nīn Kūrkhai kā Muṇḍai?* This attraction takes place with only such nouns of men as are terminated in the nomin. sing. by *as* or *s*. *Nīn kīrā mukkā taldī, nīn sannī kukkō taldai* etc. — 3. In verbs. Verbal desinence of the Historical Past third person plural; only used in conversation between women *Mētai ussai, mukkaī khossai*, the men ploughed, the women made the harvest. — 4. Desinence of the Imperative, 2<sup>d</sup> pers. sg. (weak form). *Ērai, koy*, see, girl.

**aī** 1. Interj. to call attention (accent on ī). *Aī, endrge ennē nañjkai?* pray why hast thou acted thus? — 2. At the end of a sentence, interj. to provoke assentiment. *Āsin lauckai, aī?* thou hast beaten him, isn't it?

**aīdha'ā** Ad. 1. Without purpose. *Aīdha'ā kuddnā*, to lounge about. — 2. Thoughtlessly, carelessly. *Aīdha'ā kacnakhrnā*, to talk inconsiderately. — 3. Empty. *Addō pagsin aīdha'ā bongta'ī*, the bullocks drag about the yoke without the plough. — 4. Gratis. *Aīdha'ā ci'inā*, to give gratuitously.

**aika'ānā** V. n. 1. To feel as though, to be under the impression of. *Asin īrkā lekh'am aika'ādan*, I have a vague notion of having seen him before. — 2. To fancy, to imagine falsely *Ennē ambā aika'ā*, do not entertain this illusion. *Ha'ī, ā beṛā bar'ālaggī, ek'am ortos niman pitos hole, ās aiko'os ēn Dharmesin man'dan*, yea, the hour is coming when anybody who kills you will fancy that he is honouring God.

**aikārnā** Reflex. and pass. of *aika'ānā*. To make oneself felt. *Phusphusī cēp mal itthri'ī, mēd num*

*eklā aikār'ī*, a mere drizzle escapes sight, it is on the body only that it is felt.

**aila'ānā** V. tr. To sneer at, to scoff, to jeer, to jibe. *Ās gusan urmī katthā aila'ānādim*, everything is for him a matter of joke. *Sangīrin hōaila'ānā*, to ridicule one's own friend.

**ainā** H. Mirror, looking-glass.

**ainn** S. 1. Law. *Ainngahi rāe lekh'ū*, according to law. *Rājintā annnē ba'ī*, the law of the realm directs so. *Ainnan man'nā*, to observe the law. — 2. As adj. or adv.: precise, exact, precisely, exactly (syn. *thaukam*) *Ās ann kapṛēnim laucas*, he struck it right on the forehead. *Īd gā aīnn qahrem talī*, well, this is the true road

**aīṭha'ānā** V. tr. 1. To twist (as a cloth), to turn and strain, to wring. *Ā addogahi kholan aīṭha'ar ci'ū*, give a twist to that bullock's tail. — 2. Fig. *Enghai pāhī nañjkā kanyāgahi khebdan aīṭhācar, auge engtarā malā patlārā*, they whispered tales in my betrothed's ear (lit. they turned her ear away from me), so she did not agree. *Enghai mokṛdmā nū mundh gā kōrem bācai; akkū katthan aīṭha'ānar*, in my law-case, they at first deposed straightforwardly; now they are twisting away their former declarations. Cf. *khebdā*.

**aīṭhārnā** Reflex. and pass. of preceding. — Also, to waddle, to rock from side to side in walking; syn. *akṛārnā*

**ajab** Adj. and adv. Same as *ajām*.

**ajām** Adj. and adv. Much, many, extremely. Syn. *ajab*. *Ajām amm*. *Ajām ālar*. *Ajām nuñj'ī*, the pain is severe. *ajām aōkhī*, it is very hot. *Ajām bongnā*, to run much or rapidly.

**ajās** (A.) blame, backbiting, charge, accusation. *Ortos mañyā ajās la-*

gāba'ānā, ci'inā, *ṭhekāba'ānā*, *tiṛnā*, *khattrta'ānā*.

**ajbajhamba'anā** V. tr. 1. To entangle, 2. to embarrass, 3. to cheat, to entrap. (Cf. *ajbajhrnā* and *bajhrnā*.) *Bīsū ālar khēndūrin khanem kha-nem ajbajhamba'ananar*.

**ajbajhrnā** V. Reflex. or pass. of *ajbajhamba'anā*. 1. To get entangled. *Mēr ekannē nū ennē ajbajhrā kerā?* how did this thread get so entangled? *Ērāgahi marag khoppā nū ajbajhrā kerā*. — Fig. *ajbajhrkā mokdmā*, an entangled law-case. — 2. To be embarrassed or perplexed (e. g. as to how to set about a work or to get over an amount of work). *Nalakh nū ajbajhrkam ra'adan*. — 3. To be caught; to be cheated, taken in. *Gowāhir tamhai katthā nū ajbajhrar kerar*. *Ās engan tanghai katthātī ajbajhamba'ā beddālagyas; pahē ēn malā ajbajhrkan*.

**ajgar** H. Boa-constrictor. *Ṭorang nū onṭē mākan ajgar dhar'ckī rahcā*, a boa had caught a deer in the forest. *Khandras khane, onṭā ajgar-nerr asānīm rahcā, āsin nuṅkhāge barā helrā*, as he was asleep, a boa which lived in this very place approached, to swallow him.

**ajgār** Adj. Much, many. Also used as adverb. *Innā ajgār cēp possā. Ajgār maṇḍī cār ra'ī ī erpā nū. Ajgār ālar jatrā kerar. Ajgār kohā aḍḍā*, a very large place. *Ajgār baggē ālar uyāge lakkar ra'anar*, a great many men are busy ploughing.

**ajgō** Adv. (opp. to *ijgō*, *hujgō*). In that direction; that side; on that spot. Syn. *attrā*, *huttrā* (*ajgō* comes from *ā ujgō*). *Ār Bhuṭang kerar darā ajgom uyyānakhṛar*, they went to Bhutan and married there. *Bēlasgahi khaṭī ṭhaukam ajgom aṭṭkā rahcā*, the king's bedding was spread

out precisely there (i. e. under a certain tree). *Ajgō ijgō*, here and there, about the place.

**ajgut** Adj. Surprised, surprising. Better say *haikaṭ*.

**ajjī** S. Paternal grandmother. — *Engajjī, ningajjī, tangajjī, emajjī, namajjī*. (Mat. gd-m. is *nanī*.) *Engā cī, ajjī*, give me some, grandmamma.

**ajjos** S. Paternal grandfather. — *Engajjos, ningajjos, emajjos* etc. (Pat. gd-f. is *nanas*.) *Lagē hō, ajjō, khūr tengā*, come, grand-dad, tell a story. *Nīn meṅjikai? ēn innam ajjō maṅjikan ra'adan*, did you hear about it? I have become to-day a grand-father.

**ajra'ānā** (To be disting. from *adra'ānā*.) V. tr. 1. To throw about at random, in disorder. *Sankar bēcā bēcā erpā nū urmīguṭṭhin ajrācar*, the little ones with their play have upset everything in the house. — 2. To dirty a place (by a motion of the bowels). *Nē isan ajrāckī ra'ī?* who has set sentinels over here? — 3. To empty. *ī uḍḍun, ī khessan ajra'ākē c'īkē*, empty this basket; take this paddy out.

**ajrārānā** Reflex. and pass. of *ajra'ānā*. *Endrge isan cījguṭṭhi ajrārckī ra'ī?* why is everything thrown about, here?

**akābakā** Adj. Out of one's mind (as through illness); perplexed, disconcerted, at one's wits'end. *Akābakā mannā, ra'anā*. Syn. *ayābayā*.

**akai** 1. Adj. Very much, very many (lit. innumerable, immeasurable). *Akai ālar barcar*, numbers of men came. *Akai cēp possā*, it rained exceedingly. — 2. Adv. Extremely, beyond measure. *Dharmes akai saungyas ra'adas*, God is all powerful. *Binkōguṭṭhi akai mecchā ra'ī*, stars

are immeasurably high. *Ī addā nū khār akai gadḍī ra'ī*, at this spot the river is extremely deep. *Akai akairā'ā bī'ī*, it is fearfully hot. — 3. Thick, close. *Akai forang nū*, in a deep forest, in the thick of the forest.

**akabakal** S. 1. Sickly restlessness, nervousness, fretting. — 2. Fickleness, whimsicalness. *Akabakal kukkos*, a capricious boy. — 3. Distress, perplexity, embarrassment. *Jiyā nū akabakal laggī*, he is restless; or, he is in a scrape.

**akabakalrnā** V. n. 1. To be restless, agitated, wayward (as a sick man). *Naṛīī akabakalra'ā kacnakhrdas*, he raves in his fever. — 2. To hurry, to act with precipitation. *Nīn ekātārā akabakalra'ā ēkālāgdai?* whither art thou hurrying along? *Akabakalra'ā kacnakhrnā, nannā*, to talk hurriedly, to act in a precipitation.

**akām** Adj. Not carried out, left undone, a project for ever. *Ār ī nalakh akām naḥjar*, they did not carry out the work. *Nalakh akām maḥjā*, the work remained a mere project. — N. B. *Akām* has no further meaning, whatever might be suggested to the contrary by a comparison with its derivatives *akma'anā* and *akmārṇā*.

**akbak** S. Same as *akbakī*.

**akbakāba'anā** Or (intensive form, *akbakamba'anā*). V. tr. 1. To stifle, to suffocate, to asphyxiate (often used in a fig. or exaggerative sense). *Ī kohā kicrī, khandr'ō bīrī, engan akbakāba'ī*, this large cloth suffocates me in my sleep. *Dundū bēcō bīrī, engdasin kicrīī mārḥcar darā akbakābācar*: *aunge cīkhālagdas*, playing at blindman's-buff, they wrapped a cloth round my son's head and half stifled him: this is why he cries. —

2. To puzzle, to nonplus. *Ī katthā engan akbakābācā*, this took my breath away, left me without a word to say. — 3. To cause one to get lost, confused. *Khess khōyō bīrī, ārgahī kacnakhrnā engan akbakābācā*, while I was measuring the paddy, their prattle threw me out of reckoning.

**akbakī** S. 1. The sense of discomfort caused by the want of air or light, or by an excess of heat. *Ī erpā nū akbakī laggī (bar'ī)*, one is badly off in this house for ventilation or light. — 2. Embarrassment, state of perturbation. *Tambasgahī khe'enāī ārgahī erpā nū akbakī laggā helrā*, the father's death threw that family in a state of confusion.

**akbakrnā** Reflex and pass. of *akbakāba'anā*. — 1. To get suffocated (often used figuratively). *Kukkan munḍhrkan darā cūtkan, kḥanē akbakra'ā helrkan*, I slept with a cloth around my head, and half asphyxiated myself. *Bīṇāī akbakrnā*, to be stifled with heat. — 2. To feel awkward, uncomfortable through want of something (e. g. of light). *Ī erpantā ūkhātī akbakrdan*. — 3. To be nonplussed, to be taken at a disadvantage and feel confused. — 4. To get lost (e. g. in counting). *Khess khōyō bīrī akbakrkan*, in measuring the rice I fell out my reckoning.

**akbakra'ā** has (besides the meanings proper to *akbakrnā*) the meaning of an adverb: hurriedly, precipitately, without well proportioning the means to the end. *Arin kḥekhel nū akbakra'ā uynā*, to put down an earthen vessel without precaution. *Meṛhō acānak urkhā: oṇṭā pakḥnan akbakra'ā lebḍāckan*, a bear turned up unexpectedly: I threw a stone that side at a venture. *Akbakra'ā nanus*, a mad-cap.



**akil** (A. P. *aql*). Better say *lūr*. Mind, understanding, wit. *Ālar idin kundrkā akiltim akhnar*, men know that through common sense. *Endr ning nū onṭe hō kundrkā akil malkī?* hast thou no common sense? *Ninghai akiltī nanā*, do as you know best. *Akil mal bar'ālaggī*, I am in a fix. *Akil cī'inā (ortosge)*, to teach one. *Akil dharnā*, to study, to make progress, lit. to acquire cleverness.

**akkā** S. Same as *akhkā*.

**akkābalkā** S. Faults, wrong doings (lit. things done with knowledge and out of ignorance). *Enghai akkābalkan modhrke*, forget my wrong behaviour.

**akkū** (P. *aknūn*). Adv. of time. These days (past or to come); nowadays. *Akkū malā kālon*, I will not go at present, i. e. for a few days to come. *Akkū Kūrkhār ī nēgcāran ambālagnar*, nowadays the Oraons let this custom fall. — *Akkun*, just now, this instant. *Akkun jokk ullāge (ullā nū) malā bar'os*, he will come in a few days. *Akkun jokk ullā mañjā*, a few days ago. *Akkūnim urkhā*, go out this very instant. — *Akkuntim mal nanon*, I will not do it anymore. *Akkuntim khēndā*, buy it without further waiting. — Compare *akkū gūṭi argan kālā* and *akkun gūṭi argan kālā*. Both sentences mean: I have not yet gone. But, in the first, reference is made to a number of days; whereas, in the latter, reference is made to one day's or one hour's time.

**aklak** S. Accident, mishap, misfortune. *Ī kukkos ekāse keccas? ak-lakī*. — *Endr aklak mañjā? manntī khattras keras*. — *Endrge tīrkarkī bar-kar? qahrē nū aklak mañjā: onṭā bhāṣ keccā kerā*. — *Aklak* may be used adverbially (for *aklakī*) in the meaning of 'accidentally, by some un-

lucky hazard'. *Attrā qher ālar ra'anar, ambā lebdā: āklak, laggō kaō*, there are several people there, do not throw (stones): they might hit them by accident.

**akma'ānā** V. tr. 1. Not to carry out (a work, a project). — 2. To interrupt, to break off (a work begun). — Cf. *akām* and *akmārnā*.

**akmārnā** Reflex. or passive of *akma'ānā*. 1. To be left a mere project. — 2. To be broken off, interrupted. *Emhai erpā-kamnā akmārā kerā*, the building of our house was interrupted (or: remained a project). — 3. To be out of employ, out of work. *Ībaggē ālam akmārkam kerkam*, all of us here are without work. *Baggē cēp poñhō bīrī, paddantar akmārnar kānar*, during heavy rains villagers can do no work.

**akrārñā** V. n. To germinate, to shoot, to sprout (said of all seeds, in or out of the ground). *Akrārkhā aluā*, sprouting potatoes. *Khess khall nū akrār'ā helrā*, rice is coming out in the fields.

**akrārñā** or *akrārnum ēknā*. To waddle, to sway or rock from side to side in walking. Syn. *aṭṭhārñā*.

**akrāta'ānā** V. tr. causal of *akrārñā*, to cause, to germinate. *Innē-lantā cēp khessan akrāto'ō*.

**akrta'ānā** same as *akrāta'ānā*.

**aksakāba'anā** V. tr. To dumfound, to take aback, to overaw. See *aksakrñā*.

**aksakrñā** V. n. 1. To be dumfounded, to have nothing to answer. — 2. To feel shy, to be awe-struck (as a child before strangers, or villagers before the police). — 3. To be in a fix.

**aksī** S. hook (in gen.). *indrī'im nū aksī helāba'anā*, to hook in. *Aksīti*

*dharnā*, to catch with a hook. — The *ṭōrō*, *bansī* etc. are varieties of *aksī*.

**aktā** (from *akkūtā* or *akkuntā*).

1. Adj. *Aktā ālar*, the man of now-days. — 2. Adv. A moment ago; just now; in a moment, presently. *Aktā bi'ālaggī*, it is being cooked. *Aktā bardan*, I come in a moment. *Aktā oṇḍkam*, we have just had our meal.

**ākhanem** Adv. Then, thereupon, at that moment. Syn. *ākhanem*.

**akhē** Num. adj. Eight. *Akhē kukko-khaddar*, eight boys.

**akhē-ullā** S. Week; eight days. *Ond akhē-ullā*, *ēr akhē-ullā*, one week, two weeks. *Akhē-ullāgahi mundahtā ullā nū*, on the first day of the week (Sunday). *Ondom ondom akhē-ullā nū iūdā khakkhdas*, he gets so much a week. *Innantā (nelantā) akhē-ullā nū barke*, come to-day (to-morrow) a week. *Garī ond akhē-ullāge tīryākū barcā*, the cart came late by a whole week. — Syn. *aṭthe-ullā*.

**akhir** A. 1. Adj. Last. *Akhir ālas*, the last man (e. g. in a file). *Khekhelgahi akhir ullā nū*, on the last day of the world. *Akhir nū ennē mañjā . . .*, finally it happened . . . *Akhir undul*, in the end, at length, some fine day. *Ēn ningan ānkan, nūn malā mendai: akhir undul mephō ningan parmō*, I have told you, you do not listen: in the end you'll be bitten by a bear. — 2. Adv. *Akhir ninggane endr manō?* what will become of you finally?

**akhkā** (Verb. noun, from *akhnā*). Knowledge, learning, experience. — *Asgahi endrā hō akhkā malkī*, he has learned nothing. *Ontā ālas nū akhkā kohā dau talī*, experience is a great boon to a man. *Enghai akhkā ra'tī*, I know that. — Also written *akhkā*.

**akhnā** [*akhcās* or *akkhās*; *akh'os*].

(To P. *akhun*, preceptor, tutor.) V. tr.

1. To know (a thing, a person).

*Endr akh'on?* how can I know?

*Endr akh'oy?* who knows? perhaps.

*Ha'tī, mānim adin akhdam; ād enghai-dim talī*, yes, we do know her (i. e. that heifer); she belongs to us. —

2. To realize. *Ās ejjraskī akkhas darā elcā helras*, on awakening, he realized (his danger) and began to fear. —

3. To bear in mind. *Adin akh'on*, I shan't forget. *Akhke*, mind you! *Akh ondrnā*, to remember; *akh ondrta'ānā*,

to remind. *Asin bēk pēth nū khen-dāge akh ondrta'āke*, remind him to buy salt in the bazar. —

4. To imagine falsely, to fancy; to mistake for. *Ēn ennē akh'ālakkan*, I thought so.

*Magdalī Jīsūsin batgī-khāpū akkhā*, Magdalen mistook Jesus for a gardener. —

5. To feel, to experience (sensation). *Kūltā baggē dukhan akh'ālagyas*,

he had severe pains in the bowels. *Akhnum akhnum*, knowingly, wittingly,

with full knowledge. *Āsgahi akh-num kā balnum*, behind his back or

to his face.

**akhṛā** (H. *akhārā*). S. 1. Dancing

ground within or near every village.

*Akhṛā nū bēcna*, to dance on the

village square. *Jatrāgahi iskūl akhṛā*

*talī*, the school of the *jatrā* dances is

the village square. *Akhṛā argnā*,

to become one of the landlord's har-

lots (lit. to go and dance on his

grounds). — 2. In forests, glade where

deers, at certain season, collect for a day

or two, frolicking and sleeping together.

**akhṛārnā** V. n. To lie down on

one's back, or sprawl with hands and

feet in the air (like a horse; or as a

child in a playful mood, in anger, in

pain). *I goddā-khall nū, isan, ghorō*

*akhṛāra darā khessan arbyā*, a horse

has wallowed in this field of *gorā-dhān* and laid the blades down.

**akhrnā** (1) [*akhras* or *akkhras*; *akhr'os*]. Reflex. and pass. of *akhnā*. *Īd malā akhrī'ī*, *ennē baggē ālar ayyā khōḍarkā rahcar*, the crowd in the bazar was beyond valuation. *Pall nū hō mal akhro'ō*, it (is so small that it) won't be perceived under the teeth. *Sīr malā rahcā holē, mēdgē sukh bhel khilpat mal akhro'ō pahē*, if there were no nerves, neither pleasure nor pain could be felt by the body. *Ās enggane kacnakhrnum kacnakhrnum akkhras keras: ās enghai pāhyas taldas*, during his conversation with me he made himself known: he is a distant relation of mine

**akhrnā** (2) [*akhras*, *akhr'os*]. V. reflex. To warm oneself. *Paññāti kuylan od'ar ijj ijj akhra'alagyar*, on account of the cold they were warming themselves, standing before a coal-fire. *Cicc akhrnā*, to warm oneself at a fire. *Ḍhekārī* (or: *ṭhekārī*) *akhrnā*, to bask in the sun.

**akhtā** Adj. Castrated. *Akhtā ghoro*, a gelding.

**akhta'anā** V. tr., causal of *akhnā*. 1. To let know, to inform. *Barnā sommar gollas bar'os; ī katthan mahtosin akhta'āke*, the landlord comes next Monday; inform the *mahto*. — 2. To teach. *Āsin sotṭan akhto'on jē!* he shall make acquaintance with my stick! — 3. To mean. *Ennē ba'anāṭī, ās tān ekannē khe'nāṭī khi'ū rahcas, adin akhtācas*, by speaking thus he was signifying the kind of death he was to have. *Jokhim akhtu'ū bēcnāgutṭhi*, games fraught with danger.

**akhtārṇā** Reflex. or pass. of *akhta'anā*. 1. To understand, to imagine (lit. to be forced into the understand-

ing of, to force oneself into a belief). *Ennē orē ōr tengnāti, khaddas akhtār'os*, if you speak with order, the boy will understand. *Ennē ambā akhtār'ā, nīn enghai erpā nū khar'ā ongoy*, don't think that you will be able to steal anything from my house. — 2. To be understood, imagined etc. *Akhtār'ī kā malā?* Is it understood? *Ād tānim akhtār'ī*, that speaks for itself, is evident.

**akhtyār** S. Right; legal power.

**akhuā** S. Seed-bud, sprout, shoot. *Bheṭangō bihnī akhuā manālaggī*, the brinjal seeds are germinating, *Lewā nanāge, khessan mundhintim akhuā nannar*, for cultivating rice in wet ground, they first cause the paddy to germinate.

**akh'us** Verb. noun. A sage, a doctor; a clever man. *Lūr-akh'us*, same meaning; also, a caster of nativities, a fortune-teller. *Katthan akh'us*, a good-speaker; a man who knows a deal; *puhin-akh'us*, a man well-read; *nalakh-akh'us*, a clever workman; *mandar-akh'us*, physician; *kacnakhra'ā akh'us*, a clever speaker. *Akh'ū*, clever, cunning, sharp. *Ā ālī āsintī korhē akh'ū rahcā*, that woman was sharper than he.

**akhyān** S. Faint recollection (as of an event long past), reminiscence. *Ī katthāgahi akhyān engāge mal bar'alaggī*, I cannot recollect. (One could not say: *engan akhyān nanā*, remember me; *iyād* should be used here.)

**āl** See under *ālas*.

**alagoṣṭṭā** Adj. 1. shaky, unsteady; prop. carelessly tilted, one part only touching the ground and the other being raised up. *Arin alagoṣṭṭā uykai, aungem khattrā darā kkoṭṭrā*, thou hast put the waterpot on the ground in a reclining position,

this is why it fell and was broken. —

2. Listless, careless. *Alagsottā kukkos*

**alagtaōṇḍā** or *alagtaōṅgā*. Adj

Syn. of *alagsottā* in its first meaning.

**alagṭawā** Adj. Syn. of *alagtaōṇḍā*.

**alai-balai** Adj. Motley, promiscuous, indiscriminate (said of any orderless collection of things or qualities, good and bad, jumbled together). *Alaibalai arḥhan tokkhar ondrkai*, thou hast plucked and brought a medley of herbs (i. e. some good to eat, the others not). *Ās alaibalai ālas*, he is an indifferent worker. *Alaibalai ālon kamnā*, to make futilities. *Alaibalai kacnakhṛnā*, to talk nonsense.

**alambha'ā** Adj. Stupid. *Alambha'ā kukkos*, a dull boy. *Alambha'as ās*, he is a fool.

**alang-salang** Same as *angal-sangal*.

**alap** S. See *alp*.

**ālas** S. 1. An adult male person. — 2. Husband. *Enghai ālas*, my husband. — 3. Friend, companion. *Īsgē hō jukkim c'ā: ās enghai ālas*, give a little to this man too: he is a friend of mine. — 4. Servant. *Gollasgahi ālar*, *Aur orot ālasin beddā*, *āsin uyyon*, look out for one more servant; I shall engage him. — 5. Soldier. *Bēlasgahi ālar*.

*Āl* means: 1. Adult male, husband, servant etc. (in the abstract). *Addōtī kulhū malā natagta'ānar: āl ga uynar*, one doesn't work oil-mills with bullocks; they engage hands for that. *Ēn irb āl c'īdan*, *uyyor?* if I give you two servants, will you take them? *Urbasgahi āl mannā*, the Incarnation of Our Lord. *Āl mulkhā amm*, a man's depth water. — 2. Mankind, the human race. *Āl khṭū talī*, man is mortal. *Āl-ujjnā*,

to remarry (said of women only) *Ād innam āl-ujjyā*, she remarried to-day

*Āl mannā* 1 To be oneself again, after an illness *Akkū āl mañjas*. — 2 To have tided it over, to have retrieved one's fortunes *Mundh nihait kīrā rahcas; akkū āl mañjas*.

**ālekh'ā** 1 Adj. Such, such like *Ālekh'ā addō*, a bullock of that kind — The noun qualified, if a noun of animal or thing, is often left understood. *Ī mandar darangā addā nū manī? haī, ālekh'ānum manī*. These simples grow on slopes? yes, they do grow on that kind (of ground) *Ī addon ho'ā; ēn ālekh'an malā beddan*, take away this bullock, I do not want any of that kind — 2. Adv. *ālekh'am*, nearly, about. *Ayyā sai ālar rahcar, ālekh'am*, there were there a hundred men, or something like that. — Cf. *lekh'ā* and *lekhā*.

**algā** Adj. 1. Redundant, superabundant, superfluous. *Onṭā algā ra'ī*, there is one too many. *Enghai nalakhgē pañcē jhan ālar cār ra'anar; dassē barcar; pañcē jhanar algā ra'anar*. — 2. *Algā khajj*, the earth above ground (when loose and crumbling). — 3. *Algā kukkos*, a boy without energy, sluggish. — Adv. Sluggishly, without taking pains. *Algam beddai*, thou seekest for it without zeal.

**algī** Adj. Syn. of *algā*. *Īd algī kicrī talī*. *Algī gohlā*, a spare team.

**alghe(m)** Adv. 1. Easily. *Ās paccyas, aungē endr nalakh hō alghem nanā poldas*, he is advanced in years and does not work easily any longer. — 2. Gently, with precaution. *Engan ho'oke darā alghem uyke c'īkē*, carry me there and put me down gently. *En āsin alghē kūṭī nahjkan*, I put him aside gently. *Alghe(m)*

is sometimes used as adjective. *Alghē nalakh*, an easy work. *Alghem katthā*, a simple affair.

**ālī** (1) S. 1. Woman, esp. when grown to adult years. — 2. Wife. *Enghai ālī*. *Ninghai ālī*. *Adin tanghai ālī nanā beddas*; *adin tanghai ālī kam'ā beddas*, he wants to marry her. *Ālī mannā*, to attain the age of puberty. *Engdā becnā-ōnnā besē rahcā*; *akkū ālī mañjā*, my daughter formerly was good only at playing and eating, she is now a grown up person.

**ālī** (2) S. Hail-stone. *Khess ālītī randkūt mañjā*. *Ālī-cēp possā*.

**alkusā** (H. *alkusī*). Cowhage. *Mucuna prurita* (Hook.); *carpopogon pruriens* (Roxb.). Used chiefly for preventing buttermilk and *kañjīpānī* from turning too sour.

**alkhāban'nā** Adj. meaning lit. "not above joking with". Among the Oraons, two great classes divide, under the point of view of etiquette, all family relations. Two persons related by blood or marriage — whatever the nearness or distance of the relationship — are either *alkhāban'nā* or *mal-alkhāban'nā* to each other; they are in other words "gay relations" or "solemn relations". The first of these classes is made up of such relatives as are allowed to crack a joke at one another, to play a trick upon one another, or (as it happens at weddings) to have an occasional sham-fight, to go through a mock-marriage etc. etc. Such liberties would be unbecoming between relatives of the second class. — Are *alkhāban'nā* to one another:

1. Grand-parents and grand-children.
2. A married man and his wife's younger brothers and sisters; likewise, a married woman and her husband's younger brothers and sisters.
3. A

married man's brothers and sisters and his wife's brothers and sisters (without any restriction as to sex).

**alkhānakhrnā** V.n. 1. To laugh together. — 2. To have unlawful intercourse. *Ibrā khaddar alkkhā-nakhrar*, this boy and this girl have misbehaved together.

**alkhnā** [*alkhyas*, *alkhos*]. 1. To laugh. *Khe'enā lekh'ā alkhnā*, to die with laughter. *Alkhnātī kharḍā khacckan*, *alkhnātī līlīṭā mañjkan*, I laughed till my sides ached, I was choking with laughter. *Angal angal alkhnā*, to laugh boisterously. *Ij'g ij'g alkhnā*, *ijga'ā ijga'ā alkhnā*, to burst into a hearty laugh (series of short broken shouts). *Khud'ū khud'ū alkhnā*, to laugh in a suppressed manner, to chuckle, to titter. *Jiyā jiyā nū alkhnā*, to laugh in one's sleeve. *An'āman'ā alkhnāgahi katthā kacnakhrnā*, to crack a few jokes. *Ī katthan menar*, *engāgē alkhā urkhā*, this remark made me laugh. — 2. To laugh at, to ridicule, to mock. *Tengā se, hō: endran ā bīrintim ijga'ā ijga'ā alkh-dai?* say, you fellow: what are you thus laughing at, all this time? *Endr endr bāc bāc āsin kharā koṛhē alkhayar*, they ridiculed him with all kind of jokes. — 3. To seduce, to abuse (a girl). *Āsim engdāgane alkhayas*, it is he who seduced my daughter.

**alkhrā** (H. *chiurā*). Parched rice. (The paddy is first steeped in tepid water, then parched, finally unhusked by means of a wooden pedal and winnowed).

**alkhrā-pūp** 1. The flower of the chiraita (*Gentiana chiraita*). — 2. The dry sticks of the same plant, an infusion or decoction of which is used as a tonic and febrifuge. *Alkhṛā-pūpgahi amm*, an infusion of chiraita.

**alkhta'ānā** V. tr. Causal of *alkhnā*. *Innā nīm engan alkhtāckar rahackar*, to-day you have made me laugh a good deal.

**allā** S. 1. Dog. *Koṭā-allā*, a male dog. *Kuṭṭī-allā*, a bitch. *Allāpēn*, dog's flea. — 2. Abusively: *nīn allā*; (low language) *ningnā allā*, *ningyon allā*. *Allā-kūl ḡahrē*, a road with ups and downs. *Ās allā - pacnan paccyas*, he is in his dotage. *Allā-ujjan ujjnā*, a) to have hardly enough to live upon; b) to live wantonly. *Ī khadd allā-iākhī*, this child has a verry hoarse, hollow cough. *Allā-dhar'u lakrā*, a small species of leopard fawn-coloured; it prays on dogs and pigs.

**allārkhū** S. 1. The dog's testicles. — 2. A plant with round leaves and tuberous roots, unfit for food.

**allnā** [allyā, allō]. V. n. Of liquids left undisturbed, to become clear. *Mandar-amm allō hole, nuk'ke darā ontā'āke*; if the medicine whitens, shake it before administering.

**ālō** S. 1. Goods, wares, commodities. *Adḡō nū ālōguttḡin ladcas*. *Belas āsin darā āsgahi ghoron darā ālon hō tang guyā occas*. The king carried him away to the palace, with his horse and his goods. — 2. Requisites, provisions, necessities of life. *Nēggahi ālōguttḡi*, requisites for a sacrifice. *Beḡjāgē kharā baggē ālon khīndyar*. *Timbū ālasge aulantī urmī ālon cīā helras*. *Onnā ālo*, eatables. — 3. Luggage. *Bēlasgahi ālōguttḡi khālb kerā*, the king's luggage was stolen. — 4. A curiosity, something of interest. *Ayyantā nēgcār darā urmī ālōguttḡin akhdai*, you know the customs and all the marvels of those places. *Tangris ṛyas darā "endr ālō" bācas kī pettas*, her little brother saw

it, and, saying "what's this?", he picked it up. (To children, to excite curiosity:) *Ontā ālon akhdan*.

**al<sup>ap</sup>** S. Hollow place underground, cavern (open or not). Also used as adj.

**alra'ānā** V. tr. To clean grains from their minor rubbish by shaking these out gently with the hand. *Khes-san alra'ānā*.

**alrārṇā** Reflex. or pass. of *alra-ānā*. 1. (Of grains mixed with straw-bits etc.) to undergo the process of cleaning; see *alra'ānā*. *Simdhārkhā khess sebbam mal alrār'i*, moist paddy is difficult to clean. — 2. (In illness) to be restless, agitated; (fig.) to fret about, to behave feverishly, to look uneasy. *Ī ālas endran beddāge alrārkas kuddas*, this man frets about in search of something.

**āltēl** S. (Generally accompanied by some negative word.) Any people, folks, inhabitants; any living soul. *Bēgar āltēl adḡā*, a solitary place. *Innā erpā bēgar āltēl ra'tī*, to-day there is no one at home. *Emhai paddāgahi āltēl jatrā nū malkar*, not a soul from our village is out at the *jatrā*. *Ī paddādim cōcā darā Bhuṭang rāji kerā: onṭē hō āltēlar mal bacḡrar*. The whole village has packed off to Bhotan; neither old nor young remain. — Cf. *bariyār*.

**āluā** S. Potato.

**-am** Conjugational ending of most tenses, in the first person plural — A plural noun, when predicate of a verb in the first pers. pl., takes itself the ending *-am*, for the sake of euphony. *Ēm mundam taldam*, we are Mundas. *Ēm Kūrkham*, we are Oraons. *Em ī kukkosgahi tangmāmū-bagam taldam*, we are this boy's uncles. *Ēm otkham barckam*, we have

come without any other companion (lit. alone). — A plural noun, when apposed to the pronoun *ēm*, follows the same rule. *Ēm pāpī ālamge*, for us sinners. *Ēm kḥadkḥaddam ās gusan kādam, khanē gā ās eman aṇḍra'ādas*, when we children go near him, he shows us big eyes.

**amal** also *amal-pit*. S. Bile. *Amal argyā*, I have got bile. *Āsgahi amal chityārā*, he fell unconscious under a sudden attack of bile (lit. bile burst out and spread in his body).

**ambā** Imper. of *ambnā* (see this word). Do not...! Hands off!

**amban** See under *ambnā*.

**ambar** Except; without. Cf. *ambnā*.

**ambnā** [*ambyas, ambos*]. V. tr. I. As a separate verb. 1. To let go, to set free. *As ā cuṭṭin aṭṭhā nū ṭipcas darā kḥār nū ambyas ciccās*, he enclosed this hair into sewed leaves and abandoned it to the current. *Āsin ambar cr'ā*, set him free. — 2. To send away. *Mukkan ambnā*, to send away one's wife. — 3. To desert. *Kḥaddāsin ṭorang nū ambyar darā ciccār*, they abandoned the boy in the forest. — 4. To give up. *Arkḥī onnāgahi hewan ambnā*, to give up drinking. *Malḍau ḍahren ambnā*, to give up one's evil ways. — 5. To forget behind. *Enghai ḍhiban eksan ambkan ciccakan?* — 6. To give (as a free gift). *Bēlas adhā rājin ārge ambyas*. Hence: *ambar khē'enā*, to bequeath. — 7. To pardon, to excuse. *Enghai akkābalkan ambke*, pardon my shortcomings. — 8. To leave a place. *Ēn dūpahar paddan ambkan* — A finite tense of *ambnā*, followed by *kī* or *darā* is often equivalent to the English prepositions "beside", "except", "without". The conjunctive

*ambar* (*ambarkī, ambardarā*) has the same meaning. *Mōkḥā ambar, ḍnnā hō manī. Ormar, engan ambyarkī, erpā kerar*. All went home except myself. *Urmin occhan, aḍḍo-guṭṭhin ambkankī. Ormar, āsin ambar, bēs ra'anar*. All, he excepted, are well. *Āsin ambar, rijh malā laggā-laggyā*, without his being present, there was no pleasure. — *Ambnā* is also used in a "symbolic" meaning, to mean excess. *Emhai gollas eman bitla'ādas darā ambdas*, our landlord worries us any amount, with a vengeance. — II. As an auxiliary. a) The imperative of *ambnā*, followed by the imperative of another verb, means "do not". *Ambkē barā*, do not come. (To a woman:) *ambai elcai*, do not fear. *Ambkē moahr'ā*, don't forget. — The second verb may be left to be supplied. *Ambā!* don't! b) The subjunctive of *ambnā*, followed by the subjunctive of another verb, intimates prohibition, or a wish that a certain action may not take place. *Nīn ambāi- bādīnek'ā*, do not come; that thou mayest not come. *Ār ambnar-barnarnek'ā*, let them not come; that they may not come. *Ennē amban-manānek'ā*, may this not happen! *Idīn ho'ā, ennē amban-manānek'ā allā mōkḥō*, take this away lest the dog should eat it. — The above construction may be replaced by the other subjunctive of *ambnā* governing the short dative of the infinitive of the second verb. *Ād ambō bar'ā*, let her not come; that she may not come. *Gollas guyā kālōn, as ennē ambos ba'ā is engan elcdas*, I shall call at the zemindar's, or he might say that I am afraid of him.

**ambrāy** S. Mango-grove.

**ambṛī** same as *amḍī, amṛī*.

**ambrnā** Reflex. and pass. of *ambnā*. 1. To be abandoned, set free, forgiven etc. *Ṭoṇang nū ambras keras*, he was abandoned in the wood. *Kaid-ēppātī ambras keras*, he was released from jail. — 2. To remain over. *Nīn urmī maṇḍin ṇḍkai? endrā hō mal ambrā?* — 3. To remain partly outside, to stick out. *I pannā khuṭin iṇdā ambā ṭhokh'ā; malā holē, endrā ambro'ō?* do not hammer like that at this nail; otherwise, nothing of it will remain outside. — 4. To fall off, not to stick in place. *Ī urmī pannan ennē ṭhokkhē, ṇṇtē hō amban ambra'ānek'ā*, drive in all these nails so that none may fall off. — 5. To apostatise. *As gā dharamī ambras.*

**ambrnakhrnā** Reciprocal form of *ambnā*. To abandon each other, to separate, to go each his own way. *Dau sagun mal maṇjā hole, ibyar ambrnakhrnar*, if the omens have not been favourable, they do not marry.

**ambrnakhrta'ānā** V. tr. To disunite, to separate, to divorce. *Panc irbārin ambrnakhrta'ācā*, the village council has divorced them.

**ambrō-mann** S. (H. *ambēṛā*). A tree the fruit of which resembles the mango in shape, soft pulp and acidity. The English name of the fruit is hog-plum.

**ambta'ānā** Causal of *ambnā*. *Ēn cenkhon corō-khaddan ambtāc-kan*, I forced the kite to let go the young sparrow. *Panc irbārin ambtācā*, the village council has divorced them.

**amqī** S. See *amṛī*.

**amkā-ḍhamkā** Adj. Of no great value, indifferent; common, vulgar, useless.

**amkhī** (H. *tyan*). 1. Curry (i. e. either meat-curry, or vegetables cooked in water). *Amkhī irtnā*, to prepare

curry. *Maṇḍī amkhī bita'ānā irtnā, ṇṇnā mokhnā*, to cook, to eat rice and curry. *Amkhī mokhnā. Dālī-amkhī*, dāl-curry. *Ahṛā-amkhī*, meat-curry. *Īhṇō-amkhī*, fish-curry. — 2. Any animal for slaughter. *Emhai paddā nū endr beddā barckai? amkhī*. You have come to our village on some business? I am looking for some animal for the table. — N.B. The natives have two kinds of *amkhī*; one, called *jhōr-amkhī*, is a sort of thick soup of vegetables or meat, cooked in water; the other, called *īrkā amkhī*, consists of roasted meat, fried vegetables or parched foodgrains. *Endr amkhī irtkī? jhōr-amkhī mallā; īrkā-amkhī ra'ī*, what sort of curry hast thou prepared? no soup-curry; only fried curry.

**amla'ānā** V. tr. 1. To choose for oneself, to retain for oneself. *Idin ambā khēndā: ēn gā amlāckan ra'adan*, do not buy this one, I have secured it already for myself. — 2. To appropriate to oneself. *Gollas enghai khallan amlo'os pahē*, the landlord would take my field.

**amm** S. (U. *yamm*). 1. Water. *Ṁnnā amm*, drinking water. *Khēnā amm*, fresh water (prop. water in its natural state, not boiled nor mixed with any other subst.). *Kīrnā amm*, cold water. *Usum amm*, warm water. *Kuṇnā amm*, hot water. *Kuṭṭkā, ur-turkā amm*, boiling water. *Bitāckā amm*, water which has been boiled. *Pharic amm*, clear water. *Boḍḍā amm*, troubled water. *Kittkā amm*, foul water. *Posskā amm*, rain water. *Pajhrā amm*, spring water. — *Amm* is often expletive: *jharā-amm, arkhī-amm, jurubā-amm. Amm kānā*, to go to fetch water. *Kheḍḍ amm cī'nā*, to wash the feet. *Iyyantā amm engāgē*



*malā pac'ī* (or: *cinh'ī*), this climate (lit. the water of this place) does not agree with me. *Iyyantā amm tākā engan malā sah'ī*, this climate is too much for me. *Ullkā khādīguṭṭhi amm khīndī*, aunge *cāṛē kōṛē malā manī*, burns produce blisters, and heal but slowly. *Amm-cīpū*, readily absorbing and retaining moisture, hygrometric, spongy. *Amm-khēndū khādī*, blister. — 2. *Chhota hazrī*, early and unsubstantial breakfast. *Amm onḍkan kī barckan*, I just took a something in the morning before I started for this place. — 3. Urine. Also called *um-bulkā amm*. *Lellē khāndro'ō bīrī amm onḍnar*, small children pass urine during sleep. — 4. Leprosy; dropsy. Also called *amm-bīmārī*. *Amm-lakkas*, one afflicted with leprosy or dropsy. *Āsge* (or: *āsin*) *amm laḥkī ra'ī*.

**amm-bāi** S. See under *bāy*.

**amm-khākhā** (H. *pankauwā*). S. An aquatic bird of black plumage, with a long neck.

**amm-khettā** (H. *pannāg*). S. Name of a poisonous water-snake.

**amm-maṇḍī** S. Food and drink, eating and drinking. *Engdā engāge amm-maṇḍī malā irtī'ī*, my daughter neglects to cook for me. *Amm-maṇḍin ambnā' c'īnā*, to refuse to eat and drink (in sorrow, or as a means of wresting some favour from an unyielding husband or father). *Bīrīr, khaddārin piṭṭā'āge, amm-maṇḍin ambyar ciccar, darā belāsin ānyar*: "abṛā khaddargahi khēsō khappom holē, kōṛē manom". The queens, with a view to having those children put to death, refused to eat and drink and said to the king: "If we drink the blood of those children, we shall

be cured". — *Maṇḍī-amm* is used in the same meaning. See *maṇḍī-amm*.

**amm-ōnkā** S. Thirst. *Amm-ōnkā laggi*, *amm-ōnkā sārdaṇ*, I am thirsty. *Amm-ōnkā sārka*, thirsty. *Amm-ōnkātī khē'ālagdaṇ*, I am dying of thirst. *Kīrā amm-ōnkāgahi nem-hātī karamgahi nēgcar nañjar*, they paid their homage to the karam-tree by a fast (lit. through purification by hunger and thirst). *Ās amm-ōnkā mañjas, ra'adas*, he became, he is thirsty.

**amm-tākā** S. Climate (lit. water and air). See under *amm*. — *Amm-tākan badla'āge keras*, he has gone away for a change. *Ās ī rājintā ammtakāge ghamra'ā pollas*, he never got acclimatized to this country.

**amm-tandal** S. Lit. water-spider. A small black insect with long legs, which moves on the surface of the water.

**amṛī** (H. *māṇṛ*). S. 1. Water in which rice has been cooked. — 2. Starch (coagulated *māṇṛ*, used by weavers and dhobis). *Dhūbyar, kicrīguṭṭhin baryar nanāge, amṛī c'īnar*, dhobis stiffen clothes by starching them.

**amrit-bānī** S. A variety of plantain. Cf. *kēṛā*.

**amsa'ānā** V. tr. To season (with spices), to acidify. *Amkhin tetālī, ṭaṭ-khā, nannā nanā tissātī amsa'ānā*.

**amsī** S. 1. Unripe mangoes dried in the sun, for curry. — 2. Same meaning as *amṭā*, which see.

**amṭā** S. Inspissated juice of mango (hardened by evaporation to the consistence of a paste). It is eaten as curry, or further prepared as *chutnī*.

**āmunē** Adv. Three years ago.

**-an** 1. Euphonic ending of nouns, adj. or partic. which stand, in a sen-

tence, as predicates of a verb in the first person singular. *Ammōnkā sārkan ra'adgn. Ēn ekā ortan anti engā rājī khakkhro'ō?* who am I that I should become a king? (A woman will say: *ēn ekā urtin taldan or: tal'en*). — 2. Euphonic ending of a noun or adjective apposed to the pronoun *ēn*, I. *Ās Korwā, Assurgutthyarge, Mundāgutthyarge hō baggē c'idās; ēn Kūrhhangē gā endrā hō mal c'idās*, he gives much to Korwa, Assur and Munda folks; to me, an Oraon, he gives nothing.

**ān** see under *anā* (2).

**anā** (1) S. 1. Four picces. (N. B. The coin of 1, 2, 4 annas is *anī*.) *Ond anā, anā ēr, anā mūd, anā nākh*. — 2. A variable measure of land. The *anā* is a piece of land for sowing which three to six baskets of rice (*uḍḍū khess*) are required. The *uddū* contains 60 *pailas*, i. e. more than one maund.

**anā** (2) Interj. to call attention. I say; eh. Because *anā* is (etymologically, at least) the imperative of *ānnā*, to say, it follows that a woman or an irrational being must be addressed by *anai* or *ān*; that a group of women is addressed by *anā*; and that women talking to other women will address them by *anē*. — This interjection is generally followed by some appellative noun, proper or common, in the vocative. — (To parents:) *anā bā, anā babā, ān ayō*. (To a son or daughter:) *anā beṭā, anai beṭī*. (Between brothers and sisters:) *anā dā, anā dadā, anā dadābagāro. ān dāī, anā bhayā. ān māī*. (Between husband and wife) if they have no children yet: *anā kanā, ān kanī, ān paccō*. If they have children, each of the two addresses

his, or her, consort by their youngest child's name: *anā, Maryam tambai. ān, Maryam tangvō*. (To strangers:) *anā babū, anā kō*, I say, boy. *anā boī (boē, ba'ū)*, I say, man. *An kōy, ān māī*, I say, girl. *Anā bhairō, anā harō*, I say, friends. A grown up man to a group of boys or servants, males or females: *anā khaddārō or khaddrō*. To a group of old women: *anā, ayanggutthyar. Anā lē*, I say, kinsman. If the stranger spoken to has children, he or she should be addressed by the name of any of them: *anā, Joseph tambai; anai, Joseph tangyō*. Women between themselves: *ān dō*, I say, dear. *Anē khaddyō*, I say, my young friends.

**'anā** (3) Suffix to several adverbs, espec. those expressive of some specific sound (onomatopaea). **'anā** has properly a diminutive force; in practice, however, its presence or absence brings no appreciable change in the meaning of the adverb. *Saṭh or saṭh-'ana*, suddenly. *Phac or phac'anā*, quickly. *Pharr or pharr'anā*, with a noise of flapping wings. Syn. *-lē, -mār*.

**ānābirḍnā** [*ānābirḍas, ānābirḍos*]. To answer. *Nīn belāsin enem ānābirḍdai?* thou answerst thus the king? *Ās ārin ānābirḍas darā bācas*, he gave them the following answer.

**anākirta'anā** V. tr. Lit. to return (as answer) to (another's) saying. To answer. *Āsgahi ānākirtāc kātī dhandhā manar, chachem manjar kerar*, marvelling over his answer, they kept quiet.

**an'ā-man'ā** Adj. Of all kinds. *Khekkhel rājī nū an'ā man'ā khilpat ra'ī*, here below there all sorts of troubles. *An'a man'ā alkhnāgahi kṛtthā*

*kacnakhrnar*, they crack all sorts of jokes. — Syn. *an'ā rit'ā*; *jislapaṭ*. *Manmansā* means also of all kinds, but is especially applied to material objects.

**ānānakhrnā** V. n. To quarrel, to come to words. Syn. *bācnaḥkrnā*. Cf. *tengānakhrnā*.

**an'ā-rit'ā** Same as *an'ā-mqn'ā*.

**anārī** Adj. Inexperienced, unused; hence awkward, unskilful. Better say: *hewā-malkā*.

**anbhanyā** Adj. 1. Hard to understand, of impossible comprehension, unaccountable. *Anbhanyā katthā*, a paradox, a seeming non-sense. — 2. Very large or abundant; untold numbers of. *Anbhanyā khessguṭṭhi, ālar*.

**aṇḍāba'anā** V. n. (Of women) to miscarry; (of animals) to bring forth young before they are viable. *Aṇḍārkā-khadd*, an abortive foetus. — N. B. In case of women, *aṇḍāba'anā* may refer to procured abortion as well as to accidental miscarriage. — Syn. *hebrnā* (mostly said of animals). *Abrik, ī mekkhō aṇḍābācā*, or: *hibryā*, this time, the cow has ejected a mere foetus.

**and'ā-dond'ornā** V. n. To move about with a concerned air; to look anxious, puzzled, helpless. Syn. *andhmandhrnā*. *And'ā - dond'ora'ā kuddnā*, to wander about disquietly. *Ān, paccō, endran and'ā-dond'ora'ā biddī?* I say, wife, what art thou bustling about for (lit. what art thou anxiously seeking for)?

**andāj** (P. *andāz*). S. Guess, surmise. *Andāj nannā*, to surmise. *Andājī, andāj-nū, andāj*, about, approximately. *Andāj sai ālar*, about one hundred men. *Andāj ormar*, nearly all.

**aṇḍkā** See *ārkhā*.

**aṇḍkū** See *ārkhā*.

**aṇḍnā** [*andcā, aṇḍ'ō*]. V. n. 1. To spread throughout, to pervade. *Akkun rang sagrō amm nū aṇḍcā*, now, the colour has spread the throughout water. *Marcāgahi kharḥhā kūl nū aṇḍī*, the warm ing strength (lit. the pungency) of chili makes itself felt in the whole stomach. — 2. (Of spices and ferments) to be felt, tasted in every portion of the mass prepared. *Ī amkhī nū bēk aṇḍcā*, this curry is salted to a nicety. *Ī kissgahi ahrā nū kharīgahi rāsīdim aṇḍckī ra'ī*, this pork is full of the dregs-oil (upon which the animal fed).

**andōr** S. Uproar, noise of many voices; barkings of a pack of dogs. *Andōr nannā*, to make a noise. *Beñjā-ḍaṇḍin pāṛā helrnar darā erpan andōr nannar cī'inar*, they start singing marriage-songs and fill the house with their obstreperous voices.

**aṇḍrā** Adj. Male (said only of animals). *Aṇḍrā lakrā, kiss, osgā*. — Male, as applying to persons, is *mēt*.

**aṇḍra'anā** V. n. or tr. To open one's eyes wide, to stare (in anger, pain, fear or surprise). *Tang urbas āsin aṇḍra'ālagyas*, his master used to look at him harshly. *Ēm khad-khaddam ās gusan kādam khanē, eman aṇḍra'ādas*, when we children approach him, he stares at us with big eyes. *Ās khannan aṇḍrācas darā keccas*, he turned up his eyes and died.

**aṇḍuārī** S. 1. Nipple (women); udder (cows, goats, mares). — 2. Placenta, afterbirth (of a child, of animal).

**aṇḍyā** Adj. 1. Of bulls, bullocks and male buffaloes: fierce, self-willed, unmanageable. *Ek'am ek'am cip'ckā aḍḍō hō aṇḍyā manī*, even castrated bullocks may be fierce. — 2. Of

men: haughty, overbearing, ever ready to fight, bearing no rival. *Aṇḍyā kukkos*. — Syn. *arnā*, *arnjā*.

**andhēr** H. Violence, oppression, tyranny. *Barā andhēr ālas*, a tyrant. *Andhērtī*, by violence. *Ḍhiban andhēr naḥjaskī occas*, he extorted money. *Ortoṣ maḥyā andhēr nannā*. *Andhēr katthā*, *andhēr nalakh*, an unjust word, an act of oppression.

**andhmandhāba'anā** V. tr., causal of following. *Mojkhā kḥannan andhmandhamba'i*, the smoke pains the eyes.

**andhmandhrnā** V. n. 1. To be in a scrape, in a fix. *Emhai oṇṭē aḍḍō ebsrā*, *aunge andhmandhra'ālagdam*, one of our bullocks has gone astray, this puts us in a fix. — 2. To be put to serious inconvenience. *Ī erpā nū iūdā tākā kurī ēn andhmandhrdan kādan*, there are such drafts in this house that I cannot get on. *Budhus enghai ugtan akkun gūṭi argas kirta'ā*; *em aunge ekaekā andhmandhrkam*, Budhu has not yet returned my plough; this greatly inconveniences us. *Kḥann-illū ālar put-tikī andhmandhrkar kuddnar*, people who do not see at night feel unhappy as soon as the sun has set. — 3. To give forth a stench. *Endrā andhmandhra'ālaggī?* what stench is this? — 4. (With dative of object) to be in pain about, for. *Ēn hukan beddāge andhmandhrkan kud-dan*, I look everywhere for my hoo-kah. *Ās aḍḍōge andhmandhrdas*, he is looking anxiously for his (or for some) bullocks.

**andhmundh** Adj. (Of rain and wind). Causing annoyance, mischief-making, all destroying. *Andhmundh cēp*, *tākā*.

**andhmundhamba'anā** V. tr. 1. To blind, to dazzle. *Bilcnī kḥannan andhmundh andhmundhamba'i*, flashes upon flashes of lightning dazzle the eyes. — 2. To silence. *Ēn āsin andhmundhambāckan*. — 3. To upset, to throw into confusion. *Jeṭṭhē nū tākāpūlī paddan andhmundhamba'i*, in May and June storms make mischief in villages. — 4. To disturb, to disquiet, to harass. *Ās ungkhdas darā erpantārin andhmundhamba'adas*, by his drinking he is a plague to his people.

**andhmundhrta'ānā** V. tr. Same meaning as *andhmundhamba'anā*.

**andhrā** Adj. (fem. *andhrī*). Blind of both eyes. *Andhras*, a blind man. *Andhrī*, a blind woman. *Urung maḥjā kḥanē irb andhrā andhrī tembnum tembnum barcar*, after a while, two persons, a blind man and a blind woman, came up.

**andhryā** Belonging to the dark half of the month. *Andhryā mā-khā*, a night without moon (though perhaps not dark). Opp. *tḥjryā*.

**andhua'ānā** V. tr. 1. To vex, to tease, to plague. *Ī khaddas enggan taṭkhā khatrī andhua'ālagdas*, this child is teasing me for mangoes. — 2. To bewilder. *Ukhā lellē-khaddārin andhua'i*, darkness bewilders small children.

**andhuārī** Adj. and adv. Same meaning as *aēdha'am*.

**andhuārnā** V. n., reflex. of *andhuq'ānā*. 1. To be in a fix. *Aḍḍō ebsrā*, *ī katthan menar andhuārkan kerkan*. *Andhuārkas kud-das*, he is fretting about. — 2. To be unable to distinguish anything (in darkness). *Mākhā nū ḍahrē ebsrā*; *kḥanē andhuārkan darā ittra barc-*

*kan*, I lost my way in the dark; unable to see anything, I have come thither.

**anē** See under *anā* (2).

**anē** Enclitic particle which, added to the subjunctive in *-on*, presents the action as depending upon the fulfilment of some condition which is not or can no longer be realised. *Ās tryas holē, ho'os, anē*, had he seen it, he would have taken it. *Ās ērōs holē, ho'os anē*, if he saw it, he would take it. — Syn. *pahē, danē*.

**anēs** Adj. Immoral, dishonest. *Anēs nalakh, dandī, katthā. Anēs ālas*, a dishonest or immoral man. When used substantively, *anēs* means 'bad'. *Bēs bēsan gā tān occas, anēs anēsan emāge ciccās*, he took for him all that was good, and left us all that was bad.

**ang** S. All the limbs on one side of the body. *Ās gahi ond ang keccā kerā*, he has one side of the body paralysed. Hence *ekangyā ālas*, one afflicted with hemiplegia.

**ang** S. 1. Ardour at work. *Ās nalakhge ang nandas*, he is diligent. *Khōb ang nanus, khōb ang lagā-ba'us*, a diligent worker. — 2. Activity in gen., dash, energy. *Angmalkā ālas*, a man without energy. *Īsgē onṭē hō ang mallā*, he has no spirit in him. *Ēm ērōm ās nū eōndā ang ra'ī*, we'll see what mettle he is made of. — 3. Mind for, desire. *Innā gā dahrē ēkāge onṭē hō ang mal laggī*, well, to-day I am no wish to travel on foot. — 4. Care, precaution. *Ahāy, arin ṭiddkai ... ningāgē onṭē hō ang malkī*, there thou hast dropped the water-pot ... thou hast no care.

**angā** (N. B. not *angā*). S. Very painful ecchymosis in the foot, caused

by treading upon, or knocking against, a stone. *Angāgahi nurjñātī kalpār-das. Ninghai angā mañjkā; eōndā ullā mañjkī ra'ī? Ēn angā mañjkan.*

**angā** S. Half the load which one man can carry; half a *cirkhī*. One woman or girl's load. *Em dū cirkhī darā ōnd angā kank ondrkam*, we have brought two manloads and a half of wood. — Syn. *murbujhyā*.

**angal angal** Adv. With one's mouth open (in surprise). *Ormar angal angal ērā helrar, backan nē hō āsin chek'ā pollar*, all began to look agape, in blanc astonishment; but no one could stop him.

**angalbatī** Adj. Open. *Ās erpan angalbatī ambyas*, he left the house open.

**angalbatṭā** Adj. 1. wide open. *Angalbatṭā balī, angalbatṭā erpā*, a house with the doors open, or a house without doors. — *Angalbatṭā* applies also to the thing contained and left exposed in an unclosed vessel. *Ahran angalbatṭam uikai; berkhā mōkkhā*, thou hast left the meat exposed (in this vessel), and the cat has eaten it. — 2. Entirely naked. *Angalbatṭā cūtnā*. — 3. Lacking of tact, discretion, judgment. *Angalbatṭā ālas; angalbattas*, a tactless man.

**angalsangal** Adj. 1. Restless, agitated, disquiet (as a feverish man). Syn. *akalbakal*. — 2. Indisposed, unwell, poorly, seedy. *Endrgē angalsangal mandai?* what's the matter with you?

**angla'ānā** [*anglācas, anglo'os*]. Same meaning as *anglānā*.

**anglī** (H.) S. Finger. *Burhī anglī*, thumb. *Cūgul anglī* pointing finger. *Majhī anglī*, the middle finger.

*Kossē maitā anglī*, the ring-finger. *Kossē, kanī, cinī anglī*, the small finger. *Ortosin cūgul ēdnā*, to point out one at finger's end. *Kōhrā-cīcon ambā cūgul ēd'ā*; *kittō kālō*, do not point to a young cucumber with thy finger; the fruit will rotten (a superstition). *Anglī cōrta'ānā*, to make one's (or another's) finger-joints crack.

**anglā** [*anglas, anglo'os*]. V. n.

1. To gape, to open the mouth wide (implying desire for food, indifference, dullness, or surprise). *Ās anglas* (or: *bayan anglas*), he opens his mouth wide. *Lakrā "eleg-to'on" bācā kī anglī ra'tī*, the tiger, with a view to frighten him, opened the mouth. *Angla'ā*, open your mouth. *Gaddī nunkhāgē anglī ra'tī*, the abyss is ready to swallow him. — 2. To open (intr. sense). *Bālī angla'ālaggī*, the door is being opened. — 3. To weep loudly. *Ningan "erā Khāpāge kalā" ba'adan; malā mendai; ērkē, angla'ā polloy?* I tell you to look after the goats and you don't mind; take care, you'll shall have to cry (lit. are you above crying?)

**anglō** Adj. 1. Open (as a door), ajar. *Bālī anglō ra'tī*. — 2. Fig. tactless, undiscerning. *Anglos*, a tactless man. Hence *anglō-lē ērnā*, to gaze stupidly at, to stare at. *Anglō ēthrnā*, to look foolish. (Cf. *lund-lundra'ā ērnā*.)

**anglta'ānā** V. tr., causal or permissive of *anglā*. To open another's mouth; to expand anything articulated. *Adḍon anglta'ā*, open the bullock's mouth. *Kakrō tanghai bakkan anglta'ā helrā*, the crab opened its claws. *Sārsin anglta'ānā*, to open the tongs, the pincers. *Balin anglta'ānā*, to throw a door open. — Cf. *pākhnā*.

**angō** Interj. of surprise. Syn. *aū*.

**angya'ānā** V. n. To be initiated, experienced, practised, well up in (some work, the manner of addressing etc.). *Ī rājintā nalakh, kathan angya'ā argan. Akkū gollar gane kacnakhra'āgē angyāckan*.

**angyāta'ānā** V. tr., causal of *angya'ānā*. To initiate, to teach one how to do a work or how to speak etc. *Ēn ningan angyāto'on*.

**anhad** Adj. Boundless, infinite. Better say: *bēhad, bēsiyā*.

**anī** s. Any coin representing the *anna*-value. *Onḍ anī*, one anna bit. *Onṭē ēr anī*, a two-anna bit. *Onṭe nākh anī*, a four-anna bit.

**anjkañj** Adj. 1. Impeded with thickets and creepers, impenetrable. *Anjkañj ṭorang*, a dense forest. As subst.: *anjkañjgē ī ṭorangan kattā polkam*, we could not traverse the forest, so impeded it is with coppice. — 2. Fig. intricate, tortuous (with a view to deceiving). *Anjkañj katthā*, a tricky business. *Ukīl-guṭhyargahi kacnakhrnā baṛī anjkañj ra'tī*, the language of these pleaders is perfectly bewildering. *Emhai paddā nū ontē kōhā anjkañj katthā mañjā: atī ekannē kaṭṭom?* a trick on a large scale has been practised upon our village: how can we get out of it? As subst.: *anjkañjgē ī mok'dmā bagrārā kerā*, owing to this mess of subtleties, the lawsuit was lost. — Syn. *rañjkañj*.

**ānkā** S. (Lit. that I which has been said.) Word, discourse, proverb. *Ānkā ra'tī: "ḍahrē ēkō bīrī, sangē sangē ēkkē"*, the proverb is: if you go out anywhere on foot, go with a companion. *Mundhtā ānkā lekḥā*, according to the prophecy.

**ankhlagos** Nephew (brother's son). *Ning ankhlagos*, your nephew. *Ning ankhlagi*, your niece.

**anlekh** Adj. Innumerable. — Syn. *anlekhā*, *bēlekh*, *bēlekhā*.

**anmansā** Also *anmainsā*. (Better say: *manmansā*.) Of all kinds, of every description.

**ānnā** (1) [*ānyas*, *ānos*]. V. tr. 1. To say, to tell. *Āsin* (or: *ās gusan*) *ānā helras*, he told him. — 2. To invite or command. *Ēn āsin ōnā ānkan*, I invited him to eat. — 3. To salute as. *Ortosin bhāl ānnum onta'ānā mōkhta'ānā*. — 4. *Taughai jiyā nū ānnā*, to say to oneself. *Jiyā jiyā ānā helras*, he thought within himself. — 5. To point out, to designate. *Khanē nannan āndas*, then, he points out another (viz. another field, as being his own). — *Ānnā* may have as subject a name of animal or thing. *Ī kicrīdim ānī id Budhuā cīkasgahi isskā kicrid*, it speaks of itself that this cloth is the work of Budhu the weaver. *Khēr-khadd pardyā kī cīkhālagyā "kokrōe cōe" ānālagyā*. *Āsgahi cehrādim ānī ekā korhē khilpat nū rahcas*, his very face bespeaks his past sufferings.

**ānnā** (2) [*āncā*, *ān'ō*]. V. tr. To incommodate, or cause pain, by being pressed against the skin (as gravel on the road, a bit of wood on a chair, a knot in a mat). *I piṭṭi nū endrā ān'i?* what is there poking out in this mat? *Rugrīgūṭṭhī tarwan ān'i*, gravels cause the sole of the foot to pain.

**annē** Ad. Such, like that. *Annē dau ālar ullā ullā mal khakkharnar*, such good men are not met every day. *Annēsīn innā gūṭi mal khakkhkan*, I have not met his like up to this

day. *Annēn ninghai ālī kam'oy?* thou art going to marry such a girl? *Innantim annē malā nanon*, I won't do it anymore. *Ekannē mundh ghoṛō rahcā*, *annēnim ondra'ā*, bring a horse just of the same (size, colour) as the former one. — *Annē* and *annem* are often used adverbially, in the meaning of: 1. Accordingly, so, thus (conformably to some standard, to some previous statement. *Annem nanjar*, they did so. *Ekāsē cōkhor nakhrkar rahcar*, *annē annem iñjar*, they shot their arrows, every one of them according to his rank in the indian file. *Annē annem, oṇṭā sikrā-khadd biddkas rahcas*, while doing so (i. e. minding his sheep), he had found a young falcon. *Annē annē nū, annētim*, in that way, i. e. by doing this again and again. — 2. In statu quo, unchanged. *Annem ra'ā*, remain like that. — 3. Gratis. *Annem cīnā*, to give cost-free. — 4. Without any particular purpose. *Annem barckam*, we have come on no special errand. — 5. Without occupation. *Annem ra'ā-lagyas*, he was doing nothing.

**annū** Locative case of *ād*. It is, often, used adverbially. 1. *Annum ekā*, walk that side. *Annum annum kalā*, keep walking in that direction. — 2. *Annum koghar sarā-bācar kī mundhbhāre kerar*, upon this (seeing this), her elder brothers hastened to push their way further on. *Annū annum*, at about the same time. — 3. *Adige lauchar mannā ullā ārskī rahcā*; *annum ād kharrā ondrāge ṭorang kerā*, she was on the point of becoming a mother; in that state, she went to the forest to fetch bamboo-shoots.

**annuhō** [*ā-nū hō*, even in this juncture]. Conj. Nevertheless. *Āsin*

*alkhta'āge bēlas tamāsā nantācas*, *annuhō malā alkhyas*, the king, to make him laugh, ordered a spectacle; but he kept serious. *Annuhō* may be used elliptically with the meaning of: "it is all in vain". *Khañj'on, bācā*, *annuhō oṇṭan gā enghai khañjan mōkhnar*, *oṇṭan gā lebda'ānar*, if I bear fruit, said (the tree), it is all in vain: some of the fruits they eat, some they throw away.

**annūti** Ablative case of *ād*. It is, besides, used as an adverb. — 1. *Aḍḍōn annūti urkhta'ā*, turn the bullocks away from that road, from that side. — 2. *Annūtim āsgahi kaprē bagrārā*, henceforth, his good luck deserted him.

**ān'arnā** (1) Reflexive of *ānnā* (1). *Khīrī nū ennem ānrī't*, so it is said in the fable. *Mangras tān tānim mahtō ānardas*, Mangra (falsely) entitles himself a mahto.

**ān'arnā** (2) Reflexive of *ānnā* (2). *Enghai kheḍḍ nū ānrī't*, my foot is aching (from the gravels on the road).

**-antā** [-ntā after a vowel]. Adjectival suffix denoting connection in general, but espec. in the order of place or time. Syn. -tā. *Beñjantā kicrī*, a wedding garment. *Mannantā kukkos*, the boy on the tree. *Ī nā-lantā khes*, the paddy of this doin. *Aulantā katthā*, the affair of the other day. *Kurī-ēr ullanā khadd*, a child aged forty days.

**ānta'ānā** (1) V. tr., causal of *ānnā* (1). To make say, to get one to designate or show. *Ekāsē ās ān-tāckas rahcas*, *annem ār kachairī nū ānyar*, they spoke in court as he had styled them. *Beñjantī mundh, beñjru'ū kukkosgahi tambas ek'am paddantā ek'am ortosgahi tangdan ānta'ādas*,

before marrying his son, the father causes (a friend) to point out to him the daughter of some one in some village. *Tambas āsin gollastī mahtō āntācas*, his father got the zemindar to appoint him *mahtō*.

**āntāānā** (2) V. tr., causal of *ānnā* (2). *Ī mancī nū khuṇin gar'ot darā āsin ānto'ot*, let us bury a nail in this stool and make him smart over it (when he comes and sits down).

**anti** Conj. (*anti*, like its synon. *attī*, is originally the ablative of the demonstr. pronoun.) 1. Then, after this. *Āsgahi kheḍḍ mulkhā helrā*, *darā anti mākā*, *anti karmā*, *anti kul*, *anti eḍkh* — 2. And. *Pūsē anti Māghē candō nū Kūrkhār beñjnar*, Oraons marry in the Pus and Magh months. *Rupiyā nākh anti soē anā*, four rupees and six annas. — 3. So, in that way, consequently. *Engdā hannī ullā kundrā*; *anti, āula adigahi beñjā mal manō*, my daughter was born on such a day; so, she cannot be married on a day of that name. — 4. (In questioning) well then . . . ? *Innā kālā poldan. Anti, ekā ullā nū ongoy?* — 5. In return, as an acknowledgment. — 6. That; for (Latin ex quo). *Okhō ra'ī anti cī'ōy?* what is it left, for you to give to me? *Ēr ekā ortan anti engā rājī khakkhro'ō darā calāba'ā ongon?* who am I for becoming a king and governing the country?

**ant'le** Adv. of time. Then, next, afterwards.

**ant'lekan** Synon. of *ant'le*. The interval of time connoted by *ant'lekan* is greater than that implied by *ant'le*.

**anth** S. 1. Secret. *Enghai anthan ambkē kollā*, do not disclose my secret. *Ortosgahi anthan khakkhnā*,



*ho'onā*, to penetrate another's secret. — 2. Fig. what is secretly working in. *Āsgahi anthānim mal kḥakkhdan*, I do not know what's the matter with him (as regards behaviour or health). He is a riddle to me. — 3. Fig. hidden circumstances. *Hurū; akkun ēn ninghai kḥallgahi anthan ārskan*, enough; I now know all about thy field. — 4. Sights, marvels. *Anā bhāl, nīn gā rājī rājī kuddai, urmī rājinta anthan akḥdai*, I say, friend, thou art travelling from country to country; thou knowest the curiosities of all lands. — Syn. *bhēd, bhitrī katthā*.

**anthan** Adv. Exceedingly, very much; very many, innumerable. *Anthān cēp possā. Anthan ālar ābīrī keccar kerar. Anthan dau katthā*, happy news, first rate affair. *Anthān dhēr baggē dumbā bhaūrō*, a great number of hornets and bees.

**anṭhekān** Adj. 1. Innumerable. *Anṭhekān telengar*, vast numbers of soldiers. — 2. Immeasurable. *Anṭhekān dau katthā ra'ī*, one cannot say how good a thing it is. — 3. Common, to be found everywhere. *Innelā kḥess anṭhekān ra'ī*, paddy is common for the time being. — N. B. *anṭhekān* is not a syn. to *beṭhekān*.

**ānū** Cf. *annū*.

**ānūhō** Cf. *annūhō*.

**ānūtī** Cf. *annū*.

**aō** Adv. of proportionality, correlative of *eō*. As, as much. *Ēn nīngāge eō baggē cār manō, aō c'ōn*, I shall give you as much of it as you shall require. *Aō mecchā partan akkun gūṭī mal ṭrkan*, I have not yet seen a mountain as high (as this). *Aō caḍḍe*, on that account, for that reason. *Aōntī*, same meaning as *aō caḍḍe*.

**aōdā** or *aōndā*. Indefinite numeral adjective, correlative of *eōdā*. As much (as), as many (as). *Eōdā ālar dhiban nē'ēnar, aōdar kḥakkhnar. Ēm irbam aōdā mal ōndam eōdā nīn ḍot'ō ōndkai*. — The interrogative *eōdā* is often understood. *Urñi-guṭhyar aōdā phikīr malā nannar*, housewives do not take so much care (as that, as their husbands would like) *Aōdā katthā ānyas*, he spoke thus (he said that much). *Aōdā-baggē cār calābācar, pahē oṇtā hō āsin malā laggyā*, they shot ever so many arrows at him, not one touched him. — *Aōdā*, used absolutely means. as many as that, that much; no more, nothing left; stop, enough. *Aōdam kḥakkhrā*, I did not get more. *Aōdā ra'ī?* is that all? *Īādī'm cārē ēkāge ba'ā, pahē ās dhīrem ēkdas: āsgahi gat aōdā-dim*, you may tell him as much as you like to walk quicker, he keeps the same step: it is his gait.

**aōdha'ānā** V. tr. To confuse, perplex, put in a fix. *Sannī katthā āsin aōdhī'ī*.

**aōdhārnā** V. n. To get perplexed, confused, puzzled; to be in a fix. *Enghai oṇtā addō ebsrā: adin beddāge aōdhārkan kuddan*, one of my bullocks is gone astray, I am troubling about for him.

**aōgār** Adj. 1. Slow at work, slow-paced, lagging, torpid. *Aōgār man-nā*, to take time, to dawdle. *Aōgār ālas*, a slow-coach. — 2. Speaking of implements in which an edged iron-piece is fixed in a handle or shaft, *aogar* means "at right angle" (either with the surface to be cut, or with the handle). *Aōgar kuḍḍi*, a hoe with the iron fixed perpendicularly to the handle, a hoe for deep cutting.

*Ninghai basilan aṅgar nanā*, keep your chisel perpendicular to the plank. *Aṅgar nārṇā*, to fit plough-shaft to yoke as it suits for deep ploughing. (To *aṅgar* taken in this meaning, *corgō* is opposed. *Corgō kuddī*, a hoe with the iron at an acute angle with the handle.)

**aṅgārī** S. Sluggishness, negligence. *Aṅgārītī ēknā*, *nalakh nanā*. *Aṅgārī ālas*, a sluggard, a slow-coach.

**aṅgē** or *aṅgē* 1. Adv. This is why, hence, therefore *As tanghai khilpat modhra'ā beddas, aṅgē ṇdas*, he tries to forget his troubles, this is why he drinks. — 2. Postconj. Because, as. *Innā mal urkhon, cēp aṅgē*, I wo'n't start to-day, on account of the rain. *Ās ṇdas tanghai khilpat modhra'ā beddas aṅgē*. (Or, changing the punctuation: *ās tanghai khilpat modhra'ā beddas aṅgē, ṇdas*, as he wants to forget his troubles etc) — N. B. *Aṅgē*, etymologically, means only 'for that purpose, with that end in view'. But, in practice, it is also used as a synonym of *aṅtī* and refers to any cause.

**aṅknā** [*aṅkā* or *aṅkyā*, *aṅkō*]. V. tr. To perforate, to bore through. (This verb applies exclusively to the action of small pointed stones or gravels upon an earthen vessel when full of liquid) *Ī arin rugrī aṅkyā ciccā*. *Arin isan ambkē uyyā, adin aṅkto'oy*, do not put the waterpot here (i. e. on this gravelly spot), you will make a hole in it.

**aṅkhnā** [*aṅkhyā*, *aṅkhō*]. V. impers. It is hot (dat. of the person affected). *Ī babarcīkhānā nū eke-kā aṅkhī!* how hot it is in this kitchen! *Jeṭṭhē ullā nū khōb khōb aṅkhī*,

in May-June, the weather is very hot. *Aṅkhnāgalī*, the hottest part of the year. *Āsge ekēkā aṅkhālagyā*, he was very hot.

**aṅndā** See *aṅdā*.

**aṅngē** See *aṅgē*.

**aṅrā** S. A shrub, the fruit of which is acid and cooling, and makes a nice *chutni* *Emblica officinalis*. The fruit's name is *Emblica myrobolans*

**aṅtā'ānā** V. tr 1 To upset. *Kanjī-amm onnā kūlan aṅtī'ī*, rice-water, when old, upsets the stomach. *Ā mahtos gottā paddan diq diq nandas kī aṅtā'ādas cī'das*, that *mahtō* annoys the whole village and puts it in a turmoil. — 2. To upset the mind, to distract. *Ī dukhhāgahī hāl āsgahī jīyan aṅtācā*, the news of this mishap upset him.

**aṅtārnā** Reflex. of *aṅtā'ānā*. *Gottā paddā aṅtār'ī*, the whole village is in a state of confusion.

**āpakkhē** Postp. Across, through. *Gangā āpakkhē*, the other side of Ganges. *Paddā, ṭorang āpakkhē kānā*, to traverse a village, to go through a forest. *Khār, khāl āpakkhē ho'onā*, to take across a river, across fields. *Barchā āsgahī mēd āpakkhē urkhā*, the spear went through his body. *Idī, ort dhiṅgrantī ī pakkhē cūtkē, ort ā pakkhē cūtkē; nīm dhiṅgrantī āpakkhē kalā*, look here, let one of you sleep this side of the log, and the other the other side; do not step over it.

**apsan** (A. or P. *apasmās*). S. Epilepsy. Syn. *murgī*. *Apsan khatrnā*.

**aptā** S. Rivalry, competition. *Aptā nannā* (or: *mannā*), to vie, to compete together. *Khaddar chapā*

*khakkhāge aptā mañjar*, the children scrambled for a picture. *Irbārim mahto manāge aptā nanālagyar*, both were contending for the place of mahto. *Örmā bisū ālargahi majhī nū aptā-aptī calrī'i*, competition reigns everywhere between tradesmen.

**apti** S. One's own misfortune (i. e. any mishap considered as incurred by the person's own imprudence). This word is mostly used with *beddnā*, to seek for. *Aptī tāntī biddyas, āsge khakkhrā*, it serves him right, he has only got his deserts (lit. he was himself seeking for a mishap; he has got it).

**āpūrnū** Adv. In the after-life, after death, in the other world.

**apus nū** (H. *āpas men*). Adv. Between ourselves, yourselves, themselves. Better say: *tām tām nū. Apus nū kacnakhrnā. Apus nū ciccnakhrnā*, to give one to the other.

**aphad** (A. *āfat*). Calamity, misfortune (as a death, illness, pecuniary loss etc.). *Ī erpā nū kōhā aphaḍ mahjā*.

**aph<sup>a</sup>ndārnā** V. n. 1. To be longing for something harmful or dangerous. *Ī kukkos kholāgē aphndār-kas kuddas*, this child is fretting about for the razor. — 2. To dally with danger; to court one's own doom. *Mesgā nū ēkdai; endr nūn aphan-dārdai?* — Cf. *apti* and *aphad*.

**-ar** 1. Conjugational ending of the third person plural in the Historical Past, and of the Conjunctive. — 2. Plural ending of many names of persons, special those terminated by *-as* and *-ā*. *Barfyar, mukkar pellar*. — 3. Euphonic ending suffixed to nouns or pronouns, adjectives or participles when predicates to a verb in the 2<sup>d</sup> or 3<sup>d</sup> person plural. *Nīm*

*ormar Ambrotolyar? ĩr gā Ambrotolyar, ār Tongotar*. Are you all of Ambrotoli? well, these are of Ambrotoli; those, of Tongo.

**arā** also **ārā**. Big saw.

**arā** 1. Conj. And. — 2. Postconj. As, after. (When following an impersonal tense, *arā* is a mere expletive particle. *Ara* has all the meanings and uses of *darā*, the adverbial use excepted).

**arā** S. Barrier of posts across a road on repairs.

**arajh-parajh** See *arajh-parajh*.

**arangbarang** Adj. 1. Motley, chaotic; composed of good and bad promiscuously thrown together (syn. *alai balai*). *Arangbarang arkhā*, a perfect mess. — 2. *Arangbarang kathiā*, a perfect mess. *Arangbarang ālas*, a simpleton; or, an indifferent worker. — Adv. *Arangbarang kacnakhrnā*, to talk nonsense. *Arangbarang ēknā*, to walk in a confused troop. *Arangbarang uinā*, to put in disorder.

**arangbarangrnā** V. n. 1. To talk nonsense, to talk balderdash; to come out with a long rigmarole. — 2. To be in delirium.

**arātā** Or (alternative meaning only). *Khes arātā dhiban ho'ā*, take either paddy or money. — N. B. For 'or' meaning identity, see *idātō*.

**arath** See *ar<sup>a</sup>th*.

**arbānakhrnā** V. n. 1. To wrestle (trying to throw each other on the ground). *Ṭorang nū onṭā bhālū urkhā darā ās ganē arbānakhra'ā helrā*, a bear turned up in the forest and began a hand-to-hand fight with him. *Arbānakhrū'us*, a wrestler, a fighter. — 2. To fight together (in gen.). Applies to dogs or cats as well as to men.

**arbar-parbar** S. 1. Neighbours.  
— 2. Friends and acquaintances.

**arbnā** [arbyas, arbos]. V. tr.  
1. To press down. *Uḍḍuntā pak-san khōb arbā*, press the dry leaves in the basket well down. To press into or against the ground. *Ugtā arbnā. āsin khēkhel nū patkācas darā arbyas*. To cause death by reclining upon or trampling upon. *Ī bachrū ekannē keccā? adin aḍḍō arbyā*. To sham-poo. *Enghai khēkkhā mējkhṛkī ra'ī, adin kaṭik arbar ci'ā*. — 3. To cause abortion (by pressing). *Nīn ī ālī-gahi kūlan arbkī?* — 4. To keep down. *Ā kukkos ḍṇte khannan arbdas*, this boy half closes one eye. *Jiyan arbnā*, to repress a desire. *Khṛsan arbnā*, to chack one's anger. — 5. To bring to the ground, to crush, to slay. *Rēlgaṛī āsin arbyā*, a train passed over him. — 6. To keep back, to retain. *Nalakh nanurgahi mullī-ḍhiban arbnā pāp talī*, to retain workmen's wages is a crime.

**arbrnā** Reflex. of *arbnā*. 1. *Garī kīyā arbras keras*, he was crushed under a cart. *Ād tān kūl arbrā*, she killed her own fruit (by pressing). — 2. To hide oneself. *Nerr ghāsi nū arbrī'ī*. — 3. To creep, to crouch. *Nerr ghāsi nū arbrnūtim īkī. Ailā arbrnūtim barcā*. — 4. To bend, to sink. *Mesgā husan arbrā kerā*, the roof has given way that side.

**arbtā'ānā** V. tr., causal of *arbnā*.

**arbtārnnā** Pass. of *arbnā*. *Rēl-garī kīyā arbtāras*, he was run over by a train.

**ārcārarnā** V. n. To be longing for; to hanker for; to have made up one's mind to obtain. *Bar'āge ārcārarkai; akkun dikdik nandai?*

thou hast by all means wanted to come (with us), and now thou givest us annoyance? *Maghā bihnīge ḍhēr ullantū ārcārardan*, I have been a long time looking out for colza seed.

**ārcī** S. 1. A pointed and ferruled stick, to urge on bullocks during ploughwork; goad. *Ārcitī hūrnā*. — 2. The pointed end of the goad.

**arcnā** [arcyas, arcos]. To take off, from a basket or other vessel filled to overflowing, the quantity (of rice, sand, etc.) above brim. *Uḍḍuntā khessan arcāi; purhem cumcumra'ā nīndkī ra'ī*, take off the excess of rice from the basket; a regular mountain has been heaped inside.

**archī** S. Spur (hard pointed projection on a cock's legs). — Cf. *kāt*.

**ardā** S. Duration of life; lifetime. *Ninghai ardā uṣhyār'ar kālaggī*, your term of life is spending itself (lit. is flying away). *Ī lellē khad-dasgahi ardā pūrcā*, this babe's days are numbered. *Āsge kurī-ēr cān manjā; iīdam ardā rahcā*, he was aged forty years; this has been his measure of life. — N.B. *ardā* never means "age", when there is question of a living person. For this, *um'r* is used.

**ardhang** S. Hemiplegia. *Āsin ardhang-rōgē dharcā*.

**ardhangī** Ad. Same meaning as *ardhangyā*.

**ardhangyā** Ad. Afflicted with hemiplegia. Syn. *ekangyā*. *Ardhangyas*, one afflicted etc.

**āṛē** (1) (From H. *ār*.) S. Raised embankments around a tank; damms of paddy-fields. Syn. *āṛī*.

**āṛē** (2) Adv. Same as *aḍḍē*.

**argā** Adj. 1. Pure, not mixed with foreign substances. *Argā amm; argā ghyū; argā isung.* — 2. Untouched, undefiled. *Argā maṇḍī.*

**arga'ānā** V. tr. This verb is the same as *argnā* (2) and *argta'ānā*. The conjug. is also the same as that of *argnā*, except in the perfect tenses, and in the indefinite Present.

**argī** Conj. 1. Before (with ablative of the infinitive). *Ārgī khē'enum āsin ēron*, I will see him before I die. *Enghai argī kīrrnum khē'os*, he will die before I am back. *Kaid-erpātī argī urkhnum khē'os*, he will die before he comes out of jail. *Argī cān bīrdnum, ā katthan akh'ot*, before the year is out, we shall know the result. — 2. *Argī... gūṭī* (with an infinitive inserted); till, until, as long as... not. *Enghai argī urkhnā gūṭī, bahrim ra'ā*, remain outside till I come out. *Āsgahi argī khē'enā gūṭī*, his life long. *Khoclan kūḍī nū argī hurāba'a gūṭī*, until they throw the remains in the bone-repository. *Maṇḍī argī bī'nā gūṭī, asmā argī mekhnā gūṭī*, before the rice was put on the fire before bread-baking commenced. *Asmā argī mekhnā gūṭī*, while the bread was baking. — Cf. *argnā* (3).

**argnī** S. The east. *Bīṭī argnī tartī argī*, the sun rises in the east.

**argnā** (1) [*argyas, argos*]. V. n. 1. To climb. *Partā nū, mann nū argnā.* — 2. To mount an animal. *Ghorō-argkā ālas*, a man on horseback. *Irbārim bēlar lek'hā hāthī nū argā helrar*, both began to mount elephants, as kings do. *Lahukā nū argnā*, to enter a boat. — 3. To go (to market). *Ēn pēth argālagdan*, I am on my way to the market. *Ran-*

*cintā pēṭh nū urmī argī*, everything is sold in the Ranchi market. — 4. To rise, to go up (as sun, moon, stars. — 5. To become dearer. *Dām argyā. Khess argālaggī.* — 6. To rise in pitch (as a drum, from hot weather or from being braced. *khēl argyā kerā.* — 7. To get puffed up (with gases or food). *Ninghai kūl khōb argyā*, thou hast well eaten. — 8. To work one's way up, as humours. *Āsge amalpit argālaggī*, he has bile. *Akkun bikkh āsgahi karṃā gūṭī argyā*, the poison has now gone up as high as the waist. — 9. To attack, to storm. *Telengar emhai paddā nū argarkī urmin oldar ciccar.* — 10. *Najar argyā*, his eyes are turned up; i. e. death is now quite near.

**argnā** (2) [*argas, argo's*]. V. tr., causal of *argnā* (1). 1. To make climb, to lift, to haul up; hence, also to bend. *Eret arga'ā. Kullan arga'ā*, open thy umbrella. — 2. To carry a thing over, to take it to a certain place; esp. to convey the harvest up to the treading-floor. *Nē nē tarā kḥoynar, tarā argnar, tarā nābnar*, some people cut the harvest, take it home and have it trampled upon, all these operations going on simultaneously. *Arg'āgē munjrā*, the operation of bringing the harvest in is at an end. *Jatrā-ṭonkā nū kankgahi lakrā, addō singhbahādur darā endran endran jēje'ā argnar*, to the dancing-field they take wooden tigers, bullocks, lions etc. — 3. To take upon one's shoulders. *Ēn arg'on kī kaṭṭo'on c'on*, I will take you on my shoulders and carry you across. *Engan ghorō arg'ā*, take me up astraddle upon your neck. — 4. To lay a burden on. *Kicrin ghorō nū argas. Amm culhā nū arga'ai.* — 5. To offer up to the divinity

or to the devil. *Naigar deḍṭage khess argnar*. — 6. To begin. *Nannā ātrin akkun argo'on*, I will start another furrow, now. — 7. To raise, to enhance, to increase. *Innantā pēth nū tikkilgahi bhauan argar*, they have raised the price of rice in to-day's market. *Idnā aur ōnd gohlā argkam*, this year we have added a fresh team of oxen to those we already had. — 8. To bring at or upon (with accessory idea of starting a work). *Emhai khal nū innam gohlā argkam*, we have begun ploughing today. — Syn. *argta'ānā*, in all meanings.

**arg(nā)** (3) Auxiliary verb. 1. To be yet in the process of. — 2. To have still to. This verb is, in all cases, translated best by "not yet". It may have been formerly connected with *argnā*, to ascend. It has now only one tense, which not only differs from the tenses of *argnā*, to ascend, but resembles no other conjugation. This conjugation is as follows:

|     |   |                  |                                 |
|-----|---|------------------|---------------------------------|
| Sg. | { | <i>ēn argan</i>  | <i>ēn argen</i>                 |
|     |   | <i>nīn argai</i> | <i>nīn argī</i>                 |
|     |   | <i>ās argas</i>  | <i>ād argī</i>                  |
| Pl. | { | <i>em argam</i>  | <i>ēm argem</i>                 |
|     |   | <i>nām argat</i> | <i>nām argat</i>                |
|     |   | <i>nīm argar</i> | <i>nīm argai</i> or <i>argē</i> |
|     |   | <i>ār argar</i>  | <i>ār argai</i> .               |

The verb which is governed by *arg(nā)* either follows or precedes it, and invariably stands in the dative of the infinitive. *Partantī ettā argar (argar ettā)*, they are not yet down the mountain. *Ekāsē lakṛā muthan trū ra'ī*, adin *ērā hō argan*, I am still to see what a tiger is like in appearance. *Ās argas bar'ā*, he has not yet come. *Engan ambai emsra'ai, igē ēn akkun gūḥi embas gusan argan argā*. — In disjunctive interrogations, the verb in dependence of *arg(nā)* need not be

expressed twice. *Urckai kā argai? argan*, have you eaten enough? not yet. *Munjṛā kā argī?* is it at an end, or not yet? *Barcas kā argas? argas*, has he come? not yet — English sentences where "not yet" is used along with a pluperfect or a past future cannot be rendered by *arg(nā)*. Other turns are used. E. g. *Ekābīrī ās ārsyas, ēn mal urukhkan rahackan*, when he came, I had not yet gone out. *Ekābīrī ās ārsos, ēn mal urukhkan ra'on*, when he will be there, I shall not have left this yet.

**argta'ānā** V. tr, causal of *argnā* (1) and synonym of *argnā* (2). To make climb, to lift up, to carry over, etc. etc.

**argtārṇā** Pass. of *argta'ānā* or *argnā* (2). To be lifted up, carried over, etc. etc.

**arhāba'anā** V. tr. 1. To order, to command. *Ēn īnim āsin ennē nanāge arhābāckan*. — 2. To employ. *Engan indri'im nalakh nū arhāba'a*, give me some employment. — 3. To make work. *Ā gurus tanghai iskulyārin khōb khōb arhāba'adas*.

**arhai** (H.). Two and a half.

**aṛī** or *ārī*. S. Small saw.

**aṛī** (H. *gagrī*). S. The commonest variety of the earthen vessels of the lota shape. *Ōnd cirkhī amm aṛī nū nindnā*, to pour two pailsful of water into an *aṛī*. *Arintā amm jukk battyā*, the water in the pot has somewhat decreased. — Proverb. *aṛī mārā-nakhrī'ī*, lit. pots knock against one another; i. e. where men are thrown together, there will be difference of views, some little frictions. — The biggest kind of the lota-shaped earthen vessels is the *kuṇḍā*: it is twice as big as the *aṛī*. The *nautā* is, in size,

the third part of a *kundā*. The *bhaṇḍā* is smaller by a half than the *nautā*; and the *ṭekkā* or *cukkā* is about a half of the *bhaṇḍā*. — *Punā-arī* 1. S. A variety of gooseberries (very small and red). — 2. Fig., bald head. (To a shaven child). *Ninghai punā arin eksen biddkai?*

**ārī** S. The balks or ridges which are raised round the paddy fields.

**arja'ānā** V. tr. 1. To earn. *Tang'ā ujjāpurtī arja'ānā*, to earn a livelihood. *Baugīgahi mañjkātī mōkhnā-ōnnā arja'ānā*, to get a livelihood by basket-making. *Candō candō enghai arja'ānā pancē rupiyā manī*, my monthly wages amount to five rupees. — 2. To gain, as a profit or advantage. *I khalītī idnā enghai arjackā dūl kurī khes mañjā*, this year I have made forty uriyas of paddy's profit from this land. *Ā urbas tanghai jōkhardtī boggē arja'ādas*, that landlord draws much profit from his servants. — 3. To acquire, to win. *Lūr arja'ānā*, to become clever, to acquire experience. *Baggē dharam arja'ānā*, to gain many merits (for the other life).

**arjī** (A. arzī). S. Petition, demand, request. Syn. *binī*.

**arjha'ānā** V. tr. 1. To entangle. *Onṭā ēpan arjha'ānā*. *Onṭā katthan*, *onṭā mok'dman arjha'ānā*, to tangle an affair, a law-case. — 2. To insnare, to implicate, to involve. *Ās engan tanghai mok'dmā nū arjha'ā beddālagyas*. — 3. To take in, to cheat. — 4. To impede (by catching at or hanging to). *Enghai kheadan ambā arjha'ā*, don't hang to my legs; let me go. — 4. To mortgage. *Enghai erpan arjhāckan*.

**arjhārnā** V. n. Reflexive of *arjha'ānā*. *Ālar ṭorang kānar, hole kaisaigō khoppā nū arjhārnar*. *Ī katthā nū arjhārkan*, in this affair I have been cheated. *Enghai nalakh ra'ī*; *eng ganē ambā arjhār'ā*, I have my work, don't hamper me. *Enghai erpā ōnd kurī khatrī arjhārki ra'ī*.

**arjhpārjh** Adj. Entangled, confused. *Arjhpārjh mannā*, to get entangled (= *arjhārnā*).

**ārka** S. Testicles. *Bheṭā, ghoṛō allantī ārkāguṭṭhin otthornar, abran "khasī" ba'anar; aqḍō, mankhāgahin cipnar makhlē launar; adin "cip'ckā, lauckā" ba'anar*. From rams, horses, dogs, the testicles are removed, and the animals are called "*khasī*"; in bulls and buffaloes, they are squeezed or beaten, and the animals are called "*lauckā*" or "*cip'ckā*" (rendered powerless).

**arkaṭhā** S. In the timbers of a roof, the rafters which connect the ridge-piece with the wall-plates. (H. *kāur*).

**arḱī** Adj. Same meanings as *aqḍē*; oblique, sideways, etc. *Arḱī dahrē ayyam khakkhro'ō*, there you will find a road that branches off.

**arḱnā** [*arḱyas, arḱhos*]. V. tr. 1. To knead (dough, clay, etc.) with the hands. N.B. To knead with the feet is *tir'khnā*. — 2. To shampoo by squeezing from place to place. Cf. *soṭnā*.

**ārko** S. One *pailā*-full. *Ad ōna bangī dhibā bākyā; mañyā, ārkō ābdā tikhil sajjā*, she filled a small basket with money; on the top, she poured one paila of rice. *Ārkō ēy, ārkō mūd, ārkō nākḥ*. — The numeral always follows *ārko*, whereas it precedes its synonym *aṛkā*.

**ārḱū** See *ārka*.

**arḥhā** (1) S. Any leguminous plant or eatable greens. (Young bamboo-shoots, and the leaves of some trees, when culled, are also called *arḥhā*; thus, the *koīnar*-tree, the *phuṭkal*-tree, the *pakrī*-tree are all *arḥhā-mann*. *Kūbī-arḥhā*, cabbage. *Arḥhā tokkhnā*, *khaidnā*, to cull greens, to dry them. *Arḥhā mōcnā*, *pūkhñā*, *ir'itnā*, to chop greens, to boil, to cook them. *Arḥhā-cēkḥel*, the vegetable kingdom, plants in general. (Syn. *manmās*.) *Khess-arḥhā*, paddy-blades (paddy in the field, as long as it remains green). *Iyyantā khess-arḥhā khōb pardyā*.

**arḥhā** (2) S. Spleen. *Ī khaddas-gahī arḥhā pardyā*, this child's spleen is swollen. *Arḥhā narī*, splenetic fever.

**arḥhī** (A. *arq*). S. Spirits, an intoxicating drink distilled from the *mahuā* (O. *madgī*) flowers. *Arḥhin kamnā*. *Arḥhin cur'khñā*, to distil spirits. *Arḥhī-ūnus*, a drunkard. *Ās ullā mākhā arḥhī jharā nū mulkh-kas ra'alagyas*, day and night he was in his cups. *Arḥhī nū loṭorkas ra'as*, he is lying drunk. *Jharā arḥhīti ungkhnā* to get drunk, to get tipsy.

**arḥhnā** [*arḥhyas*, *arḥhos*]. V. tr. 1. To dig. *Indrā*, *pokhārī arḥhnā*, to dig a well, a tank. *Maṇḍrnā-adḍā arḥhnā*, to dig a grave. — 2. To dig out. *Aluan*, *joṇang-kandan*, *maṇḍr arḥhnā*, to dig out potatoes, wild roots, medicinal roots. *Allā osgan arḥhī*, dogs dig out rats. *Meṭhō bhū-runtā bhūnkun arḥhī darā mūkhī*, bears dig out the egg-balls of white-ants and eat them.

**arḥhrā** or *arḥhrā*. See *alkhrā*.

**arnā** Adj. Same meaning as *andyā*. — In the figurative sense, *arnā* is preferable to *andyā*. *Arnā mannā mal ban'ī*, one must not show himself haughty, stubborn.

**arṇā** [*aṛcas*, *ar'os*]. Same as *aḍnā*.

**ārṇā** [*āṛca*, *ār'ō*]. Same as *aḍnā*.

**arnārṇā** V. n, used only in conj. with *kuddnā*. *Ī manḥlā arnārṇā kuddī*, this buffalo is moving about defiantly. *Āhāy gollas arbānakhrnā lekh'ā arnārḥkas kuddas*, there the landlord walks about in his strength (lit. as though making a show of strength, as though challenging us to fight).

**arnjā** Adj. Same meaning as *andyā* and *arnā*.

**Arpa'ā-uṛpu'ū** [*arpa'ā-uṛpu'ū nannā*] to masticate with difficulty, with painful exertion of the jaw. *Ī bariyār ahrā mōkhāge arpa'ā-uṛpu'ū nantī*.

**arṛā** S. Same as *adrā*.

**arsā** S. A kind of sweetmeats (piece of soft pastry baked in boiling oil).

**ārsnā** [*āṛsyas*, *āṛsos*]. V. tr. 1. To reach (a certain stage or the end of one's journey), to arrive at, to get as far as, to come. *Jokk hārī kalā*, *paddan āṛsoy*, go on a little further, you will reach the village. *Āṛsāge kalā cappā*, hasten that you arrive in good time. — 2. To overtake. *Budhusin Semlā ḍhōrhā nū āṛskan*, I overtook Budhu at the Semla gully. — 3. To come by a piece of news, to hear about. *Ī kathānim akḥdai?* *ha'ī*, *en-nem āṛskan ra'adan*. *Hurū*; *akkun ēn ninghai khallgahi urmī anthan āṛskan*. Enough; I now know all about your field. — (To reach by stretching out a limb is *ōṛsnā*).

**āṛsrnā** [*āṛsra*, *āṛsro'ō*]. Refl. of *āṛsnā*. To be within reach. *Uṛungnum enghai eṛpā āṛsro'ō*, in a moment we are at my house. *Ā partā cārē mal āṛsrī'ī cappī*, that mountain cannot be reached in a hurry (it is far away, though it looks near).



**ārsta'ānā** V. tr., causal of *ārśnā*.

1. To make reach. *Adigahi ālas adin dahrē ārsta'āge urung gūfi sangē īkyas*, her husband walked a few steps with her up to the main road. *Ibrā urmī nēg gā kecckā ālarin pacbā-alar gusan ārsta'āgē Kūrkhār nannar*, such then are the rites by which Oraons take care that their deads be reunited with the ancestors. — 2. To have some one or some thing carried to a certain place, to forward, deliver, etc. *Maṇḍkā-adḍa gusan ulla ulla ōnd khētā maṇḍī ārsta'ānar*, they take care that a satchel of cooked rice be put every day on the tomb. *Dharman urmī rājī nū ārsta'ānā*. — 3. To touch (with the help of some instrument). *Ḍangtī taṭkhan ārsta'ādas darā laudas*. (One may say, however, also: *ḍangan taṭkhā gusan ārsta'ānā*, to raise up to). — 4. To overtake (syn. *ārśnā*).

**ārstārṇā** V. n., passive of *ārsta'ānā*. To be brought (carried, raised, etc.) up to a certain place. *Karam parabgē, ōndrkā khaigūthyar naihār nū ārstāro'or c'or*, for the Karam feasts, newly married wives will be brought back to their homes.

**arsgā** S. A species of *dāl*-pulse (*Dolichos uniflorus*, H. *kulthī*). It is sown on dry soil in September, and reaped in November or December.

**arsgī** S. Boils, which generally appear on the head, and afterwards unite. If the first of these pimples (*arsgī-tangyō*) be cauterized or otherwise healed, no other come out.

**arta'ānā** V. tr. (causal of an obsolete verb, *arnā*). To spread out in the sun for drying. *Khakhā ārgahi khess artāckā gusan oṇṭa pañjkā kindan ṭiddā ciccā*, the crow

dropped a ripe date near the spot where they had spread out their rice to dry. *Kicrin jhaṭṭā nū arta'a c'ā*, put the clothes to dry on the wooden fence.

**arṭī bīrī** S. Afternoon, time from noon to evening.

**arath** S. 1. Meaning (of a word). — 2. Intention. *Ēn āsgahi arthan mal khakkhdan*.

**arū** or *arū*. S. Yam (an esculent tubercle). Its long creeping stem is made to ascend high poles. — Hence the expression: *arū-dāng besē pardnā*, to shoot up like a pole. *Arūdāng besē pardkā kukkos*, a boy of the lamp-post type.

**āryā** Adj. Same as *aṇḍyā*.

**arya'āna** V. tr. 1. To repair the ridges in the paddy-fields. — 2. To cut the grass which overgrows the ridges and prevents the rice close by from ripening properly. *Khallan arya'āge keras*, he has gone to work at the field-ridges.

**-as** 1. Desinence of the 3<sup>d</sup> pers. sing. in the Historical Past. *Arg-as, barc-as, āny-as, nanj-as*. — 2. Euphonic termination suffixed to nouns, adjectives and participles when predicates of an intrans. verb in the third person singular. *Ās Kārkh-as taldas. Ās oṭkh-as barcas*, he came alone.

**ās** Remote demonstr. pronoun, that one, that fellow. — Mostly used as third pers. pronoun: he.

**asal** (From A. *asl*). Adj. Genuine. *Ās asal Kārkh-as. Asal jharā*.

**asāmī** S. Tenant, raiyat.

**asan** (*a* + *san*, place; cf. *isan, eksan, gusan*). Adv. of place. There, thither. *Asan ra'ī*, it is there. *Asan keras*, he went there. *Asantī* or, by

contr., *astī*; also *astē* (*astelē*, *astilē*).  
1. Out of it, thereout. *Astelem onṭā daṇḍī mendrā*, a song was heard issuing out of it (i. e. out of a certain magic shrub. — 2. From it, therefrom. *Astī bongas*, he ran away from the spot. *Astem aḍdon kirtācas ciccās*, he turned the bullocks away from that spot. *Astīle gucchras darā erpā barcas*, he withdrew and went home. *Astīlem khēkhlan tūr'a helras*, from that spot he began to tunnel the ground.

**asantā** Adj. See *astā* (contracted form of *asantā*).

**asār** The third Hindu month (June-July). *Asār-galī*, the first part of the rainy season.

**asārī** Adj. (from *asār*). *Asārī daṇḍī*, the songs which accompany the operation of transplanting rice.

**āsē** S. 1. Hope. *Āsē nannā, āsē uinā*, to hope. *Āsē-malkā mannā*, to lose hope. *Āsē nanū kukkos*, a boy full of hopes (hoping much). *Āsē nannā lekḥ'ā kukkos*, a boy giving much hope. *Āsgē kharā baggē khurjī-paṭṭī āsē nū ra'ī*, he has great expectations (lit. considerable patrimony in hope). — 2. Reliability, trustworthiness. *I khēkheltā khurjī-paṭṭī-gaḥī endr āsē?* what solidity is there in the goods of this world? *Āsē ra'ī; okkā*, there is reason for hope (of your getting some alms); sit down. — 3. Confidence. *Ning gusan khōb asētī bardan*, I come to you with perfect confidence. — 4. Anxious waiting for, eager looking for. *Ekā gūṭī bhōjē malā nanor, ā gūṭī pacbā ālar āsē nannar*, until a meal is given in their honour, the dead are anxiously waiting. — 5. Dependence from. *Ninghai asētī ujjan*, if I am

still alive, it is through your helpfulness.

**āsin** The sixth Hindu month (Sept.-Oct.). Oftener called *kuār*.

**askaṭāba'anā** [or *askaṭamba'anā*]. V. tr. To worry, to importune, to plague, to bother. *Onghon ambā nē'ā; mal ban'ō; anti, engan ambkē askaṭamba'ā*, do not ask again; it is useless; do not worry me. *Ē paḥgī, pārmūd bāc khacckai; onghon ambkē tengā, ambkē askatamba'ā*, old man, thou hast said it twice or thrice already; do not say it anymore; don't plague people.

**askaṭārnā** V. n., passive of *askaṭāba'anā*. To be worried, etc. *Ās āulantim gollastī khōb askaṭāras keras*, from that day he had much annoyance to suffer at the zemindar's hands. — Cf. *askaṭrnā*.

**askatī** S. Laziness; listlessness, nonchalance; negligence. *Askatītī urkhā, askatīn otthra'ā*, shake off thy laziness. *Askatītī nindkū ālas*, a negligent fellow. *Āsin endr nalakh pēs'oy: sebbā nalakhgē hō askatīs ās*, what work will you give him he has no go in him, even for easy work.

**askaṭrnā** V. n. To feel annoyance, to get annoyed. *Āsgaḥī barnan as-paīrā ērā ērā askatrkān kerkan*, I got tired of waiting for him. *Ās cārē askaṭrnā ālas talās*, he is impatient, he is a quick-tempered man.

**askatyārnā** V. n. To be lazy or dull at work; to be listless or negligent.

**asmā** S. Native bread; prop. a flat round and soft piece of flour paste. *Khess-asmā*, rice-bread. *Kodai-asmā*, *maṛūā*-bread. *Barā-asmā*, urid-bread. *Gōhom-asmā*, wheat-bread. *Būt-asmā*, gram-bread. *Gundā marda'ānā, mek-*

*khnā*, to knead the dough, to bake bread. — The Oraons use no oven. The baking is made in a *khaprā* (potsherd) or upon a *ṭaī*. Sometimes, in order to insure more uniform baking, or if the baking is to take place under live ashes, the dough is wrapped between two leaves sewn together.

**asnān** S. Baptism. *Asnān ho'onā*, to receive baptism. *Ās asnān mañjkas ra'as*, he is baptised.

**āspaīrā** Also *āsē-paīrā*. S. Waiting, expectation. *Āsgahi barnan aspaīrā ērdan*, I am waiting for his arrival. *Aspaīrā nu ra'anā*, to be waiting for. *Aspaīrātī askaīrnā*, to grow impatient of waiting. *Ek'am ek'am jaūnti lau'āge aspaīrā nū ukkam rahackam*, we sat down in the expectation of hitting some game.

**āspās nū** Adv. Around, all round. Better say *urmī tarā*.

**asrnā** [asryas, asros]. V. n. 1. To tremble. *Īsgahi rāgē asrī'ī*, his voice is trembling. *Khēkhel asrnātī epā khattrā*, the earthquake threw the house down. — 2. To scintillate. *Pharic mākhā nū bīnkō khōb asrī'ī*. — 3. To shiver, to shudder, to feel a thrill. *Pañyātī, elcnātī, narī'ī, khusītī asrnā*. *Kīban ērākhanem, engāge asrā urkhī*, the only sight of ice makes me shiver. *Nīdī or'gnātī asrdan*, I shudder at the sole thought (or recollection) of it. — 4. *Asrnā rāgen ott-hornā*, to draw out the tremolo-register. — N. B. The meaning and spelling of *asrnā*, as well as the presence of an increment in the historical past, are proofs that this verb is not the reflexive form of *assnā*.

**asrta'ānā** V. tr., causal of *asrnā*. 1. *Nīn nād-khīrī tēngā tēngā khadd-āsin asrta'ālagdai*, with your ghost-

stories you make the child shudder *Nīdī iyād engan asrītī*. — 2. (Music.) *Asrta'ādas*, he sounds a tremolo.

**assglārā** S. A caterpillar mostly found on the *sal*-tree leaves. Its robe is yellow with red and green tinges, and every hair of it is forked. Its contact causes swelling and fever.

**assgnā** [assgyas, assgos]. V. n. 1. To adhere, to stick, to hold to or together (as by the force of attraction). *Ṭikaṭ malā ass'gkī ra'ī*, the stamp does not stick. *Cotor khedḍ nū assgī*, mud sticks to the feet. *Kaṭṭū nū maṇḍī assgī*, there is a layer of (burnt) rice sticking to the cooking-pot. *Khappā khedḍ nū assgī*, leeches adhere to the feet. — 2. To attach oneself to; to adhere closely in friendship and affection. *Ā khaddas tangyōgahi mēd nū ass'gkāsīm kuḍdas*, this child is ever hanging at his mother's apron-strings. *Dharmes ganē nām khē'enā gūṇī ass'gkat ra'ot*, let us remain faithful to God till death. — 3. To fit. *Ī kurtā ninghai mēd nū ass'gkī ra'ī*, this jacket is fitting you closely. — 4. (Of the tongue) to be clammy, unable to utter distinctly. *Ās ungkhhkas ra'as: āsgahi tatkhā assgī, aḍge*, he is drunk; this is why his tongue is clammy.

**ass'gta'ānā** V. tr., causal of *assgnā*. To glue, to paste or make otherwise adhere, etc. etc. *Khēser ass'gta'ānā*, to sit, or stand, with the neck buried between raised shoulders (as idiots do).

**assnā** [assyas, assos]. V. tr. 1. To play on, to sound (any stringed or percussion-instrument). *Bēcō bīrī khēl, soēkō, jhājh assnar*, at dances, they beat drums with accompaniment of ring-beating and cymbals. <sup>1</sup> *Assnā-*

*bajā*, musical instruments. *Assā pārā helras*, he began to drum and sing. *Āsgahī assnā pārnan meñjā*, she heard him drumming and singing. *Ektarhan, sarangin*, "harmonium" *assnā*, to play on the native mandoline, the violine, the harmonium. *Ralīn assnā*, to ring a small bell (*ghanṭan kharkhṇā*, *ṭhoknā* = to ring the big bell). N.B. To sound wind-instruments is *ūrṇā* (to blow). — 2. To beat, to give a correction with the stick. *Ningan undul asson*.

**asstārṇā** Pass. of *assnā*. To be played upon, etc.

**astā** (Contr. from *asantā*.) Adj. 1. Living or found there. *Umdā, mundh, kūḍin ēgnar, bālkā amm ēchnar, astā cācā nū sindrī ṭūrṇar*, they first smooth cowdung nicely over the bone-repository, then sprinkle it with turmeric water, anoint one of the stones on the spot with vermilion. — 2. Come from, a native of. *Ēn Koncoṛantan, īs hō astāsīm*, I am a native of Konchora; this fellow too. *Ēn ondorkan ī kankan; nīn ondorkai, ād hō astādīm; ēn lakhāchan*, this wood I have brought; the one thou hast brought comes from the same spot; I can recognize it.

**astik** [or *astik-lē*]. Adv. of place. From there (syn. *asantī, astī*). — *Astīkim* means: from there too, from the same place. *I cuhīkhajjan ēn phalnā aḍḍanti ondorkan; astīkim nīn hō ondrkē*, I have got this chalk at such a place; have yours fetched at the same spot.

**asthīr** Adj. 1. (Of a complaint or illness.) Less acute, abating, on the wane. — 2. (Of a sick person.) Better, somewhat relieved.

**-at** 1. Conjugational ending corresponding to the pronoun *nām* (we, i. e. you and myself) *Akhḍat*, both of us we know that. — 2. Euphonic ending suffixed to nouns, adj. and partic. which stand in apposition to *nām*. *Nām irbātim*, both of us. *Ormat kālot*, we all shall go (you included). — 3. Euphonic ending suffixed to nouns and adj. when predicates of an intransitive verb in the 1st person plural. *Nām Kūrkhāt taldat*, or. *nām Kūrkhāt*, we and you are Oraons. *Otkhāt kālot*, we shall go alone (i. e. you and I, without other companions).

**aṭā** S. 1. A big wooden bowl, for play. *Ājā bēcnā*, to play with bowls. — 2. Marble.

**atar** Adj. One out of every two, every second. *Atar ullā amm patāba'a*, water the plants every second day.

**aṭga'ānā** V. tr. 1. To examine, to test. *Iskulyārīn aṭga'ānā*, to make pass an examination to schoolboys. — 2. To tempt. *Ās ārgahī seyānan akh'ar ārin ānyas: Engan endrgē aṭga'adar?* — Syn. *atka'ānā*.

**aṭgār** S. See *aṭkār*.

**aṭka'ānā** V. tr. 1. Same meanings as *aṭga'ānā*. — 2. To hang, to suspend. *Khuṭī nū atkāckā ra'ī*, it hangs (lit. is hung) at the nail. — 3. To stop. *Garīn ḍhōṛhā gusan aṭka'ākē*, stop the cart near the gully. *Ninghai ghoron aṭka'a*, stop thy horse. — N.B. In the latter two meanings, *aṭka'āna*, is no synonym of *aṭga'ānā*.

**aṭkār** S. Surmise, conjecture. *Aṭkār nannā*, 1. to surmise; 2. to examine. *Narīn atkār nannā*, to feel the pulse. *Iskulyārīn aṭkār nannā*, to examine schoolboys. — As adv., perhaps, maybe. Syn. *hōtang*.

**aṭkhā** S. 1. Leaf. *Khēnā aṭkhā*, green leaves; *khaidkā aṭkhā*, dry leaves. (The latter are also called *pa-ksā*.) *Aṭkhā-panḍi*, a bundle of leaves. *Injo, osā, aṭkhā, asmā aṭkhā nū ṭip'ar mekkhnā*, to bake fish, mushrooms, vegetables, bread between two leaves sewn together. — 2. Sort of plate, made of sewn up leaves. *Aṭkhā khaṭṭnā* means *a*) to give a meal (lit. to distribute plates), *b*) to portion out in equal shares a head of game between the several hunters. — *Aṭkhā lek'h'ā asrnā*, to tremble like an aspen-leaf. *Pakrī lek'h'ā biḍ'nā khardnā*, to turn to every wind, to change like the moon.

**ātmā** (H.) S. The human soul. (*Jiyā* is the soul as principle of feeling; heart, mind).

**atṛa'ānā** V. tr. Same meaning as *badra'ānā*.

**aṭṛē** Adj. Standing out of the line (projecting, awry etc.). Said of teeth only. *As malam khatras; ās-gahi pall aṭṛēdim kundkī raṭi*. He did not fall; his teeth came out crooked from the first.

**ātrī** S. In ploughing, the strip of ground enclosed in a circuitous furrow. The Oraon husbandman, having at the outset taken his plough round a certain portion of the field, ploughs within that outline to such extent as remains convenient; then, passing out of the oval first described, he makes another circuitous furrow which overlaps the unploughed part of the first, and which again is only partially ploughed. A whole field, in this way, is ploughed by a series of spiral lines. In one morning's work, as many as 15 or 16 of these circuitous furrows (*ātrī-gaḍḍi*) can be

ploughed by one pair of bullocks. — *Ōnd ātrī usskan, nannan argo'on*, I have finished one oval, I am going to begin another one. *Ātrī ḍippā*, a furrow's ridges. *Ātrī arbnā*, to press the plough down, to make it penetrate in the ground by throwing one's weight upon it.

**attā** S. 1. Any raised platform; scaffold (for hunting, watching the crops, supporting a creeper's fruits, etc.). *Attā kamnā, ujra'ānā*, to make a *machān*, to pull it down. — 2. In tiger-hunting, a sort of covered redoubt of timber and stones, with one aperture for the gun on three sides. Its fuller name is *khēkhel-attā*. See *khēkhel*. — 3. By extension, *attā okknā*, to lie in ambush, to lie in wait (anywhere, in a hollow way, behind a bush, etc.). *I khattas ārgahi attā nū dhurras kī piṭras*, the poor man fell into their ambuscade and was killed. — 4. Loft. In most Oraon houses, a line of posts is all that divides the parlour from the cattle-shed. Upon these posts and the wall an upper-floor is disposed: this is the *attā*. *Attā nū kank, bus'ū, bōṛ'ē-arī, paccā aṛigutṭhi, ennem nannā nannā cīj-gutṭhin ladnar*, on the loft, they put wood, straw, beer-jars, old earthen vessels, etc.

**atta'ānā** V. tr., causal of *attnā*. (H. *pahinānā*.) To cause or allow another to put on. To clothe or dress another. To clothe or adorn (one's own person, or some particular part of it). *Kukoin jhulan attā'ai*, help the girl to put on her jacket. *Khēsrān pūn attāckas kuddas*, he goes about adorned with a necklace. *Khocol-arin pūn attā'ānar*, they put a garland round the neck of the urn that contains the bones.

**attī** (Prop., ablative of dem. pron. ād). Conj. Whit the result that . . . *Ijjkā lāsan laucas attī khattrā*, he dealt a blow at the standing corpse, with the result that it fell. — N. B. *Attī*, as ablative of *ād*, may of course be used in the meaning of "by this means", "with this". *Attī ērā beddnar*, they try to know by this (omen). *Attī pūn kamnar*, they make with it a garland.

**attnā** [*attayas, attos*]. V. tr. 1. To clothe or dress oneself in, to put on, to don. *Naūas tang iyārasgahi kicrin attyas*, the barber put on his friend's clothes. *Attnā bācrnā*, to dress oneself (H. *pahinnā orhnā*). As subst., *attnā* may refer to any person. *Ēn adige attnā pundurnā kam'on*, I will make clothes and gewgaws for her. — 2. To put on ornaments. *Balā, paṭṭā, muddin attnā. Khebdā nū jhikā attnā.*

**aṭṭnā** [*aṭṭyas, aṭtos*]. V. tr. 1. To spread out upon the ground something folded or rolled up. *Kicrin aṭṭā*, spread out your cloth on the ground (e. g. that I may pour in this rice). *Piṭṭrin aṭṭnā*, to spread a mat on the ground. *Pāhyasge piṭṭrin aṭṭnā*, to welcome a guest. (To a girl at her wedding): *Nin piṭṭi aṭṭkē c'ikē*, receive him for cohabitation, i. e. do not run away. — 2. To dispose coins on the ground in close heaps (for a big payment or for the purpose of counting). Hence fig.: *Ī bharīyas keccas kḥanē, āsin olda'ā ho'ōbīrī, qḥiban aṭṭnum kerar*, when this mahājan died, as he was taken to the cremating ground, they threw money freely along the road. *Ī anāris gā khessan qahrē nū aṭṭnum barcas*, this awkward fellow has spilt my amount of the

paddy along the road. — 3. To construct, to make. *Cenḥho tetālī mann nū khoṭā attī*, the kite nestles on tamarind trees. *Rugrī-aṭṭkā khēkhel*, a floor of concrete. *Pakhnā-aṭṭkā khēkhel*, ground paved with stones. — *Khatin aṭṭnā*. See under *khaṭī*.

**attrā** [*ā + tarā*]. Adv. of place. That side; in that direction. *Attrā ittrā*, here and there; about the place, to and and fro. *Attrā ittra ērnā, kuddnā*, to look round, to move about. *Pābīd'us ēr tartā kathāguṭṭhin attrā ittrā ho'odas ondordas*, the matrimonial agent goes from the one party to the other, carrying to and fro the proposals of both. Syn. *hattrā hittrā, hattrā huttrā*.

**aṭṭhē** Adj. num. Eight (see *akhē*). *Aṭṭhē ullā*, a week. *Ī khabar-kāgdan aṭṭhē aṭṭhē ullā nū inṭrdan*, I receive this paper once a week.

**aṭya'ānā** V. tr. To tie wood, thatching-grass, paddy, etc. into fagots, bundles, sheaves, etc.

**aṭhū** S. Mango-stone. Better say *kōgō*.

**aṭhuā** S. The louse of dogs and cattle (H. *anṭhaī*), tick.

**aṭhuārṇā** [from *aṭhū*]. V. n. To form a stone (mango-fruit). *Ṭaṭkhā idim aṭhuār'ālaggī*, mangoes are by this time forming their stones. — In better Oraon: *Idim kōgō manāge ṛr maṇjā*.

**aū** (1) [H. *āyu*]. S. Life. *Ās khē'enī khē'enī bacchrās; akkū āsgahi aū baḍhrā kerā*, when actually dying, he rallied; he has now taken a new lease of life (lit. his life has been prolonged).

**aū** (2) Interj. of surprise. *Aū, nūn iyyā ekābīrī barckai?* Halloo, when have you come here?

**aūhārī** Adj. and adv. 1. Taken at random, any. *Nim ārin aūhārī ullā nū harāba'ā pollor*, in order to defeat them, you must be shrewd in choosing your day. *Aūhārī ullā ban'ō*, any day will do. *Aūhārī ālarin menā*, ask anybody (F. le premier venu). *Auhārī mal kānar*, they do not go there without previous appointment. — 2. Gratuitous, gratuitously. *Ī nalakh auhārī raō*. — 3. Vain, in vain. *Aūhārī ālas*, a futile man. *Ennē ennē nalakh merkhā khātrī aūhārī ra'ī*. *Enghai urmi mehnat aūhārī kerā*. — 4. Of one's own accord, without order, spontaneous. — 5. Without load (F. à vide). — Syn. *aēdha'am*, *andhuārī*, *ausa'am*.

**āulā** [ā + ullā]. I. Adv. 1. On that day, at the time. *Āulā embas mal kecckas ra'ālagyas*, at the time my father was still alive. *Āulantī*, henceforth, from that time forward, ever since. *Āulantī kecckā tangbhāis ārgahi eṛpā nū mākhā mākhā bar'ā helras*, from that time, his dead brother visited the house every night. *Āulantim ās saōsē rājigahi bēl mañjas*, he ruled the country as its king ever since. — 2. Some time ago; the other day. *Anā babhnā hoy, āulā gā mokhā beddālakkai; innā endr? innā mulkhto'on cī'on*, I say, brahmin, the other day you wanted to eat me; what of to-day? to-day I shall drown you. — II. Postconj. When. *Nābom āulā, mullī ho'ā barke*, when we thresh the harvest, come for your pay.

**aula'ānā** V. tr., often used absolutely. To yawn. *Baiyan aula'ānā*, same meaning.

**āulantā** Adj. Of that day; of the other day. *Āulantā khīrin aur tengā*, tell me once more the story you narrated some days ago. *Āulantā iṭṭen-gādim janū ra'ī*, it is the very same lizard of some days ago. *Khaddar darā nāsgō āulantā katthāgahin endr bācar, dadā?* brother, what have your children and your wife answered about the other day's business? Syn. *āultā*.

**āultā** Adj. Contracted form of *āulantā*.

**aūnjār** S. Uproar, tumult. *Aūnjār nannā*. Syn. *gohār*.

**aūnjārnā** V. n. To shout, to make much noise.

**aur** Adv. Again, more, better. "*Ēr-ke, ērke*" *mīkhyar, khaṇē ēm aur saprārkam rahackam*, they shouted: "look sharp, look sharp"; then we kept still more on the alert. *Ennē menarkī aur hō ilcyas*, on hearing this, he became still more frightened.

**āurā** Adj. and adv. Syn. of *aōdā*.

**aurkā** S. (H. *pailā*). A measure for dry goods, rice, corn, etc. *Ēr, mūd aurkā*, two three pailas. Cf. *ārkhō*. — There is a variety of aurkas. The *deṛhsiryā aurkā* contains 1½ ser; the *sawayā aurkā*, 1¼ ser; the *chapnā aurkā*, 18 chhataks; the *mullī, bāy-* or *banī-aurkā*, about 15 chhataks; the *manhā-aurkā*, 14 chhataks. *Aurkā kukk*, bald head.

**aurō** Adj. and adv. (H. *aur aur*). *Aurō ālar*, still more men, more and more men. *Aurō bardas*, he comes again and again.

**āurū** Adj. and adv. Same meaning as *aōdā*.

**ausa'am** Adj. and adv. Syn. of *aēdha'am* and *āuhārī*.

**ausān** S. Relief (from physical or moral pain). *Adigē naṛītī unguṛ hō ausāndim mallā*, she has not a moment's respite from her fever.

**awāsī** S. While cutting paddy, thatching-grass, etc., small bundles of it are kept in the four intervals of the left-hand fingers. Each of these is an *awāsī*.

**ayābayā** Adj. 1. Confused in mind, out of one's mind (during e. g. a severe illness). *Ayābayā manarkī barmba'adas*, he raves, he talks deliriously. — 2. Perplexed, at one's wit's end. *Gollasgahi pīkhnatī khat-tas ayābayā mañjas*, darā *khal-ukhrin ambarkī koṛā keras*, owing to his landlord's petty persecutions, the poor wretch lost his wits, and, leaving fields and all, he quitted the country.

**ayang** S. Mother. *Ayang* (not *ayō*) is used: 1. In the vocative, whenever the female addressed is not really the speaker's mother. Any woman older than the speaker may (even if she is a mere girl) be called *ayang*. *Ān ayang, endr nandī?* friend, what art thou doing? *Iādan ci'oy kā, ayang?* (to a salewoman:) you won't give more, mother? — 2. In all cases other than the vocative, *ayang* means a real mother; but *ayang* presents the idea in an absolute way, without explicit reference to the children. *Ayang* means a mother, the mother, mothers (not my, thy, Paul's mother; see *ayō*). *Ayang tāt ī khaddāsin posā*, the mother nourished this child herself. *Ormar barcar? malā; ayang gā barcā, khaddar gā malā barcar*. *Ayanggahi jiyā nū eōdā conhā ra'tī!* what a love in a mother's heart.

Pl. *ayangguṭhyar*, mothers. — *Ayang bang*, father and mother. *Ayangbang-guṭhyar*, parents (in general); also benefactors. *Nīn ayangbang tal dai*, thou art my Providence.

**ayō** S. Mother. Except in the vocative and in such elliptical expressions as "mother said" (instead of my, our mother), *ayō* is always determined by some qualificative. The term is not extended to anybody but a true mother; the only exception to this rule is noted below. — Cf. *ayang*. *Ingyō, ningyō, āsgahi tangyō*, my, thy, his mother. *Ayō, namayō, namhai ayō; emayō, emhai ayō*, our mother. *Ārgahi tangyō*, their mother. — Vocative *yō, ē yō, ayō*. *Ayō! ayō ge!* are frequently used as mere exclamations of surprise or pain (like *babā! babā rē!*). *Ayō-babā* (parents) is used in the same way. A mother-in-law is addressed as *ayō*. A man, speaking of her in presence of his wife, will also call her *ayō*. *Endr ayō barcā?* — *Ayō*, in the vocative is often used as a term of endearment (by a younger girl speaking to her companion, by an uncle addressing his niece, etc.)

**ayōbabar** [or *ayōbabāguṭhyar*]. S. pl. 1. Parents. — 2. Friends, supporters. *Pādrir Kūṛkhargahi ayōbabar a'anar*. — 3. *Purkhā ayōbabar*, the ancestors. — *Ayōbabā* (indef. form) means parents in general. *Ayōbaban man'ā manī*, one must revere parents.

**ayyā** Adv. of place. There, in that place. *Ayyā ra'adas, ayyā keras*, he lives there, he went thither. *Ayyātim oñtā laṛang urkhā darā daule par-dyā*, a creeper sprang up from the spot and grew to a fine height. *Ayyan-tim barcas*, he came from that place. *Ayyā* may be turned into a pronoun



by adding the flexions *d* or *n*: “*Īd khal namhai mallī*” *ba'as*: *ayyan cānkhā*; this is not our field, says he; sow over the other one (lit. over the one of there).

**ayyantā** Adj. derived from the abl. of *ayyā*. *Ayyantā ālar, mann, paddā. Ād gā ayyantā urmī nēgcā-ran akkhkī rahcā*, she knew all the customs of the place (a fortress).

## B.

**ba'anā** (1) [*bācas, ba'os*]. V. tr.

1. To say. *Bicchra'ā, bicchra'ā, ba'adan; malā mendai?* let go; let go, I say; don't you hear? *Endr ba'adai? katthā mal mindrī'ī*, what do you say? I cannot catch. — 2. To command, to invite, to allow (cf. -*ba'anā* [2]). *Biṭṭhī nanā-ba'anā*, to exact forced labour. *Āsin barābācchan*, or *āsin bar'āgē bācchan*, I told him to come. *Pilātus āsin māran ho'ā bācas*, Pilate allowed him to take away the body. — 3. To term, to name, to call. *Īdin endr ba'anar?* how do you call this? *Karamgahi nannā ullā “parnā” ba'anar*, the day after the karam is called ‘*parnā*’. *Khēr ba'adar, cenkhōd gā, harō*, that which you call a fowl is in reality a kite, my friends. — 4. To mistake for. *Ār aḍḍōn ālar ba'anar*, they mistake bullocks for men. *Ār āsin timbus ba'anar kī malā kacnakhrnar*, mistaking him for a beggar, they do not speak to him. — 5. To salute as, by the name or title of. *Samdhī samdhī ba'anum baṛin dharnar darā eḍkhon emsernakhrnar*, (the boy's parents and those of the girl) catch one another's arms and embrace, exchanging salutes as “*samdhī*”. — 5. To pretend. *Khallān bīsyāsīm, ‘urban taldan’ ba'ārktī* (or *bācaskī*), he did sell the field, alleging that he was the proprietor. — 6. To opine, to express as

one's own view or idea. *Tanī nim-bāsin menā endr ba'adas*, just ask your father what he thinks about it. *Endr ba'adai?* what's your idea about it? *Enghai khallan bisōnim ba'adan*, my answer is that I will sell my field. “*Bisoy rupiyā ba'adam*” *ba'anar*, “we fix the price at Rs. 20”, they say. — 7. To say to oneself; hence: to reflect, to imagine, to intend, to like. “*Ād engan īryā*” *bācas kī bongā helras*, she has seen me, he thought; and he took to his heels. “*Āsin khōb lau'on*” *ba'alagyas*, he intended to give him a thrashing. *Kālon ba'adan; pahē, iyār, endr nū kālon?* I would like enough to go, friend; but by what kind of conveyance shall I go? — 8. (Of all animals) to cry. *Khēr-khadd urkhā darā “ciū ciū” ba'ī*, the chicken came out shouting “*ciū, ciū*”. — 9. (Of things) to sound so or so. *Ī ṭehrā nū calkur ra'ī hōtang: adigahi ba'anan meḥjkan*, there must be sand in this *surāhī*, I hear the sound of it. *Paksan errō bīrī, ād sahur sahur ba'ī*, when you sweep off dry leaves, they rustle along.

**-ba'anā** (2) Verbal suffix formative of a large class of causal verbs. If the simple verb ends by *rnā* (*sikh-rnā*, to study; *bacchrnā*, to escape), its causal correspondent is obtained by altering the final *r* of its root into *ā*, and suffixing -*ba'anā*. *Sikhāba'anā*,

to teach; *bacchāba'anā*, to save. — The causal correspondent of all other verbs is formed by suffixing *-ba'anā* to their imperative. *Kalā-ba'anā*, to make go. *Nanāba'anā*, to cause to make. *Barāba'anā*, to make come. *Ho'āba'anā*, to cause (or allow) one to take away. *Tisga'ā-ba'anā*, to cause (or allow) to open. — Causals of the latter group are emphasised by adding *-m* to the imperative; *kalamba'anā*. But, in causals of the former group, *-m* can be added only to *-ba'anā*. *Sikhāba'anam* (not *sikhamba'anā*). — N. B. In composition *-ba'anā* is nothing else, etymologically, than the verb *ba'anā* in its meaning of to order, to command.

**babas** S. 1. Our father (i. e. my and your father). *Erpā nū kōr'ā, babā*, come in, father. *Babas barcas*, father has come. N. B. *Nambas* is no Oraon word. — 2. In the vocative: a) Term of endearment, from uncle to nephew and vice versa. *Ulā kōr'ā, babā. Bardan, babā*. Come in, dear uncle. I come, my nephew. In the mouth of a stranger addressing a boy, '*babā*' is also a term of endearment (my boy). b) Term of respectful address. *Ulā kōr'ā, babā*, come in, sir. *Ēn endrā hō baldan, babā*, I know nothing of that, sir. c) Interj. expressing surprise or pain. *Babā, ēn ekā ōrtan anti engā rāji khakkhro'ō*. goodness gracious, who am I to be made a king? *Arē babā, hairē babā, babā rē babā*. Same meaning; or: alas! o dear! ah me! woe is me!

**babrā** S. 1. Clusters of small swollen spots on the skin (caused by excess of bile, or contact with certain caterpillars). *Enghai mēd nū babrā urkhā*. — 2. Fig. lots or heaps of,

whole groups of. *I tōhkā nū babrā ōsā cūckī ra'ī*, in this plain, lots of mushrooms have sprung up. *Rōpā-khall nū babrā mullyar ra'anan*, there are in the field plenty of workers, busy transplanting rice.

**babus** S. 1. A Hindu gentleman. *Onjā Bangālī babūsim dahrē-nalakh nanta'ādas*, it is a Bengali baboo who supervises the road-making. — 2. Male child. *Māi kā babus?* is it a girl or a boy? *Babūsin pākā*, take up the child. — 3. Boy. *Ekā babus? iskulyā babus*; which boy? a boy of the school. *Iskulyā babūguṭṭhyar innelā malkar*, the boys of the school have gone home. The vocative '*babū*' means 'my man' or 'my boy', and supposes that the speaker is older than the person addressed.

**bacandat** S. Betrothal. *Lojā-amm ci'inā-injrnātī Kārkhargahi majhī nū bacandat manī*. Among Oraons betrothals are made by the gift and the acceptance of a '*lotā*' of water.

**baccā** [*baccā-baccā* or *baccā-puccā*].

1. S. Robbery, plundering, spoliation, pillage, freebooting, piracy. *Ā nagad bēlas nēkhain hō baccā-puccā malā nanālagyas*, that good king never appropriated anybody's property. — 2. (Adverbially and in reference to several persons talking together) pell-mell. *Muhin ērā ērā raibaṭī malā nandas, baccā-puccā hō kacnakhra'ā hō malā ci'idas*, he does not judge with partiality, nor allow (the contending parties) to snatch the speech from one another's mouth.

**baccānakhrnā** V. tr. To steal from one another.

**baccnā** [*baccyas, baccos*]. V. tr.

1. To snatch away. — 2. To rob by force, to carry off, to loot. —

3. To seize, i. e. to take possession of by virtue of a warrant or legal authority; to confiscate. *Baccnā poccnā* (*baccyas puccyas*), to loot, to plunder. *Cenkho khērkhaddan tangyōgustī baccyā*, the kite snatched the chicken away from its mother. *Gollas enghai ũong'ēn baccyas*, the zemindar has forfeited my axe. *Enghai katthan baccyas, darā tān kacnakhra'ā helras*, he interrupted me (lit. took the speech out of my mouth) and began to speak himself. *Ortosgahi katthan baccar suḍhra'anā*, to contradict some one.

**baccrnā** V. n. Reflex. or pass. of *baccnā*. To be snatched from, taken away by violence, confiscated, etc. *Enghai khall baccrā kerā*, my field has been confiscated.

**bacctārñā** V. n. Passive of *baccnā*. *Enghai khall bacctārā*, my field has been confiscated.

**baccus** Verbal noun (fr. *baccnā*). Robber, dacoit.

**bacchāba'anā** V. tr. 1. To save, to protect. *Ās enghai jīyan bacchā-bācas*, he saved my life. *Ē Dharmē, eman ā khilpatī bacchāba'ā*, o God, protect us from that evil. — 2. To be sparing of. *Tang'ā ḍhiban bacchāba'anā*. *Jīyan bacchāba'anā*, to shun exertion or trouble, to spare oneself. — 3. To put by, to reserve, to save. *Urmī bihnin ambā cākhā khaccā*; *jokk bacchāba'ā*, do not sow the whole of your seeds at once; reserve some.

**bacchāba'us** S. Saviour, liberator.

**bacchār** S. Year. Syn. *cān*. *Ī aḍḍō aur tīn bacchar gūḥī laggō*, this bullock will live on for another three years.

**bacchrñā** V. n., reflex. and pass. of *bacchāba'anā*. 1. To be saved from,

to escape from; to protect oneself against. *Ciccantī bacchrar*, the escaped from the fire. *Thoṛekunā bacchrar*, he narrowly escaped. *Mann-mūlī nū cēptī bacchrkan*, I took shelter from the rain under a tree. *Bacchrñāgahi mānī ḍahrē*, the true way of salvation. *Dharmē-asēti, enghai jiyā koṛē ko-rem bacchrā*, by God's mercy, my life was spared. — 2. To be left, to remain over. *Onṭā bhagoā nīdī bacchrkī rahcā*, only his loin-cloth was left to him. *Ī paddādim cocā darā Bhutān rājī kerā: onṭē hō āltelar malā bacchrar*, the whole village set out for Bhutan; neither young nor old have remained behind.

**backan** Adv. But. Syn. *pahē*.

**backē** Syn. of *backan*.

**bācnā** (1) [*bāccas*, 1 p. *bāc'chan*; *bāc'os*]. V. tr. To read. *Cīthin bāc'ā*, read the letter. *Bāc'āgē sikhāba'anā*, to teach reading.

**bācnā** (2) [*bācyas*, *bācos*]. V. tr. To throw (a piece of clothing) on someone's shoulders; to wrap it round his body. To envelop, inwrap, drape someone or some part (expressed) of one's own person, with . . . *Babūsin kicrin bācāi*, put his 'chaddar' on to the child. *Māran kicrī bācnar*, they wrap the corpse into a cloth. *Enghai mēdan bācāgē onṭē hō kicrī malkī*, I have nothing to wrap myself in.

**bācnakhrñā** V. n. To converse; to make a compact; to have high words. *'Lagē, irbātīm piṭrin bācro'ot kī cūtot*; *nē khōkhānū co'or, ārim asman mōkhor' bācnakhrar*, they agreed to lie down rolled up into a mat, and that the one of the two who should get up first, would eat the loaf.

**bācrnā** V. n., reflex. of *bācnā* (2). To wear, to put on (around oneself,

as a mantle); to wrap or drape oneself in. *Ragābagā kicrin bācrnā*. *Asan irib Dūtārin, paṇḍrū kicrī bācrkā, ort kukk-tarā, ort kheḍḍ tarā, ukkā tryā*, she saw there two angels dressed in white, seated one at the head, the other on the side of the feet. *Attnā bācrnā*, to put on (a full dress, under-garments and mantle). *Ētwar ullā ēm Khristānam nagad nagad kicrī attnam bācrdam*, on Sundays, we Christians array ourselves in our best clothes. *Onṭā kaṛeyan otthras kī bācr'ā ciccās*, he took out a loin-cloth and handed it over to him to put on.

**bachā** S. Male calf (quite young).

**bachēṛā** S. The young of the horse, colt.

**bachī** S. Female calf (recently born). — Syn. *bachyā*. See *bachrū*.

**bachrū** S. Calf (of either sex).

**bachū** S. A fabulous animal with one horn. It is said to live in jungles and be very ferocious.

**bachyā** S. Female calf (recently born). — Syn. *bachī*.

**bād** S. 1. Bet, wager. *Bād ṭhōk'ā*, clap your hand in mine (for a wager). *Bād hārckan; ās bād jītcas*, I lost my bet; he won his bet. — 2. Oath, a solemn affirmation with appeal to God. *Bād nannā, mokhnā*, to take an oath. *Ās ānyas*: "Idin irkānim, Dharmes engtarā gowāhī manos" *bācasdarā bād mokkhas*, he affirmed that he had seen the fact, and calling God to witness he took an oath. *Idin nanōnim, Dharmes engan menālagdas; bād nanālagdan*, I will do it, God hears me, I do swear by Him.

**badālī** S. Cloud. *Badālī argā-laggī, kālālaggī*, the clouds come up,

go away. *Badālī qab'ī* (or *chāh'ī*), the clouds are spreading over the whole sky. *Badālī ṭipkī'ī*, a few drops fall here and there. *Badālūn kullyā* (or *hibryā*), the wind has cleared the sky (*tākā* understood.) *Badālī murrī, gurgurī'ī*, it is thundering. *Badālī dīlkār'ī*, there is a faint thundering in the distance.

**badbadra'ā** Adv. (from an unused verb, *badbadrnā*). 1. Abundantly, in great numbers. *Innantā tākāṭī ṭat-khā badbadra'ā khatrā*. *Mungar ullantū cākḥkḥā godḍā badbaṭra'ā kundālaggī*; the *goṇ-dhān* sown last Tuesday comes out plentifully. — 2. Quickly and vigorously (of the growth of plants). *I khess-arḥhā badbadra'ā pardālaggī*, this young paddy grows with a will. *Ninghai kukkos jukkī ullantas, pahē badbadra'ā pardyas darā Somrāsīn āṛs-tācas*, your boy is younger than Somra; but he grows at such a rate that he is overtaking him. *Badbadra'ā* is sometimes used as adj. *Jatrā-ṭōḥkū nū badbadra'ā ālar bēcāge argyar*.

**baddkē** Adv. 1. Precipitatedly, with a sort of violence. — 2. By force.

**baddlē** Adv. At once, in no time. *I bihnī baddlē kundyā*, these seeds came up in no time.

**badē** (Sad.). Case-sign of dative. Used instead of *ge* in speaking or writing about receipts, lawsuits, etc.

**badī** Adj. Obstinate, stubborn, refractory, intractable.

**bādī-corō** S. A migratory variety of sparrows. It comes in Chota-Nagpore in May-June and keeps about *ma-huā*-trees.

**badlā** Adv. 1. In lieu, instead; in exchange. *Ninghai badlā, ennē*

*nanon pahē*, in your place I would act this way. Syn. *uyjī nū, badlī nū, badlē*. — *Badlā badlī nannā*, 1. to exchange; 2. to traffic by exchanging one commodity for another, to barter. *Namhai tempāguṭṭhin badlā badlī nanot*, let us exchange our sticks.

**badla'ānā** V. tr. 1. To change, to alter. *Tanghai chayan badlācas kī māḥ mañjas*, he changed his shape and became a deer (he converted himself into a deer). *Adigahi aḍḍan badlācchan*, I have put it elsewhere. — 2. To convert into. *Kūltā umhē darā kanjūḡuṭṭhi maṇḍī am-khin khēs nū badlīṭ cīṭ*, the warmth and acids of the stomach convert food into blood. — 3. To substitute another thing for, to take the wrong article. *Enghai kullān ningham kullā ganē badlāckai*, thou hast taken the wrong umbrella, my umbrella. *Amm tākan badla'āge keras*, he has left for a change. — 4. To barter. *Engāge tīkhlān bēk ganē badla'āge raṭī*, I want to exchange paddy for salt. — *Lād-badla'ānā* (lit. to exchange wombs). *Ēm Sukras ganē lād-badlāckam*, our son and daughter have both married in Sukra's house (we and Sukra have given a daughter and received a daughter-in-law).

**badlārṇā** V. n. Reflex. and pass. of *badla'ānā*. To be changed, etc. *Enghai kullā badlārā*, my umbrella has been taken instead of another.

**badlē** Adv. Same meaning as *badlā*.

**badlī** S. Change, exchange. *Ninghai badlī nū*, in your stead. *Ālāsin badlī cī'āge maṇō*, you will have to procure someone (to do duty for you). *Āsin badlī nañjar*, they changed him (gave his post to another). *Ās badlī mañjas*, he has been stationed elsewhere.

**badnā** [*badcas, bad'os*]. V. tr. 1. To obey, to comply with, to defer to. *Emhai ānkan bad'am mal baddas*, he does not comply with our admonitions *Ghoṛō ninghai (katthan) mal bad'ī*, the horse is restive. *Ayōbaban bad'ā*. — 2. To choose or accept as arbiter, to refer the case to. *Khokhā nū oṇṭā Srūpāḍen badcar*, finally they referred the case to his lordship the Jackal. — *Pañc badnā*, same meaning. *Ār irbārim aḍḍōn pañc badcar*, the two (contending parties) took the Ox as arbiter.

**badnām** S. Calumny, slander. *Badnāman ortos mañyā ṭhekāba'anā*; *ortosin badnām nannā*, to calumniate one. *Badnām mañjas*, he was calumniated.

**badnāmī** Adj. 1. Calumnious, slanderous. *Ningham arbarparbar mañyā badnāmī katthan ambā kacna-khra'ā*. — 2. Of evil repute. *Badnāmī ālas*, a disreputable fellow, a knave.

**badṛa'ānā** V. act. To knock or blow down fruits in great quantity; to strew the ground with a layer of fruits. *Tākā ṭaṭkhan badṛāckī raṭī*. *Ār tetālīn jabbyardarā badṛācar*, they knocked down layers of tamarind fruits. — Syn. *aṭṛa'ānā, oḍṛa'ānā, paṭṛā nannā*.

**badṛārṇā** V. n. Reflex. of *badṛa'ānā*. To fall in plenty (as fruits). *E Dharmē, ēm mañyā dau badṛār'ā cī'ā*, o God, shower Thy blessings on us!

**badhī** S. The narrow leather-strips which serve to tune a drum.

**badhrārṇā** V. n. (Of tamarind fruits only) to be ripening. (In the present tenses, this verb means to begin ripening; in the past tenses, to be very nearly ripe.) *Tetālī badhrār'*

*ālaggī*, tamarind pods begin to ripen, i. e. in a month or so, they will be good to eat. *Tetālī hēhem badhrārki ra'tī, argī pānā*, by this time tamarind fruits are almost ripe, not yet though; i. e. wait five or six days more. — Cf. *gadhrārñā*.

**badhri** S. Same as *bhadri*.

**baḍhrñā** [or *baḥhrñā*]. V. n. 1. To increase (in length, height, quantity, numbers, price). *ī candō nū ullā kohā baḍhr'i kālī. Khārtā amm baḍhrā. Khurjī badhrā. ī paddantā ālar mundhī baggē baḍhrkar ra'anar*, the inhabitants of this village are much more numerous than formerly. *Innelā khessgahi bhāu ekaekā baḍhrā kerā*, the price of paddy has, of late, risen enormously. — 2. To multiply. *Adams arā Hewāgahi khaddar goṭṭā khē-khel nū baḍhrkar ra'anar. Dhibā badhri'l*, money begets money. — 3. Fig. to grow warm, to degenerate into a quarrel. *Ārgahi majhī nū katthā baḍhrā*, lit. words began to run high between them; i. e. they came to hot words.

**badhyā** 1. Adj. Castrated. *Akhtā maṇjkā, ād 'badhyā' ānri'tī*, any castrated animal is called 'badhyā'. *Ba-dhyā ghorō*, gelding (idea of a large and powerful horse). *Badhyā allā, berkhā*, a tame dog, a tame cat. — 2. S. Hog, porker. — Syn. *baṇḍā*.

**badhy'ānā** V. tr. 1. To castrate. *Ghōron badhyā'ānā. Badhyāckā berkhā*. — 2. (Of tap-rooted trees, like the *sāl*, the mango-tree, the jack-tree), to cut down the main root, so as to force the remaining roots to spread sidewise. *Khaṭhran badhyā'ānā*, to amputate the root of a jack-tree.

**badhyārñā** V. n. 1. To undergo castration. *Badhyārñā ghorō*. — 2. (Of a plunging tree-root) to be amputated. — 3. To grow very fat. *Ninghai kiss end-ran mūkhī anti ennē badhyār'i?* what does thy pig feed upon for growing so fat? *Badhyārñā ālās*, a very stout, corpulent man (N. B. This expression evokes no idea, even remote, of castration). — 4. (Of a woman) to pass the period of childbearing. *ī ālī badhyārā kerā*, this woman is past the critical age.

**bāēnā** V. tr. See *bāynā*.

**bāēnālas** See *bāynālas*.

**bāēnālī** See *bāynālī*.

**baēṭhī** Same as *binṭhī*.

**bagaicā** S. Village-grove; cluster of miscellaneous trees, planted in the vicinity of villages. N. B. Planted *sāl*-tree groves (*sarnā*), mango-groves (*ambrāy*) are no species of *bagaicā*, their trees being all of one species.

**-bagam** A plural sign used in certain cases; see note after *bagar*.

**-bagar** Plural ending special to names of relatives. *Babābagar*, our fathers. *Engdābagar*, my daughters. *Etwārī, ningrī bagārīn ērāi*, Etwari, look after thy younger brothers (or sisters). *Khaddas tang nāsgōbagar gane erpā nū ra'ālagvas*, the child used to remain at home with his sisters-in-law. — N. B. When a plural name of relatives is apposed to *ēm* (we), or when it is predicate of *taldam* (we are), *bagam* must be used instead of *bagar*. *Em ī kukkosgahi tang māmūbagam taldam*, we are this boy's maternal uncles.

**bagbagnā** V. n. (Of seeds just piercing the ground) to come up very thick, to spring in regular clusters.

*Āulantā cākhkā khess certā cēptī bagbagra'ālaggī*, the paddy sown lately comes out everywhere owing to yesterday's rain. *Ōsā bagbagra'ā cu'ī*, mushrooms grow everywhere. Fig. *Ā toñkā nū lassyar bagbagnar*, workers are swarming on that plain.

**bagda'ānā** See *bagra'ānā*.

**bag-erñdī** S Name of a variety of the castor-oil plant, mostly used as a fence for young mango-trees. Its oil serves only for lighting purposes.

**baggā** Used by children instead of *baggē* or *baggī*.

**baggē** [or *baggī*]. Adj. 1. Many. *Ālar khōb baggē khōndrar*, people assembled in numbers. *Kharā baggē, dhēr baggē, bēsim baggē*, very many. *Ekēkā baggē*, untold numbers of. — 2. Much. *Khār nū baggē amim ra'ī; ekāsē kāloy? . . . Ās tryas nē likh'ā parh'ā akhnar, ārgē baggē khakkhr'ī*, he noticed that those who know how to read and write are well-off. *Nannā rājī nū kālot; ayyā namhai ujñā ōnnā baggē manō*, we shall repair to another country; there we shall have plenty to live upon. *Ār orgnar, ennē nanā khanē, erpantā khurjī-pājā baggē manō*, they believe that, owing to their having complied with that ceremony, the family properties will receive an increase. — As adv., very. *Ōnd gohlā baggē landī landī addō*. *Baggē* and *baggī*, associated with the demonstr. *ā, hū, ī* or with the interrogative particle *ē-*, form compound pronominal adjectives. *Ābaggē*, so many . . . as that; that much . . . etc. *Ebaggē?* how many, how much . . . ?

**baggī** Same as *baggē*.

**baggū** Used by children instead of *baggē* or *baggī*.

**bagī** [E. *buggy*]. Any kind of wheeled conveyance for persons. *Ghorō-bagī*, a gig. *Thelā-bagī*, a push-push. Better use *garī*.

**bāgnā** [*bāgyas, bāgos*]. V. tr. 1. To comb. *Ningrin bāgai. Ās gharī gharī tanghai cuttin bāgnum ra'as*. — 2. To scrape. *Kāl bāgnā*, to scrape off the mould. *Kēran bāgnā*, to rub the knife gently over a plantain before eating it. *Nōlan, jhingan bāgnā*. — 3. To peel or take off the epidermis of eatable bulbs, or certain creeper-fruits as the *parōlā*, etc.

**bagra'ānā** V. tr. 1. To spoil, to damage, to harm (phys. or mor.) — 2. To sophisticate. — 3. To ruin, to destroy. — 4. To cripple, to maim. — 5. To set at variance. — 6. To prey on one's mind, to dishearten. — 7. To conceal. — 8. To betray. *Katthā-bagru's*, a traitor. *Ī katthā ārgahi hit-dosotan bagrācā*, this affair ruined their friendship. *Ā aklak enghai khek-khan bagrācā*, that accident crippled my hand. *Ā khallantā katthādim irbārin bagrācā*, that agrarian feud set the two at loggerheads. *Tanghai ālīgahi khē'enā āsin bagrācā*, his wife's death took all mettle out of him. *Sarkār bitthī-nēgan bagra'ā khaccyā*, Government has done away with *bethbegārī*.

**bagrārñā** V. n., reflex. and pass. of *bagra'ānā*. 1. To get spoiled or ruined (phys. or mor.), to be lost. *Mok'dmā bagrārā kerā*, the case was lost. *Ālantim enghai kaprē (or dasā) bagrārā*, from that day all good luck (prosperity) was gone for me. *Ārgahi hit-pirit bagrārā*, their friendship came to an end. — 2. To get crippled, disfigured. *Adigahi mūh-muñhan bagrār'ō, annuhō idin ambkē*

*ambā*. — 3. To fall foul of one another. Also *bagrārnakhṛnā*. — 4. To be disheartened, to be no longer oneself.

**bāgrkā** S. The wooden comb worn in the hair by Oraon boys and girls. *Āsin sattē paddantā pellargahi bāgrkāti bassyar ciccar*, they burnt his body with the combs belonging to the girls of the seven villages. *Oṇṭā mann nū bāgrkādim bāgrkā; endrā talī? Kornjō*. On a tree, there are heaps upon heaps of combs; what is it? The *karanj*-tree.

**bāgrnā** Reflex. of *bāgnā*. 1. To comb oneself. — 2. To be scraped. *Luhārī berā nū pacgis bāgras darā kicrin kūryas*, at lunch-time, the old man combed his hair and arrayed himself in woman's clothes. — Cf. *bāgnā*. *Bāgrnā khāsrnā*, to comb one's hair (soaking it with oil or water); to lick down one's hair, as animals do. *Berkhā bāgrī khāsrī*.

**bāgtārnā** Passive of *bāgnā*; to be combed, etc. *Tān gā argī bāgra'ā; taṅdālī bāgtārī*, she does not comb herself yet; she is combed by her elder sister.

**bāgtārnā** Passive of *bāgnā*. — Syn. of *bāgtārnā*.

**bagru** S. See under *khatī*.

**baghathā** Adv. On all fours. *Baghathā kuddnā ēknā* (Syn. *umbā-khārnā*), to walk on all fours.

**baghaut** S. The ghost of a person who died killed by a tiger. *Ās baghaut mahjas*, he was killed by a tiger. — Cf. *mūwā*.

**baghrēr** S. Loss of life due to a tiger (lit. tiger-trouble). *Īṭorāng nū innelā baghrēr mañjkī ra'ī*. People have been killed of late by a tiger in this forest.

**bāh** S. 1. Strength. — 2. Sufficient courage, daring. *Lakrāgahi ilc-kātī ī partan kattāgē bāh mal urkhī*, I do not dare to cross the pass, when there is danger from a tiger — 3. Means, possibility. *Torāng nū iūdā jhūr ra'ī, kattāgē bāh mal calrī*.

**bahāl** Adj. All right, thriving. *Jiyā gā bahāl ra'ī*, I am all right, in good health. *Innelā ēm bahālim ra'-adam*, we are well. *Asgahi kharcā bahāl ra'ī, bahālim calrī*, he can meet all his expenses, he has a fair wherewithal

**bahārnā** V. n. (Of all the bigger animals), to come together sexually. *Hathī, ghorō, addō bahārī*. — Cf. *bahuāhī, pāl*

**bahikal** S. Square copperplate sometimes worn as ornament by Oraon young men, on the arm, above the elbow.

**bahilā** Adj. Sterile, barren — Syn. *banjhī*.

**bahin** (Hindi) S., chiefly used in the vocative. A polite appellation, for addressing an unmarried female older than the speaker. If married, she is addressed as *ayang* (mother)

**bahin-damāds** S. Younger sister's husband. — N. B. The eldest of a family has as many *bahin-damādar* as he has married sisters.

**bahirā** Adj. (f. *bahirī*). Somewhat deaf, hard of hearing. — N. B. Completely deaf is *sōṇḍē*. — *Bahirā-jarā*, see under *jarā*.

**bahirī** See under *bahirā*.

**bahnā** S. Pretence, simulation, bad excuse. Better say *nangū*. — *Dharmīgahī bahnā nandas*, he plays the hypocrite, he affects to be a religious man.



**bahrā** S. Travel, journey. *Bahrā urkhas*, he is out on a journey. *Bahrā kuddnā*, to travel about. *Jaspurgahi bahrā nū qhēr ullā laggō*, a journey to Jashpur will take a long time.

**bahṛā** S. Name of a tree (*Terminalia belerica*). Its fruit contains a stone the kernel of which is oily and intoxicating. The pulp of this fruit is choice-food for goats.

**bahrī** Adv. Out, outside, out of doors. *Bahrī otthornā cī'nā*, to expel, to turn out. *Bahrī kānā* or *bahrī urkhnā*, to go to the place. *Ās qahrē nū ōṇ-qaddā bācas*: "Ēn bahrī urkhā kādan", somewhere along the road, he said (to his companion): 'I must withdraw for a while'. — Postpos. Out of (nomin. or ablat.). *Erpā (er-pantī) bahrī urkhnā*, to go out of the house. — N. B. When used as a postpos., *bahrī* is synon. to *ultī*, which is better Oraon. *Erpā ultī urkhnā*.

**bahuāhī** *Bahnāhī kānā, mannā*, to come together sexually (said only of buffaloes, bulls and cows). — Cf. *bahārnā, pāl*.

**bahurat** S. *Bahurat kānā*. Newly married people, some eight days after the wedding, pay a visit to the wife's parents, bringing them cakes, etc. This is called *bahurat kānā*.

**baī** S. 1. Mouth (of man and animals); cf. *thōthṛā, sūmhṛā*. — 2. Aperture of a vessel; prop. *mukkhā*. *Kaṭṭun baī tuppā nind'ar cī'ā*, fill the vessel up to the brim. — 3. Mouthful. *Ōnd baī maṇḍī cī'ā*. — 4. *Baī-muṭ*, the face. *Āsgahi gahrā baī* (or *tīrckā baī*) *ra'ī*, he has a deformity about the mouth. *Ārge baī tuppā amm maḥjā*, they had water up to the chin. *Bayin khapāba'adas, bayin mal calkhidas*,

he gives no answer, he doesn't open his mouth. *Baī ulā ba'anā*, to mutter. *Baī ulā pāṛnā*, to sing in a low voice, to hum a tune. *Bāsī-baī bārī ra'adan*, I am still fasting, I am still on a empty stomach (lit. I have not so much as rinsed my mouth, which is still bitter). *Baī bharā khattnā*, to fall on one's face; cf. *tombe'e, hum-kuryā*. — 5. *Baī-ēdnā*, to speak angrily. *Kōhā baī nannā*, to speak proudly; to threaten, to intimidate. *Baī pūkhā'ānā*, to look sad, down in the mouth. *Bayyan bagra'ānā*, to make a sore face, to show displeasure. *Bayin kossē nannā*, to make a gesture of unwillingness (by throwing the head sideways as in spite).

**baid** S. Physician, doctor. *Baid mukkhā*, a doctress (in the art of healing). *Baid ayang*. — Syn. *Mandar-akh'us*.

**bainā** Adj. Foreign, outlandish, exotic. *Bainā cīj*, a foreign article. *Bainā ugtā-pagsī*, a plough of an exotic model. *Bainā ālas*, a stranger, a foreigner. Cf. *bāynālas*.

**baīnā** [*bañhas, bañhos*]. V. tr. To cover with tiles, to thatch, etc. *Khaprāṭī baīnā. Erpan, mesgan baīnā*.

**baīñus** S. *Khaprā-baīñus*, a tiler. *Khamī baīñus*, a thatcher. *Erpā baīñus*, one who covers buildings.

**bair** S. hatred. In better Oraon *kḥḥs*.

**bairākhī** S. The village colours (a triangular piece of cloth variously coloured and striped). Every participant to a *jatra* dance may bring his village flag to the dancing ground. *Kārā bairākhī*. A flag of the same form but larger; it is destined to be planted on the dancing ground. It is called *kārā*, blind, because it wears no emblem.

**bairī** S. Enemy, foe, adversary. Better use *dokkhas*.

**baisākh** S. The first month in the Hindoo calendar (April-May).

**baitāl** Adj. Ignorant, stupid, foolish, dull.

**bajā** (1) S. Any musical instrument. *Assnā-bajā*, drums and stringed instruments.

**bajā** (2) S. In Nagpur, a very large basket of the *uriyā*-type; it contains four or five times as much as an ordinary *uriyā*. Fig. *I paddā nū bajā bajā* (or *ḍhakkī ḍhakkī*) *ōsgā ra'ī*, in this village there are lots of rats. — The same basket in Barway is called *khacā*.

**bajar** S. Thunderbolt, lightning. Better say *laukā*.

**bajē** (Hindi past partic., used adverbially). At . . . o'clock. *Duī bajē, tīn bajē, cār bajē barkē*. — N. B. "It is two o'clock" is rendered by *duī bajcā* or better *duī kharkhyā*.

**bajjā** S. The stalks of rice-straw which, in the process of trampling the paddy out, lie directly upon the ground and thus suffer less from the bullocks' feet. They serve to make ropes.

**bājñā** [bājyā, bājō]. V. tr. 1. To overgrow, to cover with growth or herbage (said of plants only). *Kōhrā-larang gottā batgin bājyā. Laṭṭigutthi khessan bājyā. Uṛung khōkhānū ur-mitarā khallgutthin khess bājō*. — 2. To cover; also, to spread (a cloth, a net, etc.) over for protection. *Onṭā kicrī māran bājki rahcā*, a cloth was hiding the corpse. *Khañjpan kicrī bājñā*.

**bajrā** S. The spiked millet (*Penicillaria spicata*). It has a sweeter

taste than the common *gundlī* (O. *gurlu*).

**bajra'ānā** V. tr. 1. To knock one thing against another, to make collide. *I ēr aṛin bajrāckan. Isī sannī pakhnā kohā pakhnā ganē bajra'ā*, throw this stone against the rock. — 2. To bring on a contest between, to set by the ears. *Nū ninghai kacnakhrnātī āsin tanghai ālī ganē bajrāckī*.

**bajrārñā** V. i., reflex. of *bajra'ānā*. To collide, to knock or be thrown one against the other, fig. to fall out with. *Iēṛ aṛī bajrārā kerā darā khotṭrā. Khanē mankhā mankhā aḍḍō aḍḍō, mankhā aḍḍō bajrārā kerā*, then a general fight took place between buffaloes and bullocks. *Ās tanghai kukkan pacrī ganē bajrāras*, he knocked his head against the wall. (One might also say, of course, *bajrācas*).

**bājrnā** V. n., reflex. or pass. of *bājñā*. *Urmī khall-gutthi khessī bājrnā kerā*.

**bajhāba'anā** V. tr. 1. To catch in a snare (weir, net, trap, lime-twigs, etc.). — 2. To cheat, to entrap, to ensnare. *Ortosin katthāī bajhāba'anā*.

**bajhrñā** Reflex. and pass. of *bajhāba'anā*. To fall or be caught in a snare; fig. to be cheated, taken in. *Īñjō bajhrñā khall nū iccar*, they set their nets in a (rice-) field abounding with fish. *Āsgahi kūm nū onṭā hūrā bajhrā kerā*, a diamond found its way into his bow-net.

**bajhuā** Adj. (syn. of past partic. *bajhrkā*). 1. Caught, deceived. *Āsgahi katthā nū bajhuā mañjan*. — 2. Deprived of one's money (owing to a theft, or a trick). *Tanghai ḍhibā khatrī bajhuā mañjas*, he was tricked out of his money. — 3. Indebted, subject

to a liability, mortgaged. *Ēn iāndā dhibāgē bajhuā mañjkan*, I have borrowed so much money. *Enghai khall iāndā dhibāgē bajhuā mañjā*, on my fields there is a mortgage amounting to such a sum.

**bakain** or *bakainī*. Name of a tree (*Melia sempervirens*).

**bakainī** See *bakain*.

**bakās** S. Name of a jungle-flower.

**bakbādī** S. Noisy dispute, contest, quarrel. *Bakbādī nannā*.

**bakī** Conj. But.

**bākī** (1) S. A small black insect which devours young paddy-blades. *Bākī khess-arkhan mokhālāggī. Khess nū bākī laggyā*.

**bākī** (2) Adj. Still due. *Kecckas-gahi bhāis ānyas: Bhōjē gū bākīm ra'ti; īgē, undul āsgahi nāmētī on-to'on cī'on*, the dead man's brother said: the funeral repast, indeed, is yet to be given; one day I shall give a treat in his honour. — *Bākī* is sometimes used in the meaning of rest, remainder. Better use *bacchrkā* or *engrkā*.

**bakkā** S. Claws (of a crab). *Ka-krō tanghai bakkan angltā'ā helrā*; the crab opened its claws.

**bak'lā** (The sound of the short *a* is intermediary between *a* and *o* as pronounced in *parrot*.) Name of various species or varieties of paddy-birds; they are so called because they keep in paddy-fields, searching for frogs and fish. *Gāy-bak'lā* is the most common. Its plumage is white, with a little red about the neck. It generally keeps near the cattle. *Jhalyā-bak'lā*, white also, but bigger than the *gāy-bak'lā*. Its body is quite slender and erect. *Berkhā-bak'lā*, the smallest

kind of paddy-birds. Its plumage is white with grey spots. *Kās-bak'lā*, the ashy-coloured paddy-bird (size of a heron). *Khār-bak'lā*, a cormorant of small size. It keeps among river-stones, from which the colour of its plumage makes it hardly discernible.

**bāknā** [*bākyas, bākos*]. V. tr. To throw in, to put in (a basket, sack, vessel, any dry goods, corn, money, etc., with the hands). *Ād ōnd baugī dhiban bākyā*, she put money in a small basket. *Bāknā* is not used for the action of pouring salt, corn, etc. from one receptacle into another. Again, if the things transferred be of hardly any value (as dry leaves, straw, etc.), another verb than *bāknā* is used; e. g. *khōrnā, baṛnā. Jharā bāknā*, to make rice-bear, to brew (native beer).

**bakrā** S. He-goat. Syn. *bokṛā*, seldom *bōtā*.

**bakhlā** S. Weeds (at the bottom of tanks and streams). *Ṭhuru-bakhlā*, white nenuphar (?). *Kamal-bakhlā*, purple-coloured nenuphar (?).

**bakhrā** S. 1. Share, portion. *Or-marge barābarī bakhran cī'ā*, give an equal share to all. — 2. Gift, alms. *Ār jokk indri'im bakhrā adigē ōnd ārkō tikhil ciccar*, they gave her one *pailā* of rice as a small gratuity. *Adigahi bakhrā nū tanghai urbar domāsin dhiban ciccar*, her masters paid the undertaker in her place, in her stead. — 3. The share given to a son on his father's estate, on his leaving the paternal home.

**bakhṛē** S. A zemindar's mansion (house, outbuildings and compound). *Bēlasgahi ālī bakhṛē ulā kūbī gusan em'ā khajra'ālagyā*, the landlord's wife was busy bathing and washing herself near the well in the compound.

**bāl** S. 1. Ear (of corn, etc.). *Kārsa ontā khajjgahi bhaṇḍā talī, adin khessgahi bālī tessnar*, the wedding-urn is an earthen vessel around which they plait rice-ears. — 2. Fig. year. *Ī paddā nū nimhai barckā eō ullā mañjā? Īdnantā bāl manō, hōlē sattē bāl manō*, how long have you been in this village? at the next harvest (or completion of the agricultural year), there will be seven years.

**balā** S. Bracelet, armlet (worn by women). *Ī balātī enghai khekhhā nurī'ī: pākharī otthra'ā*, this bracelet hurts my wrist; open it and take it out.

**balā-berā** S. Wristlet, analogous in shape to the *balā*, but worn by men and boys.

**balam** S. Hunting-spear, quarter-staff. It is a long piece of hard wood, both extremities of which are carved into slender and narrow lozenges. Three rings are inserted below each of the lozenges.

**bal-bāy** S. See under *bāy*.

**balē** [or *balētī*]. 1. With the help of. *Ḍhibāgahi balē urmī khakkhr'ā ungī*, with money, one can get everything. *Ṭempāgahi balētī ēkdas*, he walks with a cane. *Ās ninghai balē ra'as*, he is supported by you. — 2. Thanks to, owing to [cf. *urkhnā* (6)].

**baleyā-injō** S. A brownish variety of the *magrī* or horned fish.

**balī** (1) S. *Bālī tisgrkī* (or *cal-khrkī*) *ra'ī*, adin *muccā*, the door is open; close it. *Bālī lātanī khekkel ērnā*, to spy through the door-chinks. *Bālī nū ukkyas kī assā pārā helras*, he seated himself in front of the door and began to drum and sing. *Balin ṭhokṭhokamba'anā*, to knock at the

door. *Ortosin balītī otthornā*, to turn some one out of doors. *Sannī balī*, window-shutter. Also window-bay. *Sannī balītī tākā bar'ī*.

**balī** (2) S. Iron-ore (a black ferruginous sand yielding good iron) *Bālī dhuknā, galāba'anā*, to melt iron. — Cf. *bicī*.

**bālkā** S. Turmeric (*Curcuma longa*). *Umdā, mundh, kūdin ēgnai, bālkā-amm ēchnar*, they first anoint the bone-repository with cow-dung, sprinkle it with turmeric water. *Bālkā khasskā as'ā*, bread rubbed with turmeric (for *pujas*) — As adj, *bālkā* or *bālkā-rang* means yellow. *Āsgahi kicrī bālkā khūr'ī* (or *bālkā ikhr'ī*), his garment is yellow. *Bālkā ekhr'ā putt'rnā*, to vomit a yellowish matter.

**bālkā-kandā** S. A yellow turbercle used as a medicine.

**bālkā-ōrā** S. A singing bird allied to thrushes, its plumage is golden or yellow mixed with black, oriole. — Syn. *pīō*.

**bālkā-ōsā** S. Name of a yellow-coloured mushroom.

**balkhasā** S. Name of a scale-less fish, about the size of a hand in length.

**ballū** (1) S. A defensive weapon of the axe-kind, consisting of a three-pointed blade fixed into a pole (crusader-axe). *Ballūtī khosnā, launā, chinnā, cheōṭa'anā*, to give a cut with a *ballū*.

**ballū** (2) Verbal adj. (from *bal-nā*). Ignorant, stupid.

**balnā** [ballas, ballos]. V. tr. 1. To ignore; not to know (some thing or somebody). *Adin baldan*, I ignore that point. *Balnā khaddar lek'hā*, like ignorant children. *Par'hā likh'ā bal-*

*nā*, not to know how to read and write. *Khall-ukhrīgahi tihānim ballā-lagyar*, they did not know how to cultivate. *Ekātarā hō rājī malā kudd-kan ra'adan*; *aḍgē ēn nannā rājīn baldan*, *adigahi calan hō baldan*, I have never travelled, I do not know foreign countries nor their manners. *En endran hō baldan*, I know nothing. *Ās bintin bēs baldas*, he does not know his prayers well. *Ās akh'am baldas*, he perfectly ignores. *Ēm niman baldam*, we do not know you. — 2. To ignore, i. e. to refuse to take notice of. *En āsin baldan*. *Jiyā-kānan hō balnar*, *annem laucnakhrnar*. — 3. To fail, to be unable to (want of skill). *Enghai baṭ kacnakhra'ā ballā*, I failed to explain myself clearly; or: had a slip of the tongue. — 4. To get benumbed. *Paññatī enghai khek-khā ballī*.

**balpōs** S. and adj. Adopted child adopted. *Balpōs khadd pōsnā*, to bring up another's child as one's own.

**bambī-injo** S. A variety of eel, white with black spots. Its body's sides are flattened; and the back is armed with a sort of saw.

**bambhnas** S. 1. Brahmin; holy mendicant. *Ort bambhnas rahcas*; *ās, ſunkī nū dewtan dharcaskī, ullā ullā tembā tembā tanghai kūlan urda'alagyas*, there was a holy beggar; carrying about a god in his small basket, he used to appease his stomach with what his constant begging brought to him. — 2. Fop, dandy, coxcomb. *Bambhnar bāsī kicrigutthin mal attnar*, coxcombs do not put twice the same clothes (until washed again).

**bān** S. 1. Habit, manner of acting. *Ī gollasgahi nekhai cijānim baccnā*

*bān ra'ī*, it is this zemindar's habit to confiscate other people's properties. *Enghai hukā ḍnnā kā tāmkū mokhnāgahi bān malkī*. — 2. Spell. *Ortos mañyā bān bēcnā, launā, calāba'anā*, to cast a spell on someone. *Kangrū ālar bān laucnakhrnar*, magicians cast spells on one another (a bazar show: One man throws a little dust on his mate, who forthwith rolls on the ground, apparently senseless, vomiting blood, etc.). — 3. Magic power. *Āsgahi ennē bān rahcā, ekābīrī ās alkhdas, khānē cēp possālagyā*, he had the power of causing rain by simply laughing.

**banakhnā** See *ban'khnā*.

**banal** Adj. Nice, fine, comely, polite. Syn. *nagad*. *Banal arī rahcā, akkū khottrā kerā*, it was a fine pot, now it is broken. *Banal katthā, nalakh, ālas*.

**banār** S. 1. Whereabouts, address, H. *patā*. *Āsgahi 'banār khakkhrā*, it was found out where he was residing. — 2. Piece of news, information. *Ninghai paddā tarā cēp possā, ennē banar meñjkan*, on your village side you had rain, so I heard.

**banāt** S. Woollen garment (of any pattern).

**banau** S. Concord, peace, pulling together. *Allā darā berkhā nū banau mallā*. *Ārganē emhai banau mallā*, we do not pull together. *Ār majhi nū banau malkī*.

**bandā** S. 1. Dodder, a parasitical creeper or bind-weed affecting the *maghā* shrub (H. *jatingī*) and the *khō-khrō* shrub (H. *sindwār*). — 2. A tree-branch withering, or withered, under parasitical overgrowth. *Khotthā bandā*, a withered branch on a bel-tree. — 3. Orchid.

**baṇḍā** (1) Also *baṇḍī*. Adj.

1. Without tail, docked. *Baṇḍā aḍḍō*, *baṇḍā allā*. *Baṇḍī-kholā allā*. —
2. (Of vests and other clothing) having only half-sleeves; of a tight and narrow make; too tight and too short. *Baṇḍā* (or *baṇḍī*) *kicrī*, *jhulā*, etc.

**baṇḍā** (2) S. Hog, porker.

**baṇḍī** Adj. Same meaning as *baṇḍā* (1).

**baṇḍī-coppō** S. Shrimp.

**bandī** S. 1. Long braid of rice-straw of which *mōṛas* (i. e. rice-bales) are made. — 2. A piece of the same used as firebrand, e. g. for fetching fire at some neighbouring house. *Bandin kḥosstā'anā*. — Syn. *bindi*.

**baṇḍō** S. Wild cat.

**bandrā** S. 1. Monkey. — 2. Term of endearment to small children. *Bandrā*, *bandrī*. *Bandrā bandrī guṭhyar*, little brats.

**bandrārṇā** V. tr. (of trees and branches). To wither or partially dry for want of sap or through the work of insects; to be no longer productive. — Syn. *bandā mannā*.

**banduk** (H.) Gun. *Banduktā* (or *bandukuntā*) *gūlī*, bullet. *Banduk-gahī gūlī hebrā'alagyā*, bullets were showered upon them.

**bandukhā** Adj. Armed with or using a gun. *Bandukhas*, a man with a gun.

**bandhā** S. 1. Dam, weir. — 2. An artificial tank made by stopping the water of a stream. — 3. Mortgage. *Khallan bandhātī chorāba'anā*, to redeem one's fields from mortgage. — 4. Trust. *Bandhā nū indrī'im or-tosge cī'nā*.

**bandhnī** S. The neck which, in the native axe or *ballū*, connects the

iron with the handle. The pole-axe or *gaṇḍaṣ* has a double *bandhnī*.

**baneyā** Adj. Wild, undomesticated. *Baneyā hathī*. *Baneyā kiss*.

**bang'a** S. Bamboo-shoots (*kḥarrā*) cut into bits and roasted. Cf. *haṇḍhuā*.

**bangas** S. 1. One who brings up a child, in his relation to that child; father (either natural or adoptive). *Paulus āsgahī bangas taldas*, Paulus is his father. *Okhō, bang, Sārus?* father, where is *Sarū*? — 2. In the vocative, term of respectful address to an old man. *Anā bang*. — *Ayang bang* or *ayang bangguṭhyar*, parents.

**bangī** (N. B. not *bangī*). S. 1. First product (espec. of a sale), considered as a pledge of success for the work (or sale) thus started. *Emhai bīsrkā-gahī onīē dhibā bangī maṇjkī ra'ī*, on the first day, we sold just for two pice worth. *I ḍigrī kḥakḥnā ōr ōr bangī maṇjkī ra'ī*, the gain of this lawsuit was my first pledge of success (in the career of vakeel). — 2. Starting of a work, as requiring talent or good luck. *Nē bangī nanor?* who of us will start the work (e. g. the sowings)? *Innā idnantā cākḥnāgahī bangī ullā talī*, to-day we begin the sowings for this year. *Phalnas bīsnū bangī nahjas*, so and so started, launched the sale. — 3. Good luck attached to a person and fitting him for starting a business. *Is bangī ālas*, he is a man of good luck, i. e. a man to whom the starting of a work may be entrusted. *Enghai kḥekḥhā nū bangī mallā; ēn mal cākḥ'on*, I have no good luck in my hand; I won't make the sowings myself.

**bangur** S. Cotton-seed.

**banī** (1) S. *Banī nannā*, to go out to work by the day, to char. *Banī-bārḥā nannā*, to live by hooks and

by crooks, by making all kinds of occasional jobs (esp. at the ploughing and harvesting seasons). — N. B. Except in the above phrases, *banī* is an obsolete word; see *lassā*, *lassnā*.

**banī** (2) Adj. Of the capacity of about 15 chhataks. See under *aurkā*.

**bañjhā** (f. *bañjhī*). Adj. Wanting the power of procreation, impotent. *Bañjhas*, a man who cannot have children; syn. *ckh*. — (Of women) barren, sterile. *Ād bañjhīd*, she is sterile. *Bañjhi mekkhō*, a barren cow; syn. *bahilā*.

**bankā** Adj. Curved, sinuous; crooked. *Bankā đīr*, a curve. *Bankā đahrē*, a sinuous path. *Bankā mann*, a crooked tree. — Syn. *benkō*.

**bankō** Adj. Stupid, dull. *Bankos*, a simpleton, an idiot.

**ban<sup>a</sup>khñā** [*ban<sup>a</sup>khīyas*, *bankhos*]. V. tr., used only with reference to prepared food. To spoil, to render undesirable (as by digging into a plateful of rice clumsily or with dirty fingers, kneading the food or throwing it about).

**bannā** S. 1. Any coloured stripe or design along the edge of a garment. *Bannā kicrī*, a chaddar with a coloured stripe. *Bannā helāba'anā*, to border with stripes. — 2. A design on the skin, tattoo. *Ad eōkh nū*, *khēkkhā nū*, *kappē nū bannā chakkhrkī rā'ī*, she is tattooed on the breast, on the hands, on the forehead.

**ban'nā** [*bañcas*, *ban'os*]. V. n. Pron. *bann-nā*. 1. To come into existence. *Ālar Dharmestī bañcar*. — 2. To be prepared. *Khall mal bañckī rā'ī holē*, *uyā khosā manī*; *begar banckā nū ekāsē cākhōr*? if the fields

are not ready, one must plough them; otherwise how are the sowings possible? — 3. To agree, to fit. *Ārgahi katthā aur nimhai katthā mal ban'ī*, your statement and theirs are contradictory. *Ī jhulā adigahi mēd nū mal ban'ī*, this vest does not fit her. *Ban'ō*, this will do. *Ār ekā katthā nū mal ban'ālagyar*, they were at perfect disagreement. — 4. To succeed (i. e. to have the object desired or to have a prosperous termination). *Pañc malā bañcā*, the assembly did not come to any conclusion. *Ās ekā katthā nū hō mal bañcas*. *Mal ban'ō, babū*; *eng gusan đhibā malkī*, it is useless to insist, man; I have no money. — 5. To suffice, to be enough. *Ban'ī kai*, there is an end of the matter. — 6. To remain strongly fixed in, grounded in. *Nīm enghai katthā nū bañckar rā'or holē*, *mānim enghai cēlar manor*. — *Jiyā bannā*, to be cured. *Ninghai jiyā bañcā*? You are allright again?

**bānnā** [*bāncas* or *bānyas*, *bān'os*]. V. tr. To search for some object hidden underground or immersed in a liquid. *Mulukhkhā ālasgahi māran amm nū bāncar*, *pahē mal khakkhayar*. *Jallītī injō bānnā*, to drag the net under water in search of fish. *Allā mañḍrkā khoclan bānyā darā otthrā*, the dog searched for the buried bones and unearthed them.

**ban'rñā** V. n. Syn. of *ban'nā*. *Ī erpā jukkīm ullā nū ban'rā*, the house was built in a few days.

**bansī** (H.) Fishing-hook. *Bansī đāng*, fishing line. *Bansī đāng bēcnā*, to angle.

**bantā** Adj. Well trained for the hunt. *Bantā ālas*, a good huntsman. *Bantā allā*.

**banṭā** S. Sometimes used instead of *bāṭā*, which see.

**banta'ānā** V. tr., causal of *ban'nā*. To cause to make. *Embās ī erpanban tācas*.

**bantārnā** V. n., passive of *ban'nā*. To be made. *ī erpā embastī bantārnā*, this house was built by my father.

**banyā** Adj. Wild, undomesticated. *Banyā khēr, hāthī*, kiss, etc.

**baḍḍnā** [baḍḍas or baḍḍcas, baḍḍ'os]. V. tr. 1. To mislay. *Tang'ā kullān baḍḍnā*. — 2. To abandon. *Khaddan ṭorang nū baḍḍar*. — 3. To cheat, to hook in, to play a trick upon. *Ās lekḥā nannum engan baḍḍcas*.

**baḍḍa'ānā** [baḍḍācas, baḍḍ'os]. Same as *baḍḍnā*.

**baḍḍrñā** See *baḍḍnā*.

**baḍḍra'ānā** See *baḍḍa'ānā*.

**bar** S. Blessing, etc.; see *barākat*. *Dharmes em maṇyā bar cicckas ra'adas*.

**-bar** A word often used following a numeral in compounds; it corresponds to the English 'fold'. *Dobar*, double; *tibar*, triple; *pācdobar*, fivefold; *saidobar*, hundredfold. *Saidobar khañjipā mullī khakkhro'ō*.

**barā** [or *barā-asmā*]. S. Bread made with *urid*-flour.

**barā** (1) S. 1. The Indian fig-tree (*Ficus Bengalensis*) or banyan tree. With its large round leaves, the natives make leaf-cups and leaf-plates. — 2. Name of an Oraon totem.

**barā** (2) Adj. Much, many. *Barā amm, barā ālar*, much water, many people. *Ā paddā nū barā ṭaṭkhā-mann ra'ī*, in that village there is plenty of mango-trees. Adv. much,

very. *Ās barā sahcas. Barā otthā laggī*, it is very heavy. *Barā lurgar*, very clever. *Barā kamyā ālas*, an excellent workman. Syn. *barī*, which may be substituted to *barā* in every of the above examples.

**bārā** Same as *baṇḍā*.

**barābarī** Adj. Equal, uniform, even. *Barābarī bakhrā*, an equal portion. *Barābarī nannā*, to compare (mentally) two things, clothes, words, etc. — Cf. *taula'ānā*.

**bāra-chayā** Adj. Eccentric in one's actions, dress, etc.; comic, grotesque, baroque. *Ās bāra-chayas*, he is a fanciful character. Etym.: Of twelve shapes.

**barāgoṭang** Adj. Syn. of *bār'ōṭā*, except that *barāgoṭang* does not apply to persons.

**barai** S. Same as *baroy*.

**baraikas** S. 1. Holder of a group of generally twelve (H. *bārah*) villages granted by a *rājāh* to one of his officers in recognition of past services, the grant and title being hereditary; *jagirdār*. The group of villages thus held is called *barhī*. — 2. Title given out of politeness to a man of the weaving-caste (*cīkas*), in addressing him or speaking of him.

**barākat** S. 1. Profit (in gen.), prosperity, wealth. *Ēmāgē ī khāl nū eḍḍa barākat mañjā*, we have realised an amount of gain out of this field. — 2. Blessing from on-high. *Dharmes emhai khurjī-pāṭṭī nū barākat ciccas*. — Cf. *dau*. — Syn. *bar, bargat, barkat*.

**baran** S. Kind, species, sort. *Amm-rājī nū baran baran ḍīrā urhyā-r'ī, tākārājī nū baran baran injō ūgī*. In the kingdom of the air all sorts of birds fly, in the kingdom of the waters all kinds of fishes swim.



**baṅgbaraṅg** Same as *berengbereng*.

**baraṅgbaraṅgrnā** V. n. 1. To suffer from hunger, to be famished. *Innelā em, kharcā malkāit, baraṅgbaraṅgra'ālagdam.* — 2. To whine, to whimper loudly and often, as children. *Baraṅgbaraṅgra'ā cikhnā.* — 3. To talk idly, or to talk nonsense. *Baraṅgbaraṅgra'ā kacnahrnā.*

**baṅgbaraṅgrnā** V. n. 1. To talk endlessly. — 2. To insist, to keep urging one's point. *Ambā baraṅgbaraṅgra'ā; mal ban'ō.* Do not keep insisting; that won't pay. — 3. To talk together noisily.

**barār** S. The pendulous roots of the banyan tree (*baṛā mann*). — Syn. *garṣūr*.

**baṛas** S. 1. Paternal uncle (older than the father). — 2. Nephew (son of a younger brother). *Enghai kohā, majhlā, sajlā, sannī baṛas,* the eldest, the second, the third, the youngest of my uncles (or nephews). *Engbaṛas, nambaṛas,* my uncle, our uncle. — N. B. Of course, *baṛas* means nephew as well in relation to one of the father's elder sisters as in relation to his elder brothers.

**bāras** S. Bridegroom, affianced husband (F. fiancé); newly married man. *Is bāras, hūd kanyā,* this is the bridegroom; there is his intended (or the bride). *Punā-bāras,* a man who marries for the first time. *Doā-bāras,* a childless widower remarried with a spinster. *Nīn punā-bār, kā doā-bār, kā sagai?*

**barāt** S. 1. Wedding feast. *Barāt tarit kirnā.* — 2. Wedding cortege. *Benjṛāge barāt urkhā,* the wedding party came out for the ceremony.

*Ibrā urmī mañjā ā khōkhā nū barāt kālāge saprārnar,* when all this has been gone through, they make ready for the wedding cortege (lit. to proceed out in wedding cortege).

**barātī** S. An arrangement by which some landed property is given over to the money-lender, on the understanding that he himself will recover from it his interests and capital. *I paddā sāhusge barātī cirkī* (or *mañjkt*) *ra'ī,* this village has been given over as security to the money-lender.

**barbarī-bāy** S. See under *bāy*.

**baṛbaṛnā** V. n. To talk loudly, to chatter noisily.

**barchā** S. A spear with an iron pointed end, shaped in form of a lozenge.

**barchī** S. Same as *barchā*.

**baṛṇā** [*baṛdyas, baṛdos*]. V. tr. To gather leaves together (with the hands or with the help of a small broom). *Ṭoraṅ nū paksā baṛḍā kerā,* she went to the forest to collect leaves. — N. B. *Baṛḍā* will take no other direct object; it cannot be applied to the gathering up of straw, grains of rice, etc.

**bārē** Postpos. About, concerning. *I kathāgahi bārē nū endr akhdai?* what do you know about that business?

**bārentā** Adj. Treating of, concerned with. *Khall bārentā cicna-khrkā qhibā,* money given (lit. exchanged) for the field.

**baṛet-ekan** or *baṛet-ekan nū*. Adv. With difficulty; hardly. *I pacgis baṛet-ekan nū ēkdas,* this old man walks with difficulty. *I khaddas baṛet-ekan ujjas,* this child narrowly escaped death.

**bargat** S. Same as *barākat*.

**bargī** *Ond bargī*, immediately, at once, without delay.

**barhā** S. Wild pig, boar. Better say *ṭorāng kiss*.

**barhā** *Barhā nannā*, to go about picking up stray grains (on the threshing-floor or in the coins) and other derelict stuffs (fruits left on a tree, etc.), for a sustenance. *Barhā nanūrin soggē ṛnā manī*, one must have pity on people who live only on gleanings. *Banī-barhā nannā*, to live only by hook and by crook (lit. to do occasional jobs and pick up rests).

**barhāsāl** S. A kind of rice, with the biggest grain; — looked upon as being the best for hard working people.

**bārhe** Adj. Just twelve, only twelve. *Ī kicrīgahī bārhe dhibā cicc'an*, I paid this garment only six annas.

**barhī** S. (from *bārhe* twelve). A group of villages, varying from eight to twenty, held on grant, either as *jagir* or as appanage. Its holder, if a prince, is called *thākuras*; if a jagirdar, *baraikas*. *Kāsir barhī*. *Sikrī barhī*.

**barhī** S. The rising of the water (in rivers). *Khār nū barhī nīndō hōlē, ēn arg'on kī ṭaṭṭo'on cī'on*, if the river gets swollen, I shall carry you across. *Hārī keraskī, ḍṇṭā khār gusan barhī chekcā*, he proceeded on his way when, at a river, the flood stopped him. — 2. A swollen river. *Barhī ṭaṭṭā pollar*, they could not cross the river. — 3. Fifty per cent. *Barhī sūd ho'onā*.

**barhis** S. Carpenter. *Barhis, paṭrīn ārūtī mōcar palkar, mancī, khaṭī mesgūguṭhīn kamdas*, the carpenter

saws planks and makes small chairs, cots and roofs.

**barī** Adj. and adv., syn. of *barā* (2), which see.

**bārī** Postpos. 1. with; 2. in the state of; 3. in the action of. — 1. After a noun, *bārī* means 'with'. *Sakhṛī bārī khekhhā*, hands unwashed after meal (lit. hands with stray grains of rice). *Bāsī bārī bārī ra'adan*, I have not touched anything yet to-day (lit. I am with my mouth still bitter). *Ḍahrē nū cirkhī bārī umb'ū khatras*, he fell forward on the road under his load. *Āsin khṭī bārī cōdas*, he lifted him up, bed and all. *Mētar, mukkar bārī*, husbands, along with their wives. — 2. After an adj. or a past partic., *bārī* is descriptive of the state in which a certain action is done. *Thothā bārī ḍgnā*, to swim naked. *Ukkā bārī assnar pāṇar*, they drum and sing seated (H. *baithē hue*). *Ghoṛō nū argkā bārī ḍṛsyas*, he arrived mounted on a horse. *Khanē tēlā-mann mōkhhārō mañjā, darā innā gūṭī ennem lakkā bārī ra'ī*, then the ebony tree turned black, and, up to this day, it remained so. *Ād khē'enā gūṭī ḍīṇḍābārim rahcā*. — 3. After an Infinitive, *bārī* means: in the process of; hence also: at the age of, in the stage of. *Likhnābārī ra'as*, he is busy writing; or: he is still learning how to write. *Bijnā bārim ra'ī*, it is just dawning. *Ujjnā bārī ra'as*, he is still alive. *Ortosin ujjnā bārī kūbī sajnā*, to throw one alive into a well. — 4. After a finite tense, *bārī* is adverb and means: therewith. *Karman bohābāḍō bīrī, endrā endrā tangcā bārī, amm nū heḇṇar cī'inar*, when throwing the karam bough down the stream, they throw also whatever ob-

jects were hanging on it. — N. B. Beside the above applications, which are general, *bārī* is used, in Barway, instead of *būrī*. *Ullābārī*, *puttōbārī*, during day-time, in the evening. *Cirdī bārī*, at the harvest.

**barī** (1) S. 1. Paternal aunt (older than the father). — 2. Niece (a younger brother's daughter). *Enghai kohā*, *majhlī*, *sajhlī*, *sannī barī*, the eldest, the second, the third, the youngest of my nieces (or aunts). — N. B. *Barī*, of course, means niece with relation to a man as well as to a woman.

**barī** (2) S. The arm, espec. from the shoulder to the elbow; syn. *bāyh*. 'Samdhī, samdhī' *ba'anum barin dharnar*, they seize each other's arms, saluting one the other as *samdhī*. *Naigas sindrī kaprē*, *ēr barī*, *eōkh*, *arā khebdaḡuṭṭhi nū tūrurdas*, the *pahān* anoints his own forehead, arms, chest and ears with vermilion (viz. at the *khādī pūjā*). *Barīmūkā*, the elbow.

**bārī-barndō** S. Tornado, any violent wind or hurricane, dust-storm.

**barīyam** [or *barīyamti*. From *barī* (2)]. Adv. 1. Forcibly, by violence. *Barīyam ambā pēs'ā* (or *ne'ā*), do not insist, for compelling (or obtaining) *Ār malā pattācar*, *backan barīyam occar*, they did not mind, and carried him off by force. *Barīyam nalakh nū pēsrdam*, we are forced to work. — 2. Knowingly and purposely, of set purpose. *Barīyam nantarā cengcar*, they purposely missed her (lit. they shot their arrows toward another side purposely).

**barīyār** (From *barī*, arm.) Adj. 1. Strong, robust. *Ās barīyār ijdās*, *ēkdās*. — 2. Opulent, well off, weal-

thy. *Somras khess-tikhil nū, kā aḡḡō-mekkhō, kā āltēl, urmunum barīyār ra'adas*, *Somra* is a prosperous fellow as regards corn, cattle, household and the rest. — 3. Hard (as food unsufficiently cooked); syn. *ḡaṭgar*. *Barīyār maṇḍī*. — N. B. In a few locutions, *barīyār* does duty for a noun. *Barīyār nannā*, to use violence. *Engage barīyār mal laggī*, I do not feel strong.

**barīyārī** S. A small plant with a blue flower, growing wild everywhere. Its root has a very bitter taste. Repeated infusions of it cause diarrhoea and may prove fatal.

**barīyas** Also *barīyās*. S. 1. Shopkeeper (selling corn, salt, turmeric, tobacco, etc.). — 2. Corn-dealer, H. *mahājan*. — N. B. Do not confound with *bharīyas* (coolie).

**barja'ānā** V. tr. To forbid, to prohibit. *Isānim kōrnā barjāckā ra'ī*, it is forbidden to enter this place. — Syn. *manā nannā*.

**barjārṇā** Passive of *barja'ānā*. 1. To be forbidden. *En idin tengāge barjārkan ra'adan*, I am forbidden to say it. *Isānim kōrnā barjārki ra'ī*. — 2. To mind a prohibition. *Isin "ṭōrang ambā kalā" bāc bāc hārckan, pahē ās malā barjāras*, I told him and repeated, that he was not to go to the forest; it was useless: he did not mind me.

**barkā** S. Long rectangular outer garment or wrap, worn double. *Ninḡhai barkan c'ā*. *Barkā-kicrī*, same meaning. *Barkā-kicrīgahi ḡaṇḡ kerā*, the border of your garment is gone (is in rags). — N. B. 1. The same when sewed up is called *dohar*. — 2. The *pichrī* differs from the *barkā* only in that it is less long and can-

not be worn double. Neither of these terms can serve to denote the native plaid as worn by women.

**barkat** S. Same as *barākat*.

**barkhlambōi** S. A common medicinal herb. Crushed and mixed with native gin, it is applied on boils and sores.

**bara<sup>a</sup>khnā** [*barkhyas*, *barkhos*]. V. n. To snore.

**bārīlō** S. Same meaning as *chiddā*.

**barmba'anā** V. tr. 1. To mutter unmeaning syllables or words. *Ā bam-bhnas, pūja nanō bīrī, endr endr barmba'adas?* — 2. To talk in a rambling way under some supernatural influence. *Acānak ās barmba'a heltras darā bongkas keras darā "pakhnā kīyā khakkhro'o" bācas*, all of a sudden he began to mutter mysterious words and ran off, shouting: "It will be found under that stone". — 3. To be delirious.

**barnā** [*barcas*, *bar'os*; imper. *barā*]. V. n. 1. To come, arrive, draw near. *Kānā barnā*, to come and go. — 2. Impers. To fall under the perception of the senses or of the mind. *Jiyā nū malā bar'ī*, I can't recollect. *Khann nū malā bar'ī*, I cannot distinguish. *Ī kisgahi ahrā nū kharī-gahi rasīdim aṇḍckī ra'ī*; *aōngē kharī bar'ī*, this pork is saturated with the juice of dregs (on which the animal fed); this is the cause of that smell of dregs. — 3. To be forthcoming, to be nearing realisation. *Barnā katthāgahi mundhtengnā*, a prophecy (in the abstract). *Barnā Et-wār gūti*, till Sunday next. — *Barc khakkhnā* (accus.), *barc khakkhrnā* (dat.). To overtake, to meet. — As second element of a compound verb,

*barnā* indicates continuous action. *Dharmes ālarin khāpnūm uydas bardas*; *nām āsgahi pēskāguṭṭhin uy-num bar'ot*. *Ekā-ultī urw mañikai bar'alagdai?* how long hast thou been a rich man now?

**bārñā** (1) [*bāryas*, *bāros*]. V. tr. 1. To fish out (lit. to take out of a liquid any solid object that was plunged in it). *Khakkhālī chipantā maṇ-din bārñā*. *Girgōtī injon bārñā*. *Ās khār nū bohār'alagyas*, *khānē en āsin bārkan darā bacchābācchan*. — 2. To bake or fry by dipping for a moment in boiling oil. *Asman bārñā*. *Injon ghiū nū bārñā*.

**bārñā** (2) [*bāras*, *bār'os*]. V. n., reflex. of *ba'anā*. 1. To be called, termed. *Ī khoppā endr bār'ī*: how is this shrub called? *Bēlūr ālar aḍḍō bārñar*. — 2. To have a title. *Īs endr bārdas?* *Bhaṇḍārī bārdas*, what is this man's title? He is the intendant.

**bārñā** (3) [*bārcas*, *bār'os*]. V. tr. To abstain from (food), not to eat of. *En dudhīn bārdan*, I never drink milk. *Em Khristānam sukur ullā ahran bārdam*, we Christians abstain from meat on Fridays.

**bārñā** [*bārcas*, *bār'os*]. V. n. To perceive as by sniffing, to scent, to discover or trace by the smell. *Allā bārckī kuddī*, the dog is on the scent. *Endr ninghai allā oran bār'ī?* is thy dog a fowl-hunter? *Ṭōrang-meṛhō bhunkun bārñum bārñum khakkhī*. Fig. and in joke. *Emhai ahrā mōkhnan bārñum barkai*, thou hast paid us this visit, smelling that we had meat at dinner.

**barndā** S. The female spirit of the mountains. *Barndā paccō*.

**barndī** S. In the timbers of a roof, the top-beam or ridge-piece. —

Prov. *Oharintā amm barndī nū ar-gyā*. Lit. The rain at the eaves went up to the ridge of the roof; i. e. the achievement proved most difficult, but was nevertheless accomplished. — *Barndīkhōcol*, the backbone, the spine.

**barndō** S. 1. Whirlwind. *Barndō tākā kindrārnum kālī*. — 2. Any violent wind or dust storm. See *bārī-barndō*.

**barnyā** Adj. Of several or many kinds (from *baran*).

**bār'ōṭā** Adj. Of more than one kind, of many sorts, manifold. *Bār'ōṭā chayā ālas*, a man who changes shapes (as in legends). — Syn. *bār'ōṭang*, *barāgoṭang*.

**bār'ōṭang** Adj. syn of *bār'ōṭā*.

**bāroy** Adj. of number. Twelve. *Ī kicrīgahi bāroy ḍhibā cicc'an*, I gave six annas for this garment.

**baroy** Also *barai*. S. A leguminous plant, of the *dāl* kind. The grains are black like urid, but smaller.

**baroy-kandā** S. A wild bulbous root, eaten raw by children.

**barpahārī** S. Name given to certain "high places" or mountains, where, at fixed times, Hindus, Oraons and Mundas sacrifice fowls, goats, etc. The mountain itself is considered as the deity. *Ār barpahārī kamrar*, they have sacrificed on (and to) the Great Mountain.

**bartyas** S. (from *barāt*). Wedding-guest.

**barung** Adv. 1. Already. *Ēn kirkkan rahackan barung*, I had returned already. *Ārgahi argī ḍrsnum, nīn ḍrskai barung*, halloo, when they are still on their way, thou art here already. — 2. At least. *Ār bar'or kāk malā bar'or, barung nīn barke*, whe-

ther they come or not, you at least do come. — 3. But, still. *Batgīgutṭhi nū lārphār idnā beṛā kerā; barung, akkū gūṭī hō iddkantī, ban'ō*, the planting season for garden vegetables is over; still, even if planted now, they will succeed.

**barwā** S. Wild dog. The *barwā* move in large packs and are very ferocious. Better say *koyā*.

**barwārī** S. 1. Vanity, conceit. — 2. Idle pretensions. — 3. Airs, mannerism, empty ostentation. *Ās nū oṇṭē hō barwārī mallā. Barwārī ambā manā*, entertain no high ideas of thyself. *Kohā kohā puṭṭhi thailā nū saj'arkī kuttāckas kuddas, barwārī ēḍ'age* (or *barwārī padār'āge*). He goes about with a big book in his pocket, in mere pretence, i. e. although he cannot read.

**barhrnā** Same as *baḍhrnā*.

**-bas** Contracted form of *babas*, father. This word is used only in the vocative (*Anā bā*, I say, dad), or in composition with the personal pronouns *em, nim, tam*. *Embas*, my, our father. *Nimbās*, thy, your father. *Tambās*, his, her, their father. — N. B. *Nambās* does not exist. Where the word would come of use, the speaker says simply *babas*, our (i. e. my and your) father.

**bās** (Sometimes mispronounced as *mās*). S. 1. Bamboo-tree. — 2. Bamboo-pole. — N. B. *Bās* is a bamboo-tree with alternating shoots, one at every knot; cf. *bāsin*. — The *bās* is never hollow; cf. *bāsā*. — *Bās-ōsā*. A mushroom which grows under bamboo-trees.

**bāsā** S. Hollow bamboo-tree or bamboo-pole. Its shoots alternate at the successive knots. It is mostly used

for making musical instruments (*tiryō, kendrā, tuhilā*).

**basā** S. 1. Halt (during a journey). *Basā nannā*, to make *dera Basā-erpā*, a friendly house or inn, where one stops for a time. *I khekkel basā lekhlā ra'ī· ullā mākhā namā kānā manī*, this earth is like a halting-place; during day, during night, one has to go — 2. Residence. *Mundh Kūrkhar-gahi basā Ruhidās nū rahcā*, formerly, the Oraons' residence was in Ruidas.

**basāgat** S See *basgat*.

**bāsar-khoppā** S. A cluster of bamboo-trees. *Bāsar-khoppā kor'āge addā beddas kuddyas*, he went about for a place where to penetrate into the cluster of bamboo-trees.

**basgat** S. Townlet, big village. — Syn. *baskat, basāgat*.

**basgnā** [*basgyas, basgos*]. V. tr. To peel (by progressive cuts only). *Ād ā sakhingahi kukkan mōcāge basgā helrā*, she began to peel the hard portion of that *sakhin*. — N B. To strip off the bark of a tree, to flay an animal are rendered by other verbs. *Orkan chōlnā; cepṭan oṭthornā, khalya'ānā* etc.

**bāsī** Adj. 1. Not new, not fresh; not freshly made, or fetched (as drinking water), or washed (as clothes worn for one day). *Hū khēnā ammtī mandar ambā kas'ā; bāsī amm talī*, do not use this water for preparing your remedy, it is water fetched yesterday. *Bāsī maṇḍī*, rice not freshly cooked. *Ī amm munō-jharādim, pahē bāsī talī*, this is beer of the first wash, but not freshly brewed. *Bambhnar bāsī kicriguṭṭhin mal attnar*, coxcombs do not put twice the same clothes (until washed again). *Bāsī asmā*, stale bread.

— 2. Sour, acidulated *Bāsī amm*, rice-water (used as a drink) (Cooked rice, if not to be eaten at once, is preserved under cold water. This water, until good to drink, is called *rokkā puḍkā amm*; in one night's time, it becomes *bāsī amm*. If left to stay three or four days, it turns very sour, and, under the name of *kañjī amm*, serves to prepare *tyan* or curry. — Do not confound with *amrī*.) *Bāsī bāī bārī ra'adan*, I have touched nothing to-day, lit I have my mouth still sour (I have taken no food, no drink, not even tobacco). *Bāsī uynā*, to put off (by negligence). *Innantā nalkhan innam nanj khaccā· bāsī ambā uyyā*. *Bāsī ullā*, 2<sup>d</sup> day of (any) feast; cf. *tewāsī, parnā*

**basilā** H. S Carpenter's hatchet.

**bāsin** S The strongest and heaviest kind of bamboo-trees (or bamboo-poles). It has a pair of shoots at every knot. Whether full or hollow, it does not float. — Cf *bās, bāsā*.

**baskat** S. See *basgat*.

**basrnā** V. n. To reside. to live in (permanently). *Ī paddā nū basrkā emhai münd khutī mañjā*, my grandfather and my father were already residents of this village. (Lit. Our residence in this village has become three generations old).

**bassnā** [*bassyas, bassos*]. V. tr. 1. To consume to ashes (action of fire). *Cicc laggyā darā erpan bassyā*, the fire took to the house and burnt it down. — 2. To destroy by fire (action of man). *Ningan cicc nū basson. Oṇṭā sārā kamnar darā mēdan bassnar*.

**bassrnā** V. n. reflex. or pass. of *bassnā*. *Mārā bassrī'ī. Erpā bassrā kerā*.

**bastārnā** (Sad.) 1. Of horses, to bolt. Better say *bayārnā*, *tākā lagnā*. — 2. To run amock. *Naṛī kōṛālagyā*, *annē annēnum bastā-ras kēras*, he caught fever and ran amock.

**batā** S. 1. Bamboo laths, used to support the tiles, or keep in place the thatch, of a roof. — 2. Bamboo slips which, being nailed to or interwoven with posts, constitute a fence. *Batā ghornā nū hē'enā*.

**bāṭā** S. 1. Share, portion. *Tang-hai bāṭā aḥṛan occas darā keras*, he took his portion of the game (lit. of meat) and went away. — 2. Turn. *Ninghai bāṭā ra'ī*, it is your turn. *Āsin kebnaṛ*; *ās, tanghai bāṭā, ārin kebdaṣ*. — As postpos. *Ās enghai bāṭā keras*, he went instead of me. *Adī bāṭā, ningan iklā'am musgon*, for this, in return of this, I shall some day pommel thee soundly. — As adverb, *bāṭā* means in turn. *Ālar āsin kebnaṛ*; *ās bāṭā allan qhesdaṣ cīi-das*, his companions shout against him; he, in turn, throws the blame on the dog.

**bāṭa'ānā** V. tr., causal or permiss. of *ba'anā*. 1. To cause one to say; to style one. *Ēn āsin ā katthan bā'ton*, I will tell him to report the fact. *Gollas tanghai gowāhīrin ennē bātācas*, the zemindar instructed his witnesses to depose in that way. — 2. (With names of things as subject) to run so, to have it so, to be so (i. e. independently of any particular man). *Khīrī ennē bā'tī'ī*, the story is like that (I cannot help it). *Katthā ennē bā'tī'ī*, the point is as follows.

**baṭai** S. Quail.

**baṭang** (Engl.) Button.

**batārnā** (1) Syn. of *bayārnā*. *Umtārdai kā batārdai?* art thou mad or in a frenzy?

**batārnā** (2) V. reflex. or pass., syn. of *bārnā* (2). *Ās tān mahtō batārdas*, he styles or dubs himself a *mahto*.

**batāsa** S. Sort of small biscuit, light and brittle.

**batē batē** Adv. Hardly, ever so little. *I khaddan batē batē eōsrkan, khaṇē cīkhā hīlr'ī*, I hardly touched this child, and he starts crying. — Cf. *batrē*.

**batkahā** Adj. Eloquent, speaking vigorously and fearlessly. *Indr'im mokodmā bīrī ort batkahā ra'ā kha-nē, paddantarge bēs manī*. For villagers engaged in a lawsuit, it is a luck when one of them is a fearless man.

**bātlō** S. Childish word, meaning thing. *Endr bātlō?* (In joke and in order to excite a child's curiosity.) *Ēn oṇṭā bātlō īrkan*, I have seen a grand thing.

**baṭloḥī** S. A brass-vessel, of varying size, nearly spherical, used for cooking rice, boiling water, etc. — Sometimes *baṭloṭ*.

**baṭṛā** S. A species of small pea. (H. *matar*).

**baṭra'ānā** Same meaning as *baṭrnā*.

**batrahā** Adj. Delicate in health, subject to all kinds of ailments, sores, etc. *Batrahā mēd. I khaddas nihāt batrahā taldaṣ; batrē eōsnāge hō cīkhādas*, this child is very delicate; it is enough to touch him to make him cry.

**batrē** Adv. A little. *Batrē adin lauckan khaṇē, ād bongā. Batrē batre*, very little. *Jhurārkā jhurī batrē*

*nū isri'ī*, desiccated twigs break into bits for a mere nothing. — Cf. *batē*.

**bāṭrēbāṭ** Interj. of surprise or grief. — Syn. *babā-rē-bābā*.

**batrī** Same meaning as *batrē*.

**baṭṛī** S. Loose rings worn in the toes by women.

**baṭṛnā** [*baṭṛyas*, *baṭṛos*]. V. tr. To gather up, to collect, to amass. *Paksan*, *bus'un baṭṛnā*. *Ās baggē dhiban baṭṛyas*.

**batta'ānā** V. tr., causal of *batt-nā*. 1. To empty, to dry. *Onṭā pokhā-rin batta'ānā*. — 2. To spend. *Enghai kharcan battāckan*, I made great expenses. — 3. To soften down. *Ārgahi kalhan battāckan* (or *tēbkan*), I have put a stop to their quarrel.

**battnā** [*battyā*, *battō*]. 1. Prop., of liquids only. To decrease (by evaporation, boiling, percolation, drawing out). *Bīrnāgalī aṛintā amm cārē battī*. *Khārtā amm battā khaccyā*, the river bed is dry. — 2. (By ext. and in connection with liquids). *Pokhārī khōb battyā kerā*. *Khess battyā*, the paddy has been long enough on the fire; lit. it has sunk down. *Tangyōgē naṛī korcā, khanē dudhī battyā*, the mother got fever, and lost her milk (lit. her breasts sank down). — 3. Fig. *Dukh battyā*. *Kharcā battyā*, the mouth-provisions are decreasing. *ī beṅjā-erpā nū ālar cerō nīndkar rahcar; innā gā battyar*, they have become sober. *Cerō ī erpā ālartī nīndkī rahcā, innā gā battyā*, the number of guests has thinned down.

**baṭū** Also *baṭuā*. S. 1. A small purse (for money, tobacco). It is worn hanging from the girdle. — 2. A brass vessel for cooking rice; it is smaller than the *baṭloḥī*, but of the same type.

**baṭuā** S. See *baṭu*.

**bratu** S. A globular, hard, indolent tumour, under the skin (frequent in cattle); ganglion.

**bathā** S. Pain (physical). *La-nghangahi bathā*, rheumatic pain. — Syn. *nunjnā*.

**bathān** S. A certain plot of land, generally unfertilized, where, for a consideration of so much *per annum*, the *ahir* takes his flocks during the rest hours of the day. This "stay-ground" changes every year. *Budhus mahrāsīn tanghai ṭonkā nū bathān okta'āge ānyas, arā, okta'āna khatrī, cān nū tīn kāṭh cī'on bācas*, Budhu has told the *ahir* to make the cattle rest on his *tāur*, and promised him three *kāṭhs* of seeds for doing so. *Adḍō-mekkhō bathān urung eklā ukkī, antlē udh-rār'ī*.

**baugī** S. A bamboo basket, square at bottom, round at the mouth; it may contain from eight sers to half a maund.

**baukhārṇā** V. tr. 1. To upbraid, to blame loudly, to give a blowing. *Ortos maṅyā* (or *ortosin*) *baukhārṇā*. — 2. To mutter angrily. *Baukhārṇum kānā*.

**baulā** (f. *baulī*). Adj. 1. Toothless. *Baulā pacgis*. *Baulī paccō*. — 2. Having not yet cut one's teeth. *Baulā lellēkhaddas*.

**baulārṇā** V. n. To be mad, insane. — Syn. *baurārṇā*.

**baulī** (1) See under *baulā*.

**baulī** (2) S. 1. A masonry well, provided sidewise with a flight of steps going down, to the level of the water. — 2. A living animal tied up as a bait for a prowling tiger. *Onṭā manḥhan baulī cicckar ra'anar*.



**baūr** S. A tree bearing a yellow flower; it resembles the *champā* tree. Mostly found near Hindoo shrines and landlords' mansions.

**baurārnā** V. n. To be insane, to lose one's reason. — Syn. *baulārnā*.

**baurhā** S. Insanity, lunacy. *Baurhā dukh āsin dharcā*. — Adj. Lunatic. *Baurhai?* art thou mad?

**bausā** S. 1. Physical strength. *Othā cirkhin cer'āgē engāgē bausā mallā*. Syn. *payā*. — 2. Daring, courage. *I katthan ba'āge nimāge bausādim mal calro'ō*, you won't have the pluck to say that.

**bāy** (1) S. The amount of rice (1 or 1½ maund), paid monthly by an employer to a servant, or by a landlord to his manager and *mahtos*. *Gollas emhai mahtosge abrik candōlā bāyn mal khowjjas*. — *Bāy-aurkā*, a grain measure of about 15 chhataks (see *aurkā*).

**bāy** (2) S. Ill-foreboding symptoms; any change in the appearance, tastes or manners, or any fit of frenzy, etc., rendering death probable (within short or long delay). *Bāy āsin eḍsrī'i* (or *dharī'i*), symptoms of death are upon him. *Ās bāyin chorābācas*; or: *bāy āsin ambyā*, the symptoms of death have disappeared. *Bāy argī*, his fit seizes him. Here are some special names of 'symptoms': *Amm-bāy*, disgust of all liquids. *Bal-bāy*, frenetic fit. *Barbarī-bāy*, delirium. *Gungī-bāy*, prolonged and idiotic speechlessness. *Lakh-bāy*, fit of mutism (symptom or result of certain illnesses).

**bayā** (1) S. Overflowing, flood. *Idnā, khārtā bayā emhai khall gūfi argvā kerā*, this year, the river-flood rose up to our field. *Bayā-barhī*, inundation. *Bayā-barhī paddan cūgyā*,

the inundation levelled the village to the ground.

**bayā** (2) Adj. 1. Foolish, brainless. 2. Frivolous, disreputable; scandalous. *Bayā sangir ganē ambā kuddā*, do not go with bad companions. *Bayā buyā!* you low wicked fellow!

**bayārnā** V. tr. 1. Of a river to overflow, to run over its banks. *Kkār bayārā kerā*. — 2. To become totally mad, for ever or for a time (as a person grief-stricken or flying into a rage). — 3. To be vicious, to indulge into one's passions. — 4. To have much ado with, not know which way to turn. — 5. (Of horses) to bolt.

**bāyḥ** S. 1. One of the two slopes of a rice-field ridge. *Ōnd bāyḥ khottkan, ōnd bacchrkī rā'i*, I have scraped the grass off one side of the embankments; one side remains still to be done. — 2. Arm, espec. the upper part of the arm, above the elbow. *Bāyḥ jōrnā*, to close arms (for a fight or in play); to touch one another arms (as two parties when just come to terms about a marriage between their children).

**bāynā** [*bāycas, bāyos*]. V. tr. In a spec. sense, to respect, to keep on a footing of reserve with. (As it frequently happens that several families live together under the paternal roof, some of the inmates are forbidden to touch, even passingly, or joke with, or name certain specified relations of theirs). Cf. *bāynālas*. *Mangrā, hū kukoygahi nāmen ambā piñjā: hūdin nīn bāyoy*, Mangrā, do not call that girl by her name; you will have to be on the reserve with her (i. e. she is the intended of your younger brother). *Kōhar taṅgrirgahi ālīgūṭhyārīn darā daīgūṭhyar taṅgrīgūṭhyargahi*

*metārin bāynā manī. Ennem bhais tang āligahi tangdaiguthyārin, darā bhaisgahi ālī tang metasgahi tangdadārin bāynā manī.* Elder brothers must be reserved with their younger brothers' wives, and elder sisters with their younger sisters' husbands. Vice-versa, a man (lit. a younger brother) must "respect" his wife's elder sisters, and his wife his elder brothers.

**bāynālas** S. m. (The corresponding fem. noun is *bāynālī*.) Etymol. *bāynā* + *ālas*. A term of relationship. A married man is '*bāynālas*' to any of his wife's elder sisters, and the latter are '*bāynālī*' to him. Likewise a married woman is '*bāynālī*' to her husband's elder brothers or sisters, any of the latter being '*bāynālas*' or '*bāynālī*' to her. N. B. Usage does not permit to say that a male person is '*bāynālas*' to another male person; except for this restriction, the word *bāynālas* (or *bāynālī*) carries under noun-form exactly the same idea as the adjective *mal-alkhābannā* (third meaning). — If two persons marry each of whom is an eldest child, no *bāynāl* relationship springs up by the fact of their union. If, on the contrary, both are the youngest children of their respective families, the number of *bāynālar* turned out by their union is at a maximum.

**bāynālī** See under *bāynālas*.

**be-** Inseparable prefix, with negative force. Most of the words formed by it are self-explanatory. *Bē-phaidā*, *bē-lāik*, *bē-lekh*, *bē-hisāb*, etc.

**bē** Votive of on obsol. word. My wife! (said in anger). *Ān bē, nīn ajgar bējāi nañkī*, well, my wife, thou hast made a terrible blunder. — Cf. *hō*.

**bē-berā** S. Out of time (lit. the wrong time). *Bēberā nū ṭaṭkhā eksan*

*khakkhro'ō* ? where could you, so late (or so early) in the year procure mangoes? *Bērātī-bēberā*, at a preposterous time, out of all season. — Cf. *kūberā*.

**bēcnā** [*biccyas*, *bēcos*]. V. n. 1. To play, to amuse oneself. *Dhūlī nu, dhūlī tī, dhūlī dhūlī bēcna*; *gendā, gōlī bēcnā*, to play with dust, to play at balls, at marbles. *Khaddar kaprnar bēcnar* (or: *nūkhur nūkhur bēcnar*), children play at hide-and-seek. *Goṭṭā ullā ambkē pāṛā bēcā*, do not amuse yourself at singing the whole day. *Likhdas bēcdas*, he plays at scribbling, or he writes as a pastime. — 2. To practise a sport. *Sendrā bēcnā*, to hunt. *Bansī bēcnā*, to angle. *Jalī bēcnā*, to fish or catch birds with a net. *Sikrā bēcnā*, to hawk. — 3. To dance. *Jatrā, karam, khaddī, dhuryā, jityā bēcnā*. — 4. To do, to act. *Maldau khēṛ bēcnā*, to act dishonestly or immorally. *Catūr, calāki bēcnā*, to use cunning. — 5. To have carnal intercourse. *Tang ālī ganē bēcnā. Is Budhusgahi tang ālī ganē alkhyas biccyas*. — 6. To play, to move, to work. *Khekkhā (khann, baī) bicī kā malā* ? does he still move his hands (eyes, lips), or is he dead? *Enghai bēcnan baccyas*, he has stolen my toy.

**bēcta'ānā** V. tr., causal of *bēcna*. To make play, etc.; to help to a dance by beating a drum, etc. *Nerr bēctu'us*, a snake showman. *Khann, khekkhan bēcta'ānā*, to move the eyes, the hands. *Khudang-dībrus ā paddantā ālarin hō bēcta'ā-rijhta'ālagyas*. The drummer helped to their dances the people of that other village also. — N. B. For the meaning of to amuse, to divert, *besta'ānā* must be used; see this word.

**bēdā** S. 1. A plant, the red cane. — 2. Cane (walking-stick or staff).

**bedar** Adj. and adv. Many, much. Very, repeatedly. *Bedar ālar, bedar cēp.* *Bedar ēkdas*, he walks much about. *Bedar kacnakhrū's*, a great talker.

**beḍḍā** S. A plot of low ground, espec. in proximity to a river.

**beddnā** [*biddyas, beddos*]. V. tr.  
1. To seek, to search, to look for. *Gadhā biddus*, the man who was in quest of his donkey. *Em mūlukhdam, nīn eman beddā.* *Ir tāmin ennē dukkhen biddyar*, they themselves have drawn this calamity upon their heads. *Tangdasge khaṭ beddā keras.* *Ā khadd engtī baī biddī*, that baby wants me to talk to him. Cf. *biddkā*. — 2. To get, to obtain, to procure. *Pisā biddkā mukkā*, a second wife; also a concubine kept along with a wife. — 3. To find, to detect, to discover. — 4. To want, to wish. *Engan thak'ā beddai?* you want to swindle me? — 5. To be about to, to be on the point of. *Eṣpā khattrā'ā biddī.* *Khe'ā beddas.* *Urkhā beddas*, he is at the moment of starting. *Khandra'ā beddnā*, to be drowsy. — 6. To be apt, liable to. *Nagrā khajj nurdā biddī*, clay is slippery. *Alkhā alkhā amm ḍnōbūrī*, amm naksakra'ā biddī. — 7. To pain, to be aching (eyes only). *Āsge khann biddyā*, he is suffering from the eyes. *Emhai babus kheḍḍ cārem beddos*, our baby will soon begin to walk. *Beddā kuddnā*, to go about in search of. *Bedd uynā, beddar uynā, beddnā uynā*, to procure or fetch (provisions of food, fuel, etc.). *Bedd ondrnā*, to go and fetch. *Bedd ērnā*, to seek for, to be on the look-out for. *Beddnā mōkhānā*, to go in quest of food. *Ekā tarā beddā mōkhā*

*cerō kerkar?* where did you go to pick up food yesterday? *Akkū gā kōrem beddat mōkhdāt: khaddar manor, hōlē ekāse pōs'ot?* just now we find enough to live upon; but, when we shall have children, how will we feed them?

**beḍrnā** [*biḍryas, beḍros*]. V. n.  
To lay oneself on the ground, to lie down. *Utān beḍrnā*, to lie on the back. *Khann-ēkhāgē beḍrā*, lay yourself down for a rest. *Ghoṛō ek'am-bīrī mēdan khāsrā'āgē biḍrī*, horses sometimes sprawl to scratch themselves. *Endr ērdas ajgaṛ ajgaṛ nerr beḍrā beḍrā ra'ī*, what does he see, but a number of snakes scattered about on the ground. *I pacrigaḥi biḍrkanṭī urmī muhṛō'ō*, when this mortal coil of ours is laid to rest, there will be an end of everything (i. e. of pleasure, pain and other human concerns).

**beḍrta'ānā** V. tr., causal or permiss. of *beḍrna*. To cause or allow to lie down; to put to bed; to throw down. *Isan mēdan beḍrta'ā*, stretch yourself here. *Mekkhon beḍrtācar erbāgē*, they threw the cow down for slaughtering it. *Khaddan piṭrī nū beḍrta'ā*, lay the child down on the mat.

**bē'enā** [*biccyas; b'os*, seldom *bē'os*]. — The Indic. Pres. is *bē'edan* or *bī'idan*; Imperf. *bī'alakkan*; imper. *bī'ā, bī'ike*. Verb used only as auxiliary and in some compound verbal expressions. (As a separate verb, it once meant to remain fixedly, but has been supplanted in that capacity by *ra'anā*.) 1. The Present-perfect of all verbs may be conjugated with *bē'edan*, instead of with *ra'adan*, the meaning conveyed is identical in both cases. —

2. The simple tenses of *bē'enā* may be compounded with the emphasized root of the perfect tense of any other verb. The compound verb thus formed presents the action a) as extending over a notable period of time or b) as habitual: a) *Ī nalkhan nañjim bē'edan, pahē mal muñjri'ī*, I am working on and on at this, but there is no end. *Īkim bē'edan, pahē ā paddā mal ārsri'ī*, I am walking on and on, but the village does not appear (lit. is not reached). *Erpan khāpnūm khāpnūm, kukkos baṭgin hō īrim b'ōs*, while keeping the house, the boy will have an eye on the garden also. b) *Ēn kankan undri'im b'īdan, ās khēndim b'īdas*, I always bring fuel, he always buys it. *Ullā ullā ād tang mētāsin kippim b'ī*, it is a habit with her to abuse her husband every day. *Ī baṭgintā urmī khañjpan mukkhim b'īā*, eat (habitually) of all the fruits of this garden. — 3. If it is the historical past of *bē'enā* that is compounded in the manner just described, the action is presented as having been done abruptly, unexpectedly. It pretty nearly corresponds to the English adverb simply, without ceremony (F. tout bonnement). *Dhibā nē'ā ne'ā hārckan, khañē barcim bicckan*, I was refused money; then I simply (gave it up, and) came back. *Ēn niangan urung khokkhāge ānkan rahackan; endrgē kirrim bicckai?* I had told you to wait a moment; why did you go away abruptly? *Mangras pēth keras, darā annum annum sasrār kirrim biccyas*, Mangra went to the market, and, without warning, proceeded from there to the house of his wife's parents (*kirrim* is the emphasized form of *ker*, verbal root of the perfect tenses of *kānā*). *Ās*

*enghai kicrin uccim biccyas*, he has simply taken my clothes.

**bēga'ānā** V. tr. Same as *bēgnā*.

**begar** Prepos. 1. When followed by a nominative case, it means 'without'. *Begar ēp āsin kānk ondra'ū taiyar. Endr namhai āinn begar meñjkā darā balnum ālarin daṇḍē cī'ī?* does our law condemn people without hearing them? *Begar meñjkā meñjas*, he pretended not to have heard. Sometimes, *begar* is equivalent to the English negative prefix in-... *Jīsugahi angā begar-ujkā mañyā'ī kīyā gūfī isskā rahcā*. — 2. When preceding an oblique case, *begar* means 'otherwise than'. *Begar conhā tulem daṇḍī pārnā, allā-bhūdā talī*, to sing hymns otherwise than with an (interior) love is dog-barking. *Begar thayāgahi ālas*, an unreliable man. *Begar tihāgahi nalakh*, an unpleasant work, a work done without zeal. — If a negation follows, *begar* corresponds to unless, except. *Ekātārā hō ambke kalā enghai begar ānkā'ī. Begar sindri nū belas gusan ekāse kaon?* I will not go to the king, unless it be to become his wedded wife. *Begar banckā nū ekāse cākhor*, they cannot sow before having ploughed. — 3. With an infinitive: *Begar kaḍrkā nanam, nīdī jharāamman eklā ōnor*, before rinsing their mouth, they drink nothing except beer.

**bēgargem** (Etym., dative of *begar*.) 1. Without profit, uselessly. *Ās engān bēgargem ā paddā taiyas*. — 2. Without cause, groundlessly, unreasonably, unjustly. *Ās eng mañyā bēgargem khisāras*. — 3. In mere pretence, by idle promises, etc. *Tanghai puñhin bēgargem biṛidkas kuddyas*, he turned the pages of his

book over and over again, as though knowing how to read. *Cī'on bācas, aur bēgargem ṭhakcas*, he said he would give, but deceived me by idle promises.

**bēgarnum** Same meanings as *bēgargem*.

**begḍa'ānā** Same as *bagra'ānā*.

**begḍārnā** Same as *bagrārnā*.

**bēgnā** [*bēgcas, bēg'os*]. V. tr. 1. To winnow, i. e. to separate the grains from the chaff and dirt by slowly pouring out into the wind. Cf. *kēśnā*. — 2. Fig. to separate falsehood from truth. *Hakmisge mānī katthan darā phasiyār katthan bēg'ardarā chārṇā kōhā otthā katthā talī*, it is a hard task for a judge to sift truth out of falsehoods.

**begra'ānā** V. tr. (Always used with *bain*.) *Bain begra'ānā*, to make a wry face (as in disappointment); to pout (as one offended or angry).

**bēhad** Adj. Boundless, illimited; infinite. Syn. *besiyā*. *Dharmesgahi bhalāī bēhad ra'ī*.

**bēhcī** S. Cutaneous affection of a cankerous nature, with incrustation. It generally appears on the legs or at the waist where the girdle rubs against the skin. The wound suppurates in abundance and proves most rebellious to treatment. — Cattle also is liable to this disease.

**bēhisāb** Adj. and adv. Immoderate, immoderately. *Bēhisāb ūnus*, a drunkard, an intemperate drinker. — Syn. *bēlekh, bēlekhā*.

**bējāī** S. Blunder. *Ān bē, nūn ajgar bējāī naṅjki*, well, my wife, thou hast made a terrible blunder.

**bejbejrṇā** V. n. 1. To be affected with blearedness, a gummy secretion

of the sebaceous humour. *Āsgahi khānā bejbejrī'ī*. — 2. To become viscous by absorbing moisture from the air. *Ekhāgalī gullē, madgī bejbejrī'ī*, during the rains, molasses and *mahuā* flowers turn into a sort of glutinous mud.

**bejgā** Adj. (fem. *bejgī*). Blear, bleary-eyed. *Ād bejgīd*, she is bleary-eyed.

**bējgō** Adj. Same as *bējgā*.

**bejjē** S. Blearedness, watery rheum at the eyes. *Khaddgē bejjē urkhā*, the child has a gummy yellow secretion at the eyes.

**bejjē-singhī** S. A red fish of the *magrī* kind. See *singhī*.

**bē-jokkhā** Adj. Undecided, doubtful, having yet to be settled. *Enghai Rācī kānā bējokkhā ra'ī*, it is still undecided if I shall go to Ranchi. *Bējokkhā mokodmā*, a lawsuit still pending, still sub judice. *Āsgahi ujjnā khe'enā bējokkhā ra'ī*, he is between life and death. *Endr Dharmē ra'ī kā malkī, id āsgē bējokkhā katthā talī*, whether there is a God or not is for him a matter of doubt.

**bēk** S. 1. Salt. *Amkhin ṭaṭṭ-ērā bēk maṅjā kā?* Taste the curry, to see if there is salt enough. *I amkhī nū bēk aṇḍā*, this curry is salted to a nicety. *Bēk sajjkī?* Hast thou put salt in it? *Bēk-sajjkā, bēk-saṅckā, bēk-cicckā*, salted. *Ī maṇḍī nū bēk khar-khyā*, there is too much salt in this rice. *Bēk-maṇḍī*, a meal of mere rice, without curry. (The ordinary and better meal is *māṇḍī-amkhī*.) — 2. Fig. *Ēn āsgāhi bēk mōkhdan*, I am in his service. — 3. Fig. *Bēk uynā, mal uynā*, to be grateful, ungrateful. *Dharmesgahi bēk uynā*, to behave thank-

fully towards God. *Bēk uynā bēs talī*, gratitude is a nice thing. *Ās sannintim engan pōsas, aōngē ēn āsgahi bēk uydān*, he has fed me ever since my boyhood, I am grateful to him.

**bekammā** Adj. 1. Useless; 2. good for nothing (imbecile, lazy); 3. wicked.

**bēkar** S. 1. Indisposition, ailment. *Āsgē bēkar laggālagyā*, he was unwell. (*Engāgē*) *baī bēkar laggī*, I have a bad taste in the mouth. — 2. Anxiety, care. *Adigē gā ōnnā mōkhnā, kicrī ḍoḍḍō, urmī khatrī bēkar laggī*. — 3. Displeasure, resentment; sadness. *Embasgē bēkar laggī, embasgahi jiyāgē bēkar laggī*, my father is offended (or sad). — Adv. Without moderation. *Bēkar kēbdas*, he abuses regardless of all measure. *Bēkar ōndas*, he drinks immoderately. (Compare the English fig. use of badly, sadly.)

**bēk-cōrr** S. (Lit. Salt-stealing). A game played by children. Lines drawn on the ground represent rooms through which the thieves have to pass for reaching the salt-stores (*bēk-erpā*). Every passage is defended by a watchman. A thief who has managed to penetrate up to the salt-stores may, on his return, quicken back to life those of his associates who have been "killed" in the same attempt; and the game starts afresh.

**bekhnā** [*bikhyas, bekkhos*]. V. n. 1. To have the windpipe stopped; to be choked, to suffocate. *Ōnōbīrī ās bekkhā helras*, at meal he had a fit of choking. *Ās bekkhālagyas*, he was suffocating. *Isan engāgē ekēkā bekkhā urkhī*, one is perfectly suffocating here. — 2. (Of animals only). To cough. Cf. *iīkhnā*. *Tussnā bekkhnā*, to weep through desire. *Sangem kalāge tussā bekkhālagyā*, she was weeping for

being allowed to go with us. — See *erā-bekhnā*.

**bēk-poṭom** S. A graminaceous plant, the seeds of which are disposed in form of a star with four rays. These seeds serve to rear all birds of the partridge kind, *bataī, guṇḍrī*, etc.

**bēk-purā** S. Same as *bēk-poṭom*.

**bēl** (1) See under *bēlas*.

**bēl** (2) S. 1. Yolk of an egg. — 2. Pupil (the small opening in the iris).

**bēlā-gaḍḍī** S. The back of the neck, the nape.

**bē-lāik** Adj. Unworthy, improper; unfit, unbecoming. Better say *begar jōgē, jogē malkā* (*katthā, ālas*).

**bēlas** S. 1. King; 2. (by extension and merely out of politeness) zemindar; 3. God, the Lord; 4. (in the voc.) respectable friend or old fellow. — *Bēl-bakhrē*, royal mansion, palace and outbuildings. *Bēl-erpā*, palace. *Bēl-khaddar*, royal children. *Bēl-kukkos, bēl-kukoy*, a prince, a princess. *Bēl-mukkar*, the king's wives. *Bēl-beñjā*, a royal wedding. *Bēl-paddā*, the village where the chief resides. *Bēl-kaṇḍō*, throne. *Ortosin bēl kamnā, nannā*. *Bēlas khāpos*, God will have you in his guard. *E belāyō, nim tarā kore koṛem ra'adar?* eh, old friend, are you all keeping well at home?

**belbelrnā** V. n. (Of a wound or sore.) 1. To be gaping, opened to the quick. — 2. To be swollen and suppurating. *Enghai khadī belbelrī, belbelra'a ra'i*. — 3. To be an albino, to have an unusual or morbid whiteness of the skin. *Belbelra'a ālar biṛnānum ērā pōlnar*, when there is glare, albinos cannot see. *Ī ālas bēkar belbelrdas*, this man is too white. *Ammtā māṛā belbelrī kālī*, corpses by staying in water turn white.

**bē-lekh** Adj. Innumerable. —

Syn. *bēlekhā, ānlekh*.

**bēlkaddī** S. Province (of a kingdom).

**belkhā** S. Kingdom.

**belō** S. The queen of white-ants. Also *putbelō*.

**bēlūr** Adj. Stupid, nonsensical, absurd, preposterous. *Bēlūr ālas. Bēlūr katthā*.

**bēmār** Adj. Same meaning as *bērām*.

**bēmarhas** S. Sick man.

**bēmrnā** [*bēmṛā, bēmro'ō*]. V. n. To be gathered, amassed together. — Syn. *bēndnā*. *Ḍhibā idnā bēmro'ō hōlē janū malgujārī c'om*, if, this year, we can scrape together enough money, we shall certainly pay the rent.

**bēnā** [*bēñhas, bēñnos*]. See *bainā*.

**bēṇḍā** or *bēṇḍā-sottā*. S. Wood-en bar (free), for fastening a door.

**bēnda'anā** V. tr. Same as *bēndnā* (1).

**bēṇḍāba'anā** V. tr. 1. To lose, to forget, to be rid of unintentionally. *Enghai kullān bēṇḍābāckan*. — 2. To make one lose his way, to lead astray. *Ḍahrētī nannā ḍahrē tingyas darā engan bēṇḍābācas*. — 3. To cheat (as in trade). *Barīyā-guṭhyar kōhā bēṇḍāba'ur ra'anar*.

**bēṇḍārṇā** Reflex. and passive of *bēṇḍāba'anā*. *En ḍahren bēṇḍārkan*, I have forgotten the way. *En ḍahrētī bēṇḍārkan*, I strayed away from the real road. Fig. *āsgahi hōs* (or *bayā*) *bēṇḍārī*, he loses his self-possession, his wits (through fear, pressure of work, etc.).

**bēṇḍē** S. A kind of millet, the grain of which is white and bigger than the *gundlī* (O. *guṛlu*).

**bēndnā** (1) [*bēndas, bēnd'os*]. V. tr. To gather up (esp. little by little); to collect or amass. *Ās, nalākh nañjaskī, ḍhēr ḍhibā bēndas*, his work procured him a deal of money. The simple tenses of *bēndnā* may associate with the dative of the infinitive, and its perfect tenses with the root of the perfect of any other verb. In both these cases, *bēndnā* means either: a) To begin (the action in point) by oneself and leisurely, pending another party's joining in the same; or b) to proceed on (with that action), pending the other party's return. (The use of *bēndnā* adequately corresponds to the use of the French adverb 'toujours' in: "Commencez toujours, avancez toujours"). *Ort ālās eng ganē kacnakhra'ā beddas; nīm paṛh'ā bēndā*, somebody wants to speak to me; go on meanwhile with your reading. *En mundhbhārē kālā bēnddan; khōkhānū barke*, I go ahead slowly, till you come up; you, start later. *Onā bēndā; ēn gollas ganē kacnakhrdan*, begin (or: go on with) the meal: I have to talk with the landlord. *Erpanṭī īsgahi urkhāge gā, ēm ōnd kōs kēr bēndkam rahackam*, before this fellow left his house, we had one full *kōs* start on him (lit. we had in the mean time gone on slowly). *Ās mal bar'ālagdas; ēn ōnā bēnd'on*, he does not arrive; I will begin my meal. — N. B. The action must be such as can extend over some time. It would be a mistake to say: *En cārē bar'on; baṅglānū kor'ā bēndā* (I will soon be free; meanwhile come in), because the action of coming in is done in a moment.

**bēndnā** (2) [*bīndyā, bēndō*]. V. n. To be gathered, collected, heaped up. *Amm gaḍḍī nū bēndō, khañē injō*

bar'ō. *Khār nū amm bīndyā, kaṭṭa polloy. Ēn akkun erpā malā kaon; enghai ghāsī mal bīndkī ra'ī*, I won't leave for home just now; my grass is not yet tied up (in a bundle).

**bēndhnā** [bēndhcas, bhēnd'os]. V. tr. To measure by the hand with the fingers extended, to span.

**bēṇḍhr bēṇḍhr** (from *bēṇḍhrnā*). Adv. On every side, all round. *Cēp bēṇḍhr bēṇḍhr ḍahren chik'ī*, rain is blocking roads all round.

**bēṇḍhra'ā** (from *bēṇḍhrnā*). 1. Postpos. On every side of, around, about. *Tambasgahi bēṇḍhra'ā yjkar ra'anar*. — 2. Adv. *Bēṇḍhra'ā yjkā ālar*, the surrounding crowd.

**bēndhrnā** V. n. To be so many spans in length, etc. *Piṭrī cār bittā bēndhrā*, the mat measures exactly four spans. *Cār bittā bēndhra'ā kha-nē, thikem manō*, if the object is four spans in length, it will answer.

**bēṇḍhrnā** V. tr. 1. To go or move round (a certain object), to make the turn of. *I partan bēṇḍhra'ā i'ā*, surround this mountain (lit. turning round this mountain, stand). *Ninghai ḍahrē ā gecchantā mannan bīṇḍhri'ī*, your way makes a curve at yonder distant tree. — 2. To encircle, to surround. *Onā pacrī erpā-pallin bēṇḍhrkī ra'ī*, a wall surrounds the compound. *Paikar āsgahi erpan endrē bēṇḍhrar? Tambāsin bēṇḍhrkar kacnakhrnar*.

**bēndhrnakrnā** V. n. To be so close to one another, as to be in contact. *Bēndhrnakra'ā i'ā. Ṭaṭṭhāguṭṭhin koṭhem heddē iddar: khokhānū bēndhrnakro'ō*.

**bēṇḍhrta'ānā** V. tr., causal or perm. of *bēṇḍhrnā*. To make move,

to dispose or build round. *Pacrī erpā-pallin bēṇḍhrta'anā*, to surround the compound with a wall.

**bēnhak** Adj. and adv. Unjust, wrongful; unjustly. *Ortosin bēnhak nannā*, to treat one unjustly.

**beñjā** S. 1. Marriage, matrimony. *Beñjā maṇḍī*, wedding banquet. *Kukoyṇ beñjā ci'nā*, to give a girl in marriage. — 2. *Pacbāl beñjā*, the translation of the deads to the bone-repository (*kūndī*). This expression seems to derive from *beñjnā* (3), and simply means: the first use (of the bone-repository) by the dead. N.B. A marriage between a widower and a widow is never called *beñjnā* (in Barway), but *sagai*. A marriage between a widower and a girl not previously married is called *pistā beñjā*. Widows do not remarry with bachelors, unless it be with their husband's brother; this is called *sambhṛārnā*. *Ās tang nāsgōnim sambhṛa'ādas*, he has married (lit. he supports) his elder brother's widow. For marriage consummated, not consummated: cf. *mukkā, korā*.

**beñjnā** [binjyas, beñjos]. V. tr. 1. To give in marriage. *Āsgē sattē khaddar rahcar; ormārin binjyas. Engdan ningdas gane beñjon*, I will give my daughter to your son. — 2. To join in wedlock, to bless an union, to perform the marriage rite upon. — 3. To keep certain religious observance in connection with the first use of certain things. *Kūbin beñjnā*, to perform rites and give a meal for the inauguration of a well. *Jhakkran, ṭaṭṭhan beñjnā. Kicrin beñjnā*, to besprinkle new clothes with turmeric, etc. — 4. To pacify by sacrifices, lit. to settle or tie down. (Cf. *beñjrnā*.)



**beñjrkas** S. A woman's first husband. (A second husband is called *sagais*.) — See *bihai*, *bāras*.

**beñjrñā** V. n., reflex. of *beñjñā*.  
1. To marry, to be married. *Nē mundh beñjro'or?* which of us will marry first? *Punā beñjru'ur*, the newly married pair. *Benjru'ū kukkos*, the bridegroom. — 2. V. act. To take for husband or wife. *Adin ēn malā beñjro'on*. *Ās adin pistā beñjras*, he married her after his first wife's death. — 3. Fig. *Khaddī-nēgcār nannātī Kūṛkhar org-nar*: "Akkū urmī nādguṭṭhi tang'ā tang'ā aḍḍā nū ukkyā, *khēkhel beñjrā*", when they have gone through the *khaddī* ceremonies, the Oraons think: "Now all the evil spirits are settled down to their respective places; the Earth is married (i. e. is settled, pacified)". — N. B. The action of marrying one's elder brother's widow is called *sambhṛa'ānā*.

**beñka'ānā** V. tr. Same as *benknā*.

**benknā** [*benkas*, *benk'os*]. V. tr. To turn from a straight line, to bend, to curve. — Syn. *khōghnā*.

**benkō** Adj. Crooked, bent, curved. See *bankā*.

**benkrñā** V. n., reflex. and pass. of *benknā*.

**bērā** S. Bracelet (worn by men only, one at each wrist). *Bērā attnā*. *Bērā otthornā*, *pākhnā*.

**bērā** S. The appointed or usual time for any action. *Bērā mañjā*; *gucā*, it is time; come. *Bērā kerā*, *bittrā*, it is too late. *Luhārī beṛā nū*, at lunch time (i. e. about 11 A. M). *Khēr cikhñā bēṛā*, at cock-crow. *Kaṭṭū ladnā bēṛā*, between 4 and 5 P. M. *Enghai kānā bēṛā manālaggī*, it is becoming time for me to go. *Cūtnā*

*beṛā*, the time for retiring to rest (about 9 P. M.). *Beṛā-beṛā*, or *beṛāsirē*, exactly at the appointed hour. *Āl-khaddasgahi ohmā etthrnā bēṛā ḍṛsā khaccyā*, the time has come for the Son of man to be glorified. — N. B. *Bērā* is of a wider extent than *bīrī*. Besides, *bīrī* indirectly affirms the action. *Onō-bīrī* means during the meal (not merely at meal time).

**bērām** Adj. Sick, ill, unwell. — Syn. *bēmār*. *Bērām khatras*, he fell sick.

**bērang** Adj. 1. Deep, intense, considerable (not applied to objects material). *Emāge berang khilpat mañjā*. *Berang sukh*, intense happiness. *Berang ūkhā*, pitch dark, deep darkness. *Bērang alkhñā*, considerable laughter. — 2. Improper, unbecoming (said of things and persons). *Ās engan bērang bērang katthāguṭṭhin ānyas*, he spoke to me impolitely, obscenely, etc. *Girjā-eṛpā nū kacnakhrñā bērang talī*. *Bērang ālas*, a tactless man.

**berber<sup>e</sup>rnā** V. n. To weep for a trifle, to have the tears easy (as children, grown up girls, etc).

**berber<sup>e</sup>rnā** V. n. To resist traction, not to suffer oneself to be taken along. *Kukkos natagdas*, *ēṛad berber<sup>e</sup>ri'id*, the boy pulls, the goat resists. *Paikar khālbāsin berber<sup>e</sup>ra'ā natgyar*, the peons dragged the thief along. *Khālbās berber<sup>e</sup>ra'ā natgrdas*, the thief is dragged along.

**ber<sup>e</sup>** Adj. Rueful, easily moved to tears (as a sickly or timid child).

**bereng-bereng** Onomat. for the sound of a prolonged talk or many people conversing together. *Bereng-bereng kacnakhrñā*, to talk endlessly; to be always talking. — Syn *barang-barang*.

**berengberengrñā** Same as *baraṅbaraṅgrñā*.

**berengberengrñā** V. n. 1. To be a maudlin, a whimperer. Syn. *biringbiring cīkhnā*. — 2. (Without disparagement) to be always weeping. *Ekāulā tang mētas keccas, āulantim beringberingri'l*, since the day of her husband's death, she has tears in her eyes. *Ningan berengberengra'ā cīkh-to'on*, I'll make thee unhappy for ever.

**bergā** Adj. 1. Misanthropic, unsociable. — 2. Nickname given to the Gangpur Oraons, their true distinctive name being the 'Belkhā Oraons'.

**berhā** Adj. 1. Hard (not yielding to pressure). *Berhā khañjpā*. *Berhā pakhnā*. *Āsgahi mēd kank bes'ē berhā ra'l*, his flesh is as compact as wood. *Birñātī khēkheḷ berhā mañjki ra'l*, with the hot days the ground has become hard. — 2. Not easy to influence, merciless, hard-hearted. *Berhā jiyas*, a hard-hearted man. *Āsgahi jiyā berhā mañjā kerā*, he has become merciless. — 3. Indurated. *Mal dau nū berhā mannā*. *Taṅg'ā pāp nū berhā mañj-kā alas*.

**bērḥā** S. One turn, one round (e. g. of a rope). *Ēptī ōnd bērḥā hē'enā*, to twist a rope once round. *Kicrin dū bērḥā kūrñā*, to wrap one's garment twice round the waist (women). *Karman ōnd bērḥā kirrñar*, they turn once round the *karam*-tree.

**berhñā** [*birhyas, berhos*]. V. n. 1. To be or become hard, compact. *Birñātī khalḷguṭṭhi khōb birhyā*. — 2. Fig. To be or become hard-hearted, merciless. *Ās birhyas keras*.

**berkhā** S. 1. Cat. *Ālar berkhā lakrā tāng-ajjī ba'anar*, people say that the cat is the tiger's grandmother.

Fig. *Berkhā lath'ālaggī*, I am very hungry. — 2. Term of scorn. *I ber khas endr barcas?* what has this low fellow come here for? — *Berkhā-bak'la*. See under *bak'la*. — *Berkhā-khanu* (cat's eyes), yellowish eyes. — *Berkhā-kheḍḍ* (sad. *bilargoṛī*). 1. A plant the seeds of which are disposed like a cat's claws. It is often fixed on the surface of walls as a sort of ornament. — 2. The evil spirit also named *churil*.

**bermhā** Adj. (*bē-ārām* with the adj. formative *hā*). Sick, ill, unwell. *I erpā nū bermhārin mal uynar*, this is not a house for the sick.

**bermnā** [*birmyas, bermos*]. V. tr. To rub gently with the hand. This verb is hardly used otherwise than in the expression *kappnā bermnā*, to pat. *Khaddāsīn, berkhān kappyas birmyas*.

**berrā** Adj. 1. Illegitimate, born out of marriage. *Berrā khadd. Berras*, a bastard. — 2. Born from parents of different castes.

**berrnā** [*birryā, berrō*]. V. n. To get out of shape by expanding sideways or falling under one's own weight (as an earthen vessel when unbaked, as a mudwall, a ball of wax, a heap of manure when very wet). *Certā aṛī cēptī birryā*, the field-ridges made yesterday have drooped under the rain. *Aṛī birryā dhassrā*, the (unbaked) waterpots have reverted to the state of shapeless clay.

**ber'ernā** Same as *bed'ernā*.

**bēs** 1. Adj. Good, proper; elegant, beautiful; pleasant, delightful. Also: in good health. *Bēsīm ra'adan*, I am all-right. *Ormar bēs bēsīm erpā kirryar*, all returned home safe and sound. — 2. Adv. According to reason, sensibly. *Bēsīm ba'adas*, he is right.

Very, *ṭaṭṭhā bēsim baggē khakkhrā kerā*, they found plenty of mangoes. — 3. Interj. Well done, all right. *Bēs, beṭā*, all right, my son. *Bēs-lekh'ā*, quite enough, in good amount; properly, appropriately, appositely.

**besē** (accent on ē): Postconj. Syn. of *lekh'ā*.

**bēsim** Adj. and adv. Very good; well, fairly. — Cf. *bessim*.

**besrā** S. Hawk (of a pigeon size). — Syn. *sikrā*.

**bessim** Adv. Repeatedly, again and again, as many times as required. — N. B. *Bēsim*, when used as adv., lays stress on quality; *bessim*, on quantity.

**besta'ānā** V. tr. To amuse (a child (a child only, by playing with him)). *Kaḥasin ērā khapta'ālāgvar, Kujāsin khadd bestā'ālāgyar* (from *bestāta'ānā*, the causal corresp. verb). They told to Kaḥas to mind the goats and Kujas to amuse the child.

**bēsawā** S. Harlot, whore, prostitute. — Syn. *khildī, paturyā*.

**beṭbeṭrnā** V. n. 1. To be soiled, dirty (said of the body, of a garment, of a vessel). *Āsgahī mēd nū beṭbeṭra'ā kassā ra'ī*, there is a layer of dirt on his body. — 2. In a moral sense, to get soiled, filthy. *Pāpgahī markḥkātī jiya beṭbeṭrī'ī*, the stain of sin contaminates the soul.

**betrā** S. Name which the loose cloak, worn by men and women, takes when it is tied above the right shoulder, so as to form a large pouch behind for carrying rice, or a child, inside. *Betran kollā. Betrā-kicrin cal-khai. Khaddan betrā'ī otthra'ai*, take the child out of thy back-cloth.

**betra'ānā** V. tr. To bag a child (or a quantity of rice, etc.) into one's cloak, tied for the purpose in a peculiar way (see *betrā*). *Kukkosin ninghai kicrī'ī betra'ā. Kūrukḥ mukkar tamhai lellēkhaddārin betrāckim kutta'anar*. — N. B. This verb applies as well to men as to women.

**bē-thāh** Adj. Bottomless, unfathomable.

**bethekān** Adj. Lit. without certainty; hence: 1. Changing, depending on circumstances. — 2. Not ascertained exactly, countless, etc.

**bī** (accus. *bīn* or *bīyyan*). S. 1. Seed (of plants), stone (of fruits). *Jargā bī*, grass-seeds. — 2. Egg. *Khēr-bī; corō-bī. Bī ṭīdnā*, to lay eggs. *Bīyanti khēr-khadd urkhī*, chickens are born from eggs. — 3. Testicles. Syn. *ankū*.

**biā** S. Younger sister; little sister. *Ān, biā. Emhai biā nēlā bar'ō*, our younger sister will come to-morrow. — Syn. *bhaiyā*.

**bias** S. Younger brother, small brother; (affect.) little fellow. *Anā, biā*, I say, young friend. — Syn. *bhaiyas*.

**bīc** S. 1. Interval (of space or time) between two objects or actions. *Dū dū jhan majhī nū duī baṭṭigahi bīc manānek'ā*, let an interval of two arms-length separate the men (lit. every two men). *Nēlā mānim barkē; bīc ambkē nanā*, be sure to come to-morrow; do not put it off (lit. do not widen the interval). — 2. A long stretch of way between two points without any village. *Oṭkhai ambā kalā: Tongō darā Asrō barā bīc manī*, do not go alone; from Tongo to Asro it is a long way without habitation.

**bicār** S. Opinion, reasoned view about any question. *Ninghai endr bicār ra'ī?* what do you think of it? *Bicār nannā*. 1. To form an opinion for oneself about a question. *Baidas naṛī-kōrnā ālasin, āsgahi kḥekkhan dhar'ar, bicār nandas*. — 2. To discuss, to consider a point; better say *tājbij nannā*.

**biccī** (Sad. *ranu*). Also called *biccī-mandar*. S. Yeast, leaven for brewing rice-beer. It is a mixture of rice-powder with roots of 10 or 12 different kinds; it is prepared and sold under the form of big white pills, or rather marbles. — *Biccī mandar* is also the name of the roots which enter into the composition of this leaven. *Ān, paccō, baugī nū endrā ra'ī?* *Ād bācā: biccī-mandar*, I say, old woman, what is there in your basket? She said: Roots for making yeast.

**bicchā** S. Fight, struggle, scuffle. *Ēr allāguṭṭhi bicchā mañja*, the two dogs began to fight. *Īs darā ēn bicchā-lakkam*, we came to blows, he and I. *Bicchā-nakhrnā*, to fight, to exchange fisticuffs.

**bicchnā** [*bicchras, bicchr'os*]. V. tr. 1. To let go (cattle), to release (a prisoner). *Aḍḍō bicchnā*, to take the cattle out; hence: *aḍḍō bicchr'ō bīrī*, in the very early morning, at cock-crow. *Aḍḍō bicchnā* means also to outspan (off from a cart-yoke). *Kaidīsin bicchnā*, to release a prisoner. — 2. To let go, to relax one's grip. *Bicchra'ā, bicchra'ā, ba'adan; malā mendai?* let me go, let me go, I say; art thou deaf? *Lagām ghorōge bicchnā*, to give free scope to a horse, to cease to hold the reins. — 3. To let loose (a dog), to discharge (an arrow, a

bullet), to send (policemen) after. *Bēlas khalbāsin dhar'āge telengārin bicchras*, the rajah put his men at the robber's heels. *Gohlā bicchnā*, to unyoke (after the plough-work of the morning); hence: *gohlā bicchnā beṛā nū*, from 10 to 11 A. M. — 4. To discharge a blow with uplifted hand or from a raised weapon. *Kḥekkḥā, tong'ē bicchnā*. — 5. To abandon. *Maṇḍī amkhī bicchnā*, to refuse one's food, to be unwilling to eat. — 6. To pardon. *Gunhan bicchnā*. N. B. Whenever the action is not voluntary (to let slip, etc.), *ambnā* must be used.

**bichyā** S. Brass-ornament worn by Sadanī women: an armet with a tangent plate soldered it.

**bicī** S. A hard conglomerate of ferruginous earth; it yields but an inferior kind of brittle iron. *Bicī dhuknā, bicī galāba'anā*, to melt iron (out of ferruginous clods). — Cf. *bālī*.

**bickanī** S. Ear-ring in metal, worn by Oraon women in the upper part of the ear. *Bickanī attnā*, to put on one's ear-rings.

**bichī** S. Scorpion. The biggest variety is called *mokḥārō bichī*; another, smaller, is called *paṇḍrū bichī*. The smallest of all goes by name of *agiā bichī* (lit. fiery scorpion), in allusion to the pain caused by the wound it inflicts.

**bidā** (H.) S. 1. Farewell, adieu, good-bye. — 2. Parting, leave, leave-taking. *Bidā nannā, bidā c'īnā*, to bid farewell, to say good-bye; to give leave (to withdraw). *Tang'ā kukoy-kḥaddan bidā nannā*, to part from, to bid farewell to one's daughter. *Bidā kḥakhnā, bidā mannā*, to take one's leave of. *Beñjā mañjkantī, ās rokkam bidā mañjas*, after the mar-

riage had taken place, he took his leave at once.

**bidbidrnā** V. n. To be numerous in a certain place, or over a definite extent of space; to come thick, to stand or move in a crowd; to be legion. *Emhai khal nū khess bidbidra'ā kundyā*, rice comes up very thick in our field. *Ekhāgalī bhusnḍī erpā nū bidbidra'ā kur't*, during the rains mosquitoes are swarming in the house. *Ṭonkā nū qhēr baggē gāy aḍḍō bidbidrī't*. *Pēṭh ullā, ālar qahrē nū bidbidra'ā kānar*. — Syn. *bagbagnā, bigbigrnā, bīrbīrnā*.

**biḍḍā** Perfect of *bīrnā*.

**biddkā** Past partic. of *beddnā*. *Ninghai biddkā!* there you are (lit. your own fetching!); it is your fault, you are served right! *Jiyā-biddkā*, desire, design.

**bidga'ānā** V. n. Same as *biḍḍā*, which see.

**bidgī** S. Diluted dough of urid flour. It serves to prepare a kind of pastry-sweets called *bārā-asmā* or *badgī-asmā*. If to be left unbaked, this urid-dough is rolled into small balls (*ciḍḍā*) which, being cooked with curry, improve its taste.

**biḍ'gnā** [*bidgas, bidgo'os*]. V. tr. (Speaking of objects wrapped up in a cover or possessed of a natural covering), to lay partly bare, or partially expose to view their contents or inside, by violent action (of any kind) upon the covering. Hence: 1. To tear open, e. g. a post-parcel; to rip open (e. g. the stomach). — 2. To make a rent (in a piece of clothing). *Ninghai kicrin ekannē biḍ'gkai?* — 3. To open (e. g. a soft fruit) by sidewise pression of both hands. *Kaṭhran, dumbārin bidignā*. — 4. To make burst or crack by weighing upon. *Tikhil-thailā nū*

*okkoy hōlē, bidgo'oy*. — N. B. If the outer surface be of one nature with the inside, *palknā* must be used. — Cf. also *bhaska'ānā*.

**bidgrnā** V. n., reflex. and pass. of *bid'gnā*. (Of objects wrapped up, or which a natural covering protects), to be laid bare, to get exposed to view. *Enghai dāk-poṭom barnum barnum bidgrā kerā*. *Khattrnā'ti āsgahi kukk bidgrā kerā*. *Larnum larnum bachu ennē kūlan kussyā, attī hāthīgahi kūl bidgrā kerā*. *Ennē baggē ōnoy hōlē, ninghai kūl bidgro'ō*, if you eat so much, your stomach will burst

**bidra'ānā** V. tr. To scatter about in disorder, to spread all over; to derange things bound together, or allow them to disperse. *Khaddar erpantā kicriḡuṭṭhin urmitarā bidrācar*. *Aṭkhā-panḍin bidra'ā khaṇē, sagrō tarā bīndro'ō*.

**bidrārnā** V. n., reflex. or pass. of *bidra'ānā*. To be scattered or thrown about in disorder; to be deranged, loosened. *Erpantā cīḡuṭṭhi bidrārki ra't*; *adīn saḡḡāḡē ra't*. *Adhā paṇḍī aṭkhā bidrāra*.

**bidhnā** [*bidhcas, bidh'os*]. V. tr. To turn over, with the plough, the surface of a field already covered with rice-blades. This operation is necessary only in the *bunā* mode of cultivation. Its object is to kill the grass, too luxuriant for being weeded. This ploughing must be made at a time when there is water in the rice-fields and before the grains have begun to form in the ears. *Khessan, kodain bidhnā*.

**biḍhnā** V. tr. Same as *bīrhnā*, which see.

**bigar** Postpos. (The governed noun, if a noun of person, must be

either in the genitive or in the base-form.) Not without; not otherwise than in the company of, or in conjunction with; H. *hī sāth*. — It is very peculiar that, after *bigar*, the negation (*mal*, *malā*) may be introduced without affecting the sense in the least. *Ning bigar ban'ō* (or: *mal ban'ō*), without you it won't be a success. *Ning bigar kaon*, if you do not go, I will not go either. *Ōndkā bigar keras*, he went just after his meal. — N. B. Not to confound with *bēgar*, which only means 'without', and may either follow or precede the noun it governs.

**bigbigrnā** V. n. See *bagbagrna* or *bidbiarnā*.

**bigra'ānā** V. tr. Same as *bagra'ānā*. *Katthā bigru'us*, a traitor, one who betrays a secret. *Paddā bigru'us*, a public mischief-maker, one who upsets or harms the whole village.

**bihai** S. Wife (by a first marriage). A second wife, though married only after the death of the first, is not considered as entirely lawful; she is called *sagai*. *Nin āsgahi bihai taldī?* *Ha't*; *darā ās enghai beñjrkas taldas*, you are his wife by his first marriage? Yes; and he is my first husband.

**bihnī** S. 1. Seed. *Uyā-khosā*, *bihnī cākh'ā*, plough and till, make the sowings. — 2. Semen, fecundating fluid.

**bihrī** S. 1. Raising of money, or pecuniary contribution, towards an object of public interest (village-lawsuit, erection of a dam, etc.). This levying is decreed and assessed by the village-panchayat (*bihrī lagāba'ānā*). *Bihrī okta'ānā*, to start a subscription. *Bihrī c'īnā*, to contribute one's share. *Bihrī ho'onā*, to collect subscription money. *Bihrī dhibā*, contributed money.

*Bihrī nañjkā dhibātī mokodman ī-kam*, we have gained our lawsuit by contributed money. — 2. Collection or voluntary contribution, in kind or money, towards a feast, etc. (Cf *ūjnā*.) — N. B. Government taxes are called "*tikas*, road-cess", etc.; or, in general, *sarkārī māl*,

**bī'inā** [biccā, bī'ō]. V. n., pass. of *bīta'ānā*. 1. To be cooked (i. e. boiled together with some condiment). *Maṇḍī, amkhī, kāndā, arkhā bī'ālaggī*. — 2. To be broiled. *Niur nū bicckā ālū, jinhor, ahrā*, potatoes, maize, meat cooked in (or upon) live coals. — 3. To be baked. *Dhaōktī bicckā asmā, khañjpā*, bread, fruits baked in the *culhā* (emptied of its contents). — 4. To be fried. *Ghiū nū bicckā iñjō embā laggī*, fish fried in butter is delicious. — 5. To be dried and parched by exposure to the heat of a furnace, or of the sun. *Dhaōktī khaidkā ahrā, khañjpā; bīrnatī bicckā coppō-iñjō*. Fig. to be roasted, heated to excess. *Kurnā calkur nū ēknātī kheddā biccā kerā. Pūrhem cicc heddē okkoy hōlē, ninghai mūkā khosgātā captā bicc bicc kālō*, if you sit too close to the fire, you will roast your knees and thighs. — 6. To get calcified. *Cunnā gaṭi biccā kerā*. — 7. To ferment. *Boḍ'ē biccā darā kaṭṭyā*, the beer has fermented too long. — 8. Fig. (of the flesh) to be dark and blue, as result of a fall, of a beating. *Khattrnatī, āsgahi ahrā biccā kerā. Kissan ennē lauckar, adi-gahi mēd bicc bicc kerā*. — 9. Fig. to be made (lit. cut and dried) in advance. *Āsgahi katthā bicckī ra't*, they speak on a preconcerted plan (said in good or bad part.)

**bijāphulyā** S. Leopard (of the big size). — A smaller kind is called

*allādhār'u lakrā*. — Cf. *cind-lakrā* and *ṭindua*.

**bijar** Adj. Uncastrated. *Bijar ghorō*, a stone horse.

**bijj-bīnkō** S. Venus as a morning star; syn. *bhurkā*.

**bijj-gharī** S. Dawn, peep of day. *Bijj-gharī mañjā*. — Syn. *bijj-berā*.

**bijjnā** [bijjyā, bijjō]. V. n. 1. To dawn, to begin to grow light. *Bijjō, hōlē ka'or*; *bijjyā khanē, bijjōbīrī, bijjkanī kerar*, they will go at dawn; they went at dawn. *Bijjnum, bijj-nūti bar'alaggī*. — 2. Fig. *ūkhā rahcā, akkū namāgē bijjyā*, we were in (spiritual) darkness, now light has dawned upon us. — 3. To witness the apparition of dawn. *Ās qahrēnum bijjyas*, dawn found him on the road. *Ujjom bijjom okkom hōlē gā barnā cān punā erpā kam'om*, next year, if we are still alive, we'll build a new house.

**bijj'rbijj'rnā** V. n. *Bijjirbijjirī*, there is lightning.

**bijjta'ānā** V. tr. To protract till dawn (lit. to allow dawn to come). *Puttbīrī keccas*; *erpantā ālar mārā mundhbhārē bintī nanā bijjtācar*, he died in the evening; his people prayed before the body all night. *Nām bijjimitā'ā bēcot*, let us dance till dawn. *Assā pārā bijjtācar* (or: *bijjta'ā assyar pāryar*), they drummed and sang away till daybreak. *Sendrā bīcnum bijjto'ot*, we shall hunt all night.

**bijlā** Adj. Longhaired, hairy. *Bijlā kukkos*, a boy with his hair still long (from about 12 to 14 years). *Bijlā kukoy*.

**bijlī** (1) S. Used in the only phrase *bijlī uynā*, to let one's hair grow long. *Akkū ī maṭā bijlī uykt*

*ra't*, this girl is now letting her hair become long. — N. B. The phrase does not apply to boys, although they also wear occasionally a long hair, and are on that account called *bijlā*.

**bijlī** (2) Adj. Optional feminine form of the adj. *bijlā*.

**bījñā** [bījyas, bījos] V. tr. 1. To drop or spill on the ground through oversight or negligence. *Pharicsarī ḍnā, maṇḍī ambā bījā*, eat cleanly, do not spill rice round you. *Dudhī, amm, isung bījñā. Īknum īknum khessan (kankan, paksan) urmitārā bījkaī*. — 2. Fig. *katthan bījñā*, to let a secret escape, or to betray it wittingly, but little knowing the consequences. — N. B. To spill voluntarily is *tundnā*.

**bījrnā** V. n., reflex. or pass. of *bījñā*. To leak or run out, to be spilt or dropped. *Chippantā dudhī chilkārā darā bījra*.

**bījta'ānā** V. tr. To cause one to spill or drop. *Nīn engan dudhīn bījtačkai*, thou hast made me spill the milk.

**bikīrbikī'rnā** [bikīrbikī'ras, bikīrbikī'ros]. V. n. 1. To be noisy, turbulent (as children at play). *Ennē ambā bikīrbikī'ra'ā*. — 2. To stir in numbers, to be crawling many together (said of living beings only). *Khādī nū pocgō bikīrbikī'rī'ī*, worms are all alive in the wound.

**bikkh** S. Poison in general; poisonous substance, animal or vegetal. *Nerrgahi bikkh*, snake venom. — Syn. *bis*.

**bīkhrnā** [bīkhras, bīkhi'os]. V. tr. To make the gesture of commencing a certain action, being at the same time within convenient distance for

performing it; to take one's aim for. *Arkḥā bikhras*, he lifted his arms to commence digging. *Lath'ā bikhṛnā*, to be raising one's foot for kicking. *Cāṭkhā bikhṛnā*, to have one's foot raised for starting, for crossing. *Tum-mā bikhṛnā*, to fetch a long breath previous to sneezing. *Lau'ā bikhṛnā*, to raise one's hand for striking.

**bilāba'anā** V. tr., causal of *bilrnā*, which see. 1. To liquefy; 2. to dilapidate; 3. to make or let perish, to destroy totally, to annihilate. *Erpā-pallin bilāba'anā*, to dissipate one's patrimony.

**Bilait** S. Any continent other than Asia; espec. Europe. *Olait bilait ke-ras*, he went to the far off countries. *Bilaitanta cīguttḥi, ālar*, etc. — Europeans are occasionally called *Paṇḍrur* or white people, in oppos. to *Mokḥā-ror*, coloured people.

**bilaitī** or *bhiṣṛī*. S. Tomato.

**bilbilrnā** V. n. To sparkle, twinkle, scintillate. *Pharic mākhā nū bīnkō khōb bilbilrī'ī (asrī'ī, carminkhī)*, in a clear night stars are scintillating beautifully.

**bilcnā** [*bilcyas, bilcos*]. V. n. 1. To shine, to glitter, to sparkle. *Bīṛī, candō bilcī. Darapp bilcī*, objects in metal shine. *Amm, kāc, khann bilcī*. — 2. Fig. *Āsgahi jiyā nū akil bilcyā*, he has reached the years of discretion; or: he has developed into a bright boy (e. g. owing to study). — 3. To be conspicuous, distinguished. *Ā mokodmā nū āsgahi akil bilcyā*.

**bilcta'anā** V. tr., causal of *bilcnā*. 1. To polish; to cause to shine or to glitter. *Darappan bilcta'anā*, to scour metal vessels. *Ē Dharmē ninghai billin emhai jiyā nū bilcta'a*, o God, make thy light shine in our

souls. — 2. Impers. To be lightning. *Bilcta'ālaggī*, here is a flash of lightning. (The subject *badālī* is understood.)

**bilē** (Sad.) Postpos. In the possession of, under the command of. Better use *khekkhā nū*.

**bilhāba'anā** Better say *bilā-ba'anā*.

**bilhō** Cf. *tihō*.

**bilhrnā** Better say *bilrnā*.

**billī** S. 1. Light (that force in nature which renders objects visible). *Ālar billintī koṛhē ūkhan pattārar*, men have preferred darkness to light. *Āsēgahi billī kati kaṭi itthrī*, there is still one faint ray of hope. *Billī mal raph'ī*, there is no light; also: I am dim-sighted. *Engan billī nanā*, give me light. — 2. That which furnishes, or is a source of light (lamp, candle, lantern). *Billin dagnā*, to make light. *Billin tēbnā, ūrnā*, to extinguish, to blow out a light. *Billin dharnā, khattra'anā*, to seize the lamp, to make it fall. — 3. Flame (of a furnace, of a candle, etc.). *Billin ūrnā*, to enliven a smouldering fire by blowing. *Billin dagnā*, to light a lamp, a candle. — 4. Mental or moral illumination (cf. *bijjnā*); act of understanding. *Akilgahi, bishwāsgahi billī. Akkun ninghai jiyā nū billī mahjā?* hast thou understood it now? *Ā katthan menarkī, ekāse ā urmī laggā-nakhrnā urkhā, adigahi billī engāgē barcā*.

**billī-mākhā** S. A clear night; opp. *ūkhā mākhā*. — Cf. *injuryā*.

**bilrnā** V. n. 1. To melt, to become liquid. *Bēk bilrā kerā. Bilrkā pannā*, molten iron. — 2. To melt away. *Ālī bilrī*, hail-stones melt away. *Ninghai katthātī partā bilro'ō kālō*,



at Thy voice the mountains will melt away. — 3. To crumble to pieces. *Emhai eṣṣantā pacrīguttḥi bilrīṭ kālī*. — 4. To fall away, to apostatize. *Ās akkū emanṭī bilrās*. — 5. To perish, to be destroyed. *Bilrnā ṁnnā-mōkhnā khatrī ambā udma'ā; pahē mal-bilrnā ṁnnā-mōkhnāgē. Ār madhēntā nē hō mal bilrar*, none of them has perished. — 6. To be extinguished (fig.). *Akkū āsgahi jiyā nū pat-tāckāgahi billī bilrā kerā*, the light of faith is extinguished in his soul now. *Jauntgahi jiyā, kheō birī, bilrīṭ*.

**bimal** Adj. (from H. *be-mail*). Unstained, honest, upright. *Bimal ālas*.

**bimārī** H. (Better say *rōgē*). Illness, disease. *Kaṭṭnā bimārī*, a contagious or infectious disease. *Bimārī kaṭṭā'ānā*, to communicate an epidemic. *Bimārī hebrnā*, to expel a disease (from the house). The disease is allured, through incantations, into the sweepings of the house and then packed off to some distance in a leaf-cup or a pot-sherd.

**bimarhā** Adj. Ill. Syn. *bērām*.

**bin** Same as *binā*.

**binā** 1. Prepos. (with the gen. of names of persons). Without. *Bin qhībā*, gratis. *Ning, ninghai binā*, without you. *Binā gunhā ālas*, an honest man. *Binā sikhābā'anum sikhraś*, he was his own teacher. *Binā ērā keras*, he went without having seen. Syn. *bēgar*. — 2. Postpos. (with past partic. only). Not otherwise than with, not without; syn. *bigar*. *Irkā binam kālon*, I shall start directly I have seen. *Onḍkā binā keras*, he left immediately after meal.

**bincō** S. Fire-fly.

**bindī** S. Same meaning as *bandī*.

**bīṇḍnā** [*bīṇḍas, bīṇḍ'os*]. V. tr. 1. To spread out, to expand on the ground; syn. *aṭṭnā*. *Kicrin, piṭrin bīṇḍnā. Cindan bīṇḍnā*, to spread ashes (on the floor of a mortuary house, just as the corpse has been taken to burial). *Khessan, ghāsin bīṇḍnā, khaid'āgē*. — 2. *Onṭā katthan bīṇḍnā*, to publish, to diffuse (from place to place, along a continuous stretch of country). — Cf. *bīṇḍrnā*.

**biṇḍō** S. 1. A ring-shaped cushion of straw or cords, for the purpose of carrying burdens on the head or of imparting a steady seat to a water-pot, a rice-bale, etc. — 2. Coil, windings, convolutions (taken as a whole). *Epan biṇḍō nannā*, to coil a rope. *Biṇḍō khopā nannā*, to arrange one's braid or braids in concentric rings behind the head. *Biṇḍō maṇjkā nerr*, a coiled up snake.

**biṇḍō-khurī** S. The big cushion of plaited straw upon which rice-bales are seated, in order to preserve them from white-ants and dampness from the ground. Also called *biṇḍō*.

**bindolbondol** Adj. (Of the body of men and animals, of a tree, of a fruit.) Tall and stout, long and fat, of a good size. *Āsgahi mēd bindolbondol ra'ī*, he is tall and well-proportioned. *Bindolbondol taṭkhā*, a fine big mango. The corresp. adv. is *bindolbondol-ra'ā*. *Ās bindolbondolra'ā pardyas*, he is a fine tall youth. *Bindolbondol pardkā taṭkhā-mann*, a mango-tree of fine growth. — Cf. *bondbondrnā*.

**biṇḍrī** S. 1. Queen, a rajah's wife. *Ort bēlasgahi sattē jhan biṇḍrir rahcar*, a king had seven wives. *Endr nīn enghai biṇḍrīgahi haslin biddkī ra'ī?* hast thou found my queen's (i. e. my wife's) carcanet? *Ād asan*

*bīṇḍrī lekḥ'ā etthra'ā helrā*, she was as finely dressed as a queen. *Ād bīṇḍrītī koṛhem sugḥar ilthri'ī*, she is more beautiful than a queen. — 2. Term of endearment to any woman. *Kollai, lolā, bīṇḍrī, rigī-cīgī*, open, my love, my queen, my all-beautiful. — Syn. *bīṛī*.

**bīṇḍṛnā** V. n, reflex. and pass. of *bīṇḍānā*. To be expanded; to be propagated, to spread from place to place. *Bīṇḍrkā pāp*, a full-blown flower. *Cicc, aḍrā lagnum, urmī khēkhel bīṇḍrā kerā*, the conflagration spread all over the earth. *Āsgahi nāmē cauguṛdā bīṇḍrā kerā*, his became a celebrated name far and wide. *Dharmesgahi rājī-bīṇḍṛnā*, the extension of God's kingdom.

**bindyō** S. Rolled palme-leaf worn in the ear-lap by Oraon women. *Bindyō attnā*.

**binīā** S. 1. A small fan, round or square, in plaited bamboo. It resembles a flag, the staff of which would revolve in a hollow handle. It is mostly used by zemindars, during meal time; but also by dancers at *jaṭras*; or, at marriage ceremonies, to do honour to the bride. — 2. The long narrow strip or blade of wood which, in folding doors, is nailed against, or carved out of, one of the leaves, so as to prevent a chink remaining in the middle.

**biṇjū** Verbal adj., from *beṇjānā*. Uniting in wedlock, blessing an union; match-making. *Emhai biṇjū pādris*, the priest who married (or: will marry) us. *Saōsār Kūṛkhar majhīnū biṇjur pañcar ra'anar*, among unconverted Oraons, it is the arbiters who perform the marriage-rite.

**bīnkō** S. Star. *Bijj-bīnkō, khurṭī-bīnkō*, the morning-star, the evening

star. *Ugtā pagsī bīnkō*, Orion. *Gāy-chaur bīnkō*, the Milky way. *Lohrā capuā bīnkō*, the Pleiades. *Jhāl-bīnkō, jhālī-bīnkō*, comet. *Chir'ū bīnkō*, shooting star. *Jhāl-bīnkō argyā; endr akh'oy, idnā kīrā manō kā samai manō kā*, a comet has appeared; we may have this year a famine as well as a plentiful crop.

**bīnnā** [*bīnyas, bīnos*]. V. tr. 1. To milk. *Gāyan, ēran bīnnā*. Prov. *Dudhī bīnā bīnā jūtan ḍpnā*, to play the rich man (lit. to milk with affected carelessness, wetting one's shoes with the milk). — 2. To unwind (yarn, thread). *Pollan bīnnā*, to unwind a skein off the reel. — 3. *Pottā bīnnā*, to clean guts (to empty them by pressing along). — 4. To sponge, to fleece (lit. to treat somebody as one's milch-cow). *Ālasin bīnnā*.

**bintī** S. Request, demand, prayer. *Ortosin, ortostī bintī nannā*, to ask somebody. *Ortosgē bintī nannā*, to intercede for somebody. — Syn. *arjī, arjī-bintī*.

**binthī** S. The native kitchen-knife. At one extremity of the blade, the metal curls round into a handle; at the other, the metal which prolongs the blade is twisted at right angle with, and in front of, the edge. While one hand and foot keep the knife erect on the ground, the right hand approaches the meat or vegetables to the edge. — Syn. *baēthī*.

**bīpat** S. Adversity, misfortune, calamity. *Ār maḥyā kharā bīpat barcā (bitrā, maḥjā)*. *Bīpat nū khatṛnā. Bīpat nū mulkḥkḥā ālas*.

**bīphē** S. Thursday.

**bīr** Old word, the meaning of which seems to have been 'strength'.

Hence *bīr-amm*, a fabulous water of old, which imparted longevity to the Oraon progenitors and enabled them to execute gigantic works. Sometimes, fig., spirits. — *Bīr penchō*, the four feathers which expand at the extremity of the wings of birds when soaring.

**birā** S. 1. Seedling; i. e. any plant or tree sown and reared in a pot, box, etc. for transplantation. *Birā nannā*, to prepare seedlings. — 2. In a partic. sense, rice-seedling. When ready from the seed-bed (*birā-baṭgī*, *birā-khall*), the seedlings are tied up in small bundles (*birā-muṭṭhī*). As the transplantation is to take place in a soil quite soaked with water, these bundles are first thrown from a distance and scattered here and there over the surface (*birā chiṇā*). Subsequently, the workmen enter into the mud, and, as they advance in a row, open the bundles at hand, and plant the seedlings two or three together (*roā idnā*), singing all along (*asārī ḍaṇḍī*). *Anai*, paccō, guca; *innā gā namhai guṭhyasgahīdim raṭī*; *ēn birā chiṇon*, nīn id'oy; *pacait gā cī'or*.

**biraspaṭ** S. Thursday.

**birbirnā** V. n. Same as *bid-bidnā*. *Birbirra'ā aḍḍō*, ālar, etc. *Birbirra'ā arkhā baṭgī nū raṭī*, there are plenty of vegetables in the garden.

**birdā** Adj. 1. From *birdnā* (2). Past, lit. turned round. *Cān birdā mahjā*, a full year has passed. *Ekā-bīrī cān birdā manō*, ābīrī kīrron, I shall remain absent for the space of one year. — 2. From *birdnā* (1). *Kīrr-birdā kīrr-birdā oll:gnā*, to come up again and again and give salāms (as drunkards do).

**birda'ānā** [*birdācas*, *birdo'os*].

V. tr., causal of *birdnā*. *Ēn ās gu-*

*san ī katthan birdāckan*, I conveyed the news to him.

**birḍa'ānā** [*birḍācas*, *birḍo'os*].

V. tr. Same as *birdnā* (1). *Mōṛan kīrr-birḍa'ā kīrr-birḍa'ā launar*, rice-bales are turned now on their seat, then on their head, and beaten.

**birdārṇā** Passive of *birḍa'ānā* or *birdnā* (1).

**birdnā** [*birdyas*, *birdos*]. V. tr.

1. To pierce. *Balam enghai kḥekkhan birdyā*. Fig. *Dharmesgahi kḥann kḥōkḥantā manū cīguṭṭhi gūṭī birdī*, God's eye pierces through the veil which conceals the future. *Āsgahi kḥe'o-bīrintā cicyārṇā badālin birdnā besē rahcā*, his dying cry pierced the heavens. — 2. To break through. *Ās tukknūṭī ālar majhīṭī birdyas keras*, he elbowed his way through the crowd. *Kḥār ā partā nū birdī darā kītā rājī nū kaī*, the river breaks through that mountain and goes to the lower country. — 3. (Of seeds) to come up. *Emhai cākḥkā jinhor birdālaggī*. — 4. To pass through. *Paddan birdnā*, to pass through a village. *Amm pacrīṭī birdālaggī*. *Berkhā mesgā-bhokrōṭī birdyā*, the cat passed between the roof and the wall.

**birḍnā** (1) [*birḍas*, *birḍo'os*]. V. tr.

1. To turn over. *Ghāsin arkhā tarā birḍā*, turn the grass down into your digging. — 2. To throw into confusion, to revolutionize. — 3. To turn the other way; also, to put crosswise. *Iḍhingran birḍot*. *Birḍā birḍā uynā*, to plough across the furrows of a first ploughing. Fig. *En āsin attrantī birḍon*, I shall bring him round. *Phasiyār dharmū mānī dharm nū birḍnā*. — 4. To give back. *Patcā-occkā cīj birḍnā*. *Ānā-birḍnā*, to answer, to retort. — 5. To turn on all sides in

succession. *Biṛd'ā biṛd'ā ērnā*, to examine on all its faces. *Mōran biṛd'ā biṛd'ā launā*, to beat a rice-bale on all sides (to render it compact). — 6. Hence: to ponder, to weigh in the mind. *Onṭā katthan tang'ā jiyā nū biṛdnā khardnā*. — 7. Hence: to try, to test under every possible respect. *Biṛdkan khardkan, mal khakhkhan*, I have tried every means, but without result. — Syn. *biṛd'ānā*.

**biṛdnā** (2) [*biṛdyas, biṛdos*]. V. n. An obsolete verb, now replaced by *biṛdrnā*. It is however still used with *cān* as subject, and in a few compound phrases. *Cāna biṛdyā*, one year ago. *Cān malā biṛdā gūṭī*, for the space of a full year. *Īsgahi cān cān biṛdnum kecckā ullā nū*, on every anniversary of his death. In the above examples, *biṛdnā* means to revolve. In the following compound verbs, it means to make half a turn. *Ēn mīkhan khaṇē, kīrr biṛdyas*, as I shouted, he turned the head. *Kīrr biṛdā ērnā*, to look behind oneself. *Kīrr biṛdyas darā bar'ā helras*, he turned round and began to retrace his steps towards me. *Kīrr biṛdā ēknā*, to walk to and fro. — *Biṛdā biṛdā*, repeatedly, time after time. *Biṛdā biṛdā uynā*. *Biṛdā biṛdā barnā*. *Biṛdā biṛdā poṇnā*.

**biṛdō** 1. Postpos Facing away from; against, contrary to. *Āinn biṛdō ba'anā, nannā*. *Tākā biṛdō ēknā*. *Tākā lahuḱā biṛdō tāgra'alagyā*, the boat had a contrary wind. *Dharman biṛdō-khardō nanur*, the enemies of religion. *Paddā biṛdō mūhī nannā*, to turn one's back to the village. *Or-tōsin biṛdō nannā*, to oppose one. *Biṛdō ērnā*, to look elsewhere. *Ās kacnakhrū'urgahi biṛdō urmibīrī andas*, he always contradicts people. *Ās*

*engtī urmī katthā nū biṛdō mandas*, he thwarts me in everything. *Cūr eng biṛdō kirryā*, the arrow came back towards me. — 2. Adv. a) Upside down, inside out. *Jhulan biṛdō atkī*. b) In a mistaken way, the wrong way. *Biṛdō gā orogdai*, well, you are wrong in thinking so. *Biṛdō kānā*, to take the wrong road. c) Against reason, with no appearance of foundation. *Biṛdō kacnakhrnā*, what you say is the mere outcome of fancy, of caprice. d) Back, in rejoinder. *Biṛdō launā*, to retort to a blow by a blow. — *Biṛdō* is sometimes a noun. *Biṛdō biṛdonti mañjā*, I had drawback upon drawback. Occasionally, it appears as adj. *Akkū enghai rāy biṛdō mañjā*, I have now changed my mind. *Biṛdō nū*, on the contrary, vice versa.

**biṛdos** S. (Cf. *biṛdō*.) Opponent. *Bēl-biṛdos, rājī-biṛdos, sarkār-biṛdos*.

**biṛdrnā** V. n. Reflexive of *biṛdnā* (1). To turn round (effecting a complete revolution, or only half a turn). *Debbā tarā biṛdr'ā*, turn to the left about. *Biṛdr ērnā*, to turn the head. *Āsgahi taikhā mal biṛdrī*, his articulation is defective. *Cakkā biṛdnum kālī*, the wheel goes on revolving. *Khando'o bīrī biṛdrnā*, to change side during sleep. *Goṭṭā paddā āsgahi landphantī biṛdrā kerā*, the whole village was thrown into confusion owing to his intrigues. *Kīrr-biṛdnā*, to put up straight again (of some thing overturned); also to reel, to turn upon one's heels. — *Biṛdrnā* is sometimes used for *biṛdārñā*. *Ī dhiṅgrā biṛdrā kerā*, this log has been turned the other way, or put across its former position.

**bīrī** (1) S. 1. Manacle, handcuffs, shackles (usually consisting of two

pieces of wood fastened together at both ends by rings). *Ortosin birī nannā*, *birī bārī ēkta'ānā*. *Birī man-na*, to be handcuffed *Khekkhā nū*, *kheqd nū*, *karmā nū birī attā'ānā*. — 2. A wrist ornament worn by well-lo-do Oraon, Hindoo, Sadān men.

**birī** (2) S. A tree resembling the coffee-tree; used for wholesale destruction of fishes. A ball of earth taken from a white-ant nest and poisoned with the juice of the *birī* fruit is thrown by bits where the fish is to be killed. If the water be tepid or or warm, the eyes of the fish immediately swell out of their sockets. *Birin khosar injō piṇnā*.

**birī** Formerly a noun, meaning a space of time, a while. *Birī* is still used as a subject in the phrase: *Putto-birī mañjā khañē*, when the sun had set. *Birī* is now used only in the locative case (with *nū* understood). So, it has practically become adverb and postposition. *Ābirī*, then. *Ībirī*, now, this moment. *Ekābirī*, when. *Ek'ambirī*, at any time. *Onḍ birī*, for some time. As postp., *birī* means while, during, as. If governing a verb, it requires the latter in the future (3<sup>d</sup> pers. sg. fem.) or in a modified form of the past participle. *Onḍ birī*, during the meal. *Karyōbirī*, while ploughing across the furrows already made (from *karṇā*). *Bijjōbirī kerar*, they went at dawn. *Cunnā otthro'ō-birī*, *cunautī kharkhyā*, as he was taking lime, his lime-box gave a tinkling. *Ās mañyā*, *paccōbirī*, *khil-pat barcā*, in his old age, adversity visited him. *Ningan lauckōbirī*, *ekan-nē laggō pahē?* were you to be beaten yourself, how would you feel? *Onḍkōbirī ekāsē laggō pahē?* Sup-

pose I eat of it, what would be the taste? — N. B. In Barway, *bārī* is used with the meaning of *birī*.

**birī** S. 1. Sun. *Birī argōbirī*, at sunrise. *Birī argnā lekḥ'ā*, about sunrise. *Birī elkhroḍbirī*, at about 2 P. M. *Birī tīn pahar mañjā*, it is three P. M. *Birī puttyā*. Fig. *Ūkhā rahcā*, *akkū namāgē birī argyā*, we were in (spiritual) darkness, truth has now dawned upon us. — 2. A half-day (morning or afternoon). *Nin ekā birī kāloy?* will you go in the morning or in the afternoon? *Onḍ birī cī'a*, give me a half day's pay, or food. *Onḍ birī nū cōcas kī maṇḍī ḍṇḍas*, in a half day's time he rose (from his sick-bed) and took food. — 3. The customary hour of, the appointed time for; syn. *berā*. *Maṇḍī ḍnnā birī*, at meal time. *Urkhnā birī mañjā*, it is the time for leaving. — 4. (With the present *manālaggī*) high time, late. *Cārē urkhā*, *birī manālaggī*, come quick, it is becoming late. *Onāge birī manālaggī*, it is high time for the meal.

**birī** or *biṇḍrī*. S. Queen.

**birī-bāyu nerr** S. A snake which comes out only at night.

**birī-pūp** S. The sun-flower.

**birī-tirckā** Adj. Crippled, lame, hare-lipped, etc.; having any congenital infirmity. — Cf. *tirṇā*.

**biringbiring** *Biringbiring cīkh-nā*, to whine, to whimper. *Biringbiring kacnakhrnā*, to talk idly, to talk nonsense.

**biringbiringrnā** Syn. of *barangbarangrnā* and *berengberengrnā*. — See this latter verb

**birkha'ānā** V. tr. To disgust with, to make sick of, to disaffect from. *Āsgahi kebnā enghai jīyan*

*birkhācā*. Gollasgahi *pīkhnā* āsin emhai paddā nū ra'anātī birkhācā.

**birkhā'ānā** V. tr. Same as *birkhnā*.

**birkhārnā** V. n., reflex. or pass. of *birkhā'ānā*. To grow disaffected, to conceive a disgust for, to be sick of. *Jōkhasgahi jiyā ī erpantī birkhārā kerā*. Ēn enghai kañji nū oñtā pocgon *kḥakkḥkan*, darā onnātī *birkhārkan*.

**birkhī** S. A mixture of rice and *mārwā*, used in rice-beer brewing.

**birkhnā** [*birkhas*, *birkh'os*]. V. tr. 1. At meals, to help to some more. *Mañḍī birkh'āgē urkhā*, she turned up for helping them to some more rice. *Iārū; attī enghai manō; ambkē birkh'ā*, enough, that will do for me; do not give me another portion. — 2. To cook some accessory ingredient (onion, potato, a fruit) along with a main article of food (e. g. with meat), in order to improve the latter. *Ahrā nū kāndā birkhnā*. — 3. To mix several kinds of seeds (espec. for sowings). *Māsī ganē jhungan darā barain birkḥkam darā cākhkam*.

**birkhrnā** Reflex. and pass. of *birkhnā*. *Birkhra'ā*. — *Malā; ēn mañḍī mal birkhro'on*. Help yourself to some more. — No; I will take no more rice. *I ahrā nū aluā, kāndā, kḥaṇjpā birkhrā kerā*, this meat has been cooked with potatoes, roots, fruits.

**birlā** Same as *birlē*.

**birlē** 1. Adj. Only a few; very few. *Birlē khaṭṭā ālar Kārūkh nagdsarī kacnakhrnar*, very few Sadāns can speak Oraon correctly. — 2. Adv. Seldom, at intervals few and far between. *Jeṭṭhē nū cēp birlē birlē puññī*, in May-June, rain is rare.

**birṇā** (1) [*bircas*, *bir'os*]. V. tr. To test, to try; to tempt. See *birhna*.

**birṇā** (2) [*biḍḍā; bid'ō* or *bir'ō*]. V. n. To be hot. (No other subject can be given to this verb than *bīṭī*, the sun; but this subject is not often expressed.) *Akai-akaira'ā bir'ī, ceṭ-ceṭra'ā bir'ī*, it is extremely intolerably hot. *Aulā bīṭī khōb bir'ālagyā*, the sun on that day was scorching. *Bir-nāgālī, birnā ullā*, the hot season. *Birṇātī kumlāras*, he got sunburnt.

**birṇā-camcam** S. Dazzling heat, heat that makes the surface of objects appear as if in a quick vibratory motion. *Birṇā-camcam khaprā nū, ũonkā nū nukra'ālaggī*.

**birnyā** S. The red white-spotted hawk.

**birō** S. 1. Medicine, remedy; 2. ferment; 3. ingredients. — Cf. its syn. *mandar*.

**birputtā** Adv. 1. All day long. *Birputtā bēcnā*. (With emphasis) *bir-imputtā*, the livelong day. — 2. Repeatedly, endlessly. *Īs birputtā pāhī bardas*. *Birputtā nē'enā*, to be always asking for something or other. *Birputtā oñtim kacnakhrnā*, to be always talking on the same topic.

**birtārnā** V. n., pass. of *birṇā* (1). To be put to the test, tempted.

**birtiyas** S. A man of Kshatriya caste. — Cf. *jat*.

**birhaspaiṭ** S. Thursday.

**birhī** S. A generic name for all kinds of pulses and corn (rice excepted). Wheat, barley, maize are all *birhī*; and so all legumes, peas, beans, urīd, masrī, etc. But neither creeper-fruits nor vegetables are reckoned as *birhī*. (Cf. *jeṭṭhkheī*.) *Birhī cākhnā, khoy-nā-kḥaccnā*.

**birhnā** [birhcas, birh'os]. V. tr.  
1. To test (metals, gold, etc.). — 2. To give a trial, to put to the test. *Khad-dārin birh'āgē onṭa asman eksa'ā-nim uynā. Dharmes ālarin dukkhēti birhdas.* — 3. To tempt. *Nād pāp nanta'āgē ālarin birh'i.* — Syn. *bi-ḍhnā.*

**birhtārnā** V. n, passive of *birhnā*. To be put to the test; to be tempted. — Syn. *biḍhtārnā.*

**bis** S. Same as *bikkh*.

**bisālī** S. Earthen vessel for scalding paddy, or for warming linen to be washed. *Bisālī lādā, etta'ānā.*

**bisar** S. 1. Nauseous smell or taste. *Ibrā chippā bisar mahkār'i, bisar cā'i, bisar laggī. I mandargahi bisartī puttra'ā urkhī.* — 2. Espec., the stench of fish, of high meat. *lā-jōtī ibrā kaṇṭhō bisar mahjā. I ahrātī bisar urkhī.*

**bisāhā** Adj. (f. *bisāhī*). Addicted to the black art, tormenting or killing others by witchcraft. *Īsin bishāguṭhyar mokkhar, his death was brought about by malevolent spell-throwers. Ort bishas, bishī, a wizard, a witch. Ninghai kōhā khēron otthra'ar ci'ā; ād bishī ra'i. Expel your eldest son's wife; she is a witch.*

**bisī** (1) S. Poisoned bit; i. e. a hair rolled up into a knot, or an imperceptible fragment of bone beforehand poisoned and thrown into the victim's food. — In order to expel it, the poisoned person must be laid with his head pointing to the north; a conjurer, then, sucks the harmful bit out of the man's navel. The object, as soon as extracted, is thrown into the fire, as it is supposed to spread an abominable stench. This is called *bisī otthornā, bisī cīpnā.*

**bisī** (2) S. A form of balance in which (as in the steelyard) the body to be weighed is suspended from the shorter arm of a lever, marked with notches; the longer arm is shaped like the belly of a bottle. Different weighings are effected by simply varying the point where the suspension-string catches the lever. *Ēpan arga'ā, put the string nearer to the end of the lever. Ēpan etta'ā, put the string closer to the centre.* — Syn. *qāqī.*

**bisī** (3) S. The two large muscles on each side of the spine; the flesh on the back. *Enghai bisī nuḥ'i, I have a pain in the back. I mākgahi ēr bisīnim lau'usgē c'ikē, let the man who struck the deer have its two backsides.*

**bīsnā** [bīsyas, bīsos]. V. tr. 1. To sell. *Mahrang, sastā bīsnā, to sell dear, cheap. Onṭa dhibā, dhibā ēr turū (or ērtī) bīsnā, to sell an article two pice, one anna. Dhibā ēr khatrī mal bīson, I won't let it go for one anna.* — 2. To give (a daughter) in marriage for a money consideration (low). *Ek'am tartī ī ninghai kukoṅgē ārsor holē, bisor kā malā? should a party present himself for your daughter, would you give her? Bīsnā ḍonnā, to squander, waste, dissipate. Erpan bīsnā onnā, to throw away one's properties. Fig. Lūran eksan bīskai onḍkai? what hast thou done of thy common sense? Lajjēn bīsyas ḍṇḍas, he has lost all sense of shame. Bīsnā kējnā, to trade; see *kejnā.**

**bīsoy** S. or adj. of number. Twenty, one score. *Bīsoy ālar, bīsoy-kem ālar, twenty men, about twenty men. Ōnd bīsoy aḍḍō. Ōnd bīsoy nākh, twenty four. Nākh bīsoy, eighty.*

*Ōnd bīsoy pañcē, pañcē bīsoy*, twenty five, one hundred. — Syn. *kurī*. — N. B. In measuring grains, one does not say *ōnd bīsoy aurkā*, but simply *ōnd khāñḍiyō*, i. e. twenty pailas.

**bīsrnā** V. n. Reflex. or pass. of *bīsnā*. *Tān onṭā dōmas gusan bīsras*, he sold his own person to an undertaker. *Bīsrkā ullantī ērā hō mal nakhrkar rahcar*, since the day they had sold themselves off, they had not been able to exchange a look. *Khess aurkāṭī, kāndā khañpā sērtī, injo khejjātī bīsrīṭī*, paddy is sold by pailas, bulbs and fruits by sers, and fish by small heaps. *Bīsr'ū addō, erpā*, a bullock for sale, a house for sale.

**bīsrū** Adj. Forgetful, absent-minded.

**bīsr'ū** Verb. adj. See under *bīsrnā*.

**bīsū-khīndus** S. A tradesman, a shop-keeper, hawker, etc. *Bīsū-khīndū ālas*.

**bīsu** (1) S. The kernel of the mango-stone. *Bisu sendrā*, the big hunt of the year (cf. *sendrā*).

**bīsu** (2) *Bisu jhulrnā*, to be whirled round, hooked or tied at the end of a long pole which revolves horizontally; the pole is pulled by a rope attached to a bullock-cart. This penance is practised by the Bhogtas, a Hindu caste. The wooden structure (*bisu khuṭā*) resembles the wooden appliances above wells.

**bīswās** H. Faith. Better say *patta'ānā* or *pattācka*, the former for faith in the abstract sense, for the virtue of faith; and the latter for faith as a body of revealed truth.

**bīswāsī** Adj. Faithful, believer. Better say *pattuū*.

**bīta'ānā** V. tr., causal of *bītinā*, which see. 1. To cook, to broil, to bake, to dry by exposure to the heat of a furnace. *Bītāc bītāc mōkhñā. Khaddargē mandī bīta'ī*, she cooks rice for the children. *Urmī bītāckā ahṛā*, all the meat that is cooked. *Ha'ī, dadābagārō, bīto'on*, all right, brothers, I shall cook. *Bīta'ānā khetā'ānā. Engāgē bīta'ā khetā'āgē nē hō malkar*, I have no one to make my cooking. — 2. To calcify. — 3. To settle by previous agreement. *Bītāckāgowāhī katthā*, a preconcerted evidence.

**bitī** S. 1. A boyish game, which consists in hitting and throwing to a distance a bit of bamboo wood, disposed over a small hole in the ground. The players in the other camp try to catch it in its flight. *Bitī bēcnā*. — 2. This piece of wood itself. *Bitī ṭēpph nannā*, to make fly the bitī. *Bitī jhoknō, loknā*, to catch the bitī in the air. — The stick with which the bitī is struck and made to dart off is named *bitī-ḍaṇḍā*.

**biṭī** (From H. *beṭī*.) S. Daughter. Used in the vocative, in addressing one's daughter or a girl younger than the speaker. *Ān biṭī*.

**biṭlā** S. A long and thin piece of *cār*-wood worn in the earlap by Oraon men and women (espec. in the East of Chota Nagp.).

**bitla'ānā** V. tr. 1. To bother, to pester, to annoy. *Tinglī addō-guṭṭhin bitlīṭī. I nalakh engan khōb bitlācā*, that work has given me a deal of bother. — 2. To molest, to harass, to worry. *Emhai gollas eman bitla'ādas darā ambdas*, our landlord worries us with a vengeance.



**bitlārṇā** V. n., reflex. or pass. of *bitla'ānā*. 1. To be very busy with, to have one's attention and time engrossed in. *Indrī'm nalakh nū bitlārṇā*. — 2. To be bothered, molested. *Ās gollastī bitlārṇas ra'adas*.

**bitnā** [*bitcā, bi'ō*]. V. n. 1. (Of time) to pass. *Cān cārē bitcā*. — 2. To happen to one. *Eppā nū barcas darā, urmī hāl ās mañyā bitcā, adin tangyon tingyas*, he reached home and related to his mother all that had happened to him.

**bitrnā** Syn. of *bitnā*. *Ār mañyā kharā bipat bitrā*, a great misfortune visited them.

**biṭṇā** [*biṭcas, biṭos*]. V. tr. To shut a sack (by pulling the zigzag strings stitched at the mouth); to tie up a bundle (with a string). *Giṭhyā nū tikhlan saj'ā darā biṭ'ā. Ninghai kharcāguṭṭhin saj'ā biṭ'ā*, pack and tie up thy luggage.

**bittā** S. 1. A span, the space from the end of the thumb to the end of the little finger when extended; about 9 inches. *Ōnd bittā kukkos rahcas*, there was a boy one span high. *Ōnd bittā-kem dighā*, about one span in length. *Adigahi khañjpā ōnd bittā rahcā*, its fruit was one span in length. — 2. (In a disparaging sense) a little bit, a mere scrap. *Alar ōnd bittā aḍḍāgē laggānakhrnar*, men go into quarrels for a bit of ground. *Manwā-jātiyargē ōnd bittā kāl khatri kainōgoṭang nalakh nannā manī*, how much mortals have to toil for this puny stomach of theirs.

**bittnā** Adj. Of very small stature, dwarfed, pigmy, lilliputian. *Ōṇṭā bittnā ālas*, a pigmy. *Ōṇṭā bittnī ālī, ōṇṭā bittnī*, a dwarfed woman. *Khīrī*

*nū ṇṭē bittnāsin tengnar*, in legends, they speak of a certain Hop-o' my-thumb.

**biṭṭhī** S. Statute labour, corvée, unremunerated service; extra-duty of any kind. *Pacgis gollas gane biṭṭhī keras*, the old man is gone with the zemindar on some extra-duty. *Biṭṭhī nannā, cī'inā*, to work without pay. *Ās ārin khōb sād'hā helras darā khōb biṭṭhī nanta'ā helras*, he began to press hard upon them and to exact plenty of unpaid labour out of them. *Emhai paddantārin biṭṭhī otthras, occas, calābācas*, he has told off our villagers for a fatigue party. Fig. 1. *Ās engan biṭṭhī nantācas*, he has refused to pay me (although it was understood he must pay me). — 2. *Engan biṭṭhī ho'āge eṛēterē nanhas*, he forced me by threats to carry his burden for nothing.

**bithra'ānā** V. tr. To spread out to its full length, to expand. *Kicrin, piṭrin bithra'ānā. Kullān bithra'ā*, open the umbrella.

**bithrārṇā** V. n., reflex. or pass. of *bithra'ānā*. 1. (Of plants and flowers) to expand, to blow, to bloom. *Innelā ōsāguṭṭhi bharē bithrār'ā argī. Ek'am pūp ullābīrī bithrār'ī, mākhābīrī dum'phī*, some flowers open during the day and close at night. — 2. To be spread out, fully unfolded. *Piṭrī pāhyasge bithrārā kerā*, the mat was spread out for the guest.

**bīyarkhō** S. Depression or deep spot in a river-bed.

**boar** S. A fish of large size (mostly found in weirs).

**boarī** S. Same as *boar*.

**boccō** S. Little one, urchin, brat. *Ōṇṭē khadd-boccōgahi tambas taldas*,

he is the father of a bit of a child. *Emhai oṇṭē boccas ra'as*, we have a little urchin.

**boḍboḍnā** [boḍḍboḍcā, boḍbo-ḍ'ō]. V. tr. To muddy, to disturb, to make turbid. *Khajj amman boḍboḍ'ī*. *Khaddar pōkharintā amman ōgnātī boḍboḍcar*. — Akin to *boḍḍā*, muddy.

**bodbodrnā** Syn. of *bhodbhodrnā*.

**boḍboḍrnā** V. n., reflex. or pass. of *boḍboḍnā*. *Ēkhāgalī pokharintā amm boḍboḍrī'ī*, during rains, the water of tanks becomes slimy.

**boḍḍā** Adj. Muddy, impure. *Boḍḍā amm*, *boḍḍā khēṣō*. *I jhōr boḍḍā boḍḍā laggī*, this soup has a queer taste. (Applied only to liquids.)

**bōē** Syn. of *bōū*.

**bohāba'anā** V. tr. 1. To throw into a running water, to float (trees, etc.) down a stream. *Oṇṭā māṛan bohāba'anā*. *Mannguṭṭhin bohāba'anā*. — 2. To throw into any water, into a tank, etc. *Turkar dahan "karballā" nū bohāba'anar*, the Mohammedans throw their taziya in the sacred tank. — 3. Fig. To squander, waste, dissipate. *Tang'ā erpan, dhankhurjin bohāba'anā*.

**bohārnā** V. n., reflex. and pass. of *bohāba'anā*. To be carried away by a current; to go to waste. *Ās khār nū bohār'alagyas khaṇē, ēn āsin bārkan darā bacchābāckan*, as he was floating down, I fished him out and saved his life.

**bokbohrnā** V. n. To be of a vivid yellow; to become yellow, sallow. *Gēndā pūp bokbohrī'ī*. *Bālkātī kicrī bokbohrā*. *Āsgahi mūhī naṛībī bohbohrkā ra'ī*.

**bōjārnā** V. n. Same meanings as *bōjrnā*.

**bojjā-khess** S. The pick stalks in a quantity of rice-straw. (Set apart for plaiting into rope-like ties.)

**bōjnā** [bōjcas, bōj'os]. V. tr. 1. To fill up a receptacle by heaping, piling. *Garin kanktī bōjnā*. *Banduk bōjnā*, to load a gun. *Cilam bōjnā*, to fill the hookah with tobacco. — 2. To pile up things within a receptacle. *Bhaṭṭhī nū kank bōjnā*, to pile wood inside a brick-kiln. *Garī nū kharcāguṭṭhin bōjnā*, to pile luggage in a cart. *Citā nū kank bōjnā*, to make a funeral pile (lit. to pile wood inside the preparatory framework).

**bōjrnā** or *bōjārnā*. V. n. reflex. and pass. of *bōjnā*. *I dokān baggē cīguṭṭhūtī bōjrkī* (or *bojarkī*) *ra'ī*, this shop is filled up to the ceiling with articles of every description. *Endr ninghai banduk bōjrkī ra'ī?* is thy gun loaded? *Nalakhtī bōjrkā ālas*, a man borne down with work. *Nah-rantī bōjrkam ra'anā*, to be involved in debt.

**bōjhā** S. A man's load, as much weight as one man can carry (cf. *murbujhyā*). *I pannāgahi eōdū bōjhā ra'ī?* how many men will be required to carry this piece of iron? *Ennē pannā eō bōjhā ra'ī?* *Kaik* (or *kainō*) *bōjhā laggō*; *kainō bōjhā nanā manō*, it will be necessary to employ several men, to divide the burden between several porters.

**bokbokrnā** V. n. To come back on a topic over and over again, to be given to tautology, to be ever dinning into the ears; to ask, say or shout repeatedly. *Bokbokra'ā mēkh-nā*, to shout repeatedly. *Honnē am-bā bokbokra'ā*, don't say it again.

**bokcā** S. A large gripful, i. e. as much as can be taken up (of grains, greens, etc.) at one dive of the hand; a large *sobbā*. — Syn. *boktā*.

**bokca'ānā** V. tr. To take up or out by handfuls; cf. *bokcā*. *Ā mētas enghai tukhkā arkhān ōnd kōhā sobbā bokcācas darā occas*. That man has taken and carried off a good handful of the greens I had cut.

**bokcī** S. Same m. as *dudbā*.

**bokkhō** S. 1. Grasshopper. *Arkkā-bokkhō*. — 2. Cricket (the insect). *Bokkhōguṭṭhī urmitarā cerce-riṭ*, crickets are chirping all round. *Carhō-bokkhō*, the locust. *Circiṭhī bokkhō*, the green cricket. *Uḍḍu bokkhō*, lit. the basket-cricket. — 3. Fig. *Endr ēn, niṅghai ērnā nū, bokkhō ganrdan?* am I then, in your eyes, of no account whatever?

**bok'lā** See *bak'lā*.

**bokrā** S. He-goat. — Syn. *bakrā*.

**boktā** S. Syn. of *bokcā*.

**bokta'ānā** V. tr. Syn. of *bokca'ānā*.

**bokyā** (Sad.) See *koḍ*.

**bokhā** Adj. (Of tools and teeth only) notched, having a bit knocked off, F. ébréché. *Bokhā kantō. Khaddar enghai khollan bokhā nañjar. Bokhā pall*, a broken tooth. *Bokhas*, a man whose teeth are all in bits. *Enghai bokhā baī kacnakhra'ā pullī*, with my broken teeth I am at pains to speak.

**bōlō** Adj. 1. (Of leaves, shoots, fruits, etc.) freshly come up, freshly sprung out of the stem. *Bōlō arkhā*, a young and tender vegetable. To a girl going to collect greens: *Bōlō bōlon ondra'ai*, bring young and soft ones. — 2. (Of persons): a) recently

born; b) still young. *Bōlos*, an infant boy. *Innā khaddāsīn asnān cū'āgē mal ho'odam; akkun gūṭi nichak bōlō ra'as*, we will not bring the child for baptism to-day; it is still too recently born. *Bōlō-khadd*, a baby. *Bōlō birī keccas*, he died an infant (or: in the prime of youth). *I kukkos beñjrnā lekh'ā malkas; bōlom ra'as*, this boy is not in age of marrying; he is still quite young.

**bondbondrnā** V. n. Same meaning as *bindolbondol ra'anā*.

**bongnā** [bongas, bongos]. V. n. 1. To run. *Bongkas barcas*, he came up running. *Bong barnā*, to come up running. *Bong urkhnā*, to run out. — 2. To run away, to abscond, to get abroad. — 3. To leave a place for good, after selling publicly one's house and appertenances. *I erpantā ālar ormar Bhoṭang bongar. Endrgē? Jīnā mal calriṭ*. The habitants of this house have all migrated to Bhootan. How is that? Life is too difficult. — 4. To abstain, to keep clear of. *Ārgahi sangēṭi, ennē nalakhtī bongkam ra'ā*, keep aloof from their society, have nothing to do in that business. — 5. (Of all eatable pulses) to shed seeds, hence to call for instant culling. *Innelā birhī bongālaggī, cārem khoyot*, our legumes shed their peas, let us cull them immediately. — 6. (Of beer and spirits) to grow flat. *I bōr'ē bongālaggī*, this beer is becoming vapid.

**bongornakhrnā** V. n., frequentative of *bongnā*. To move or run about, or up and down; to bustle about.

**bongta'ānā** V. tr., causal of *bongnā*. 1. To make run, to cause one to run away, etc. *Ghōron bong-*

*ta'ānā*, to put a horse at a quick trot, at a gallop. — 2. To carry about or off with great speed. *Phaggū-mākhā khaddar ciccān jirongjorongrā'ā bongta'ānar*. Allā dubhan bongtācā, the dog ran away with the bowl. *Ghōrō āsin bongta'a helrā*, the horse galloped off with him. *Bijī tanghai kindrārṇā ganē namhai khēkhlan bongtī'ī*, the sun, in its translation through space, carries our earth along with him. — 3. To lose (by death or otherwise). *Ā erpā nu cerō oṇtē khaddāsin bongtācar*.

**bongtārṇā** V. n., pass. of *bongta'ānā*. *Enghai mankhā ningtī bongtārā*, thou hast made my buffalo run away.

**bor** *Bōr launā*, to lie down in shallow and muddy water. *Mankhā jubbhī nū bōr lau'ī*. Fig. *Pāp-coṭor nū bōr launā*, to plunge into sin (for pleasure, out of choice). — Syn. *bōrnā*.

**bōrā** S. Rainbow. — Syn. *erter-khai*.

**boṛā** S. *Boṛā-arkhā*, a wild plant whose foliage is like the sakhi's, but has no edible root. It grows in the vicinity of rocks. Its leaves are eaten as *tyan* with *kañjī* and tamarind fruits. — *Boṛā-nerr*, a large snake of which there exist two species, one entirely white, the other with large round spots. They are distinguished as *gāy boṛā* and *bhaṭs boṛā*, as they are said to suck the milk of cows and buffaloes.

**bōr'ē** (1) Adj. which prop. means emptied (by pressure) of the juice or water it contained. Hence *boṛ'ē nannā*, to pass down or to squeeze in order to expel the liquid inside. *Khēnū kicrī bōr'ē nannā*, to press or squeeze

water out of a wet cloth. *Khañjpan bōr'ē nannā*, to express the juice out of a fruit. *Māyā boṛ'ē nannā*, to squeeze or press beer dregs. *Ninghai mañḍin boṛ'ē ambā nanā*, eat your rice with its water (lit. as you are taking little handfulls of it, do not squeeze it). *Lakrā āsin boṛ'ē nañjā darā occā*, the tiger clawed him (making the flesh contract all round) and carried him off.

**bōr'ē** (2) S. A handful of *bāsī-bhāt*, i. e. of rice cooked and kept over for a later meal. *Puydkā mañḍigahi oṇtā muṭṭhī "bōr'ē" ba'anar*. *Timbusgē ōnd bōr'ē cī'a*, take a handful of rice out of the water and give it to the beggar.

**bōr'ē** (3) S. 1. Corn beer (in general). *Tikhil-bōr'ē*, rice beer. *Gurlu-bōr'ē*, *jinhor-bōr'ē*, beer made with gundlī, with maize. *Madgī-bōr'ē*, the red beer made with the mahuā-flower. *Munō bōr'ē*, *amm saṭackā* (or *pausaṭā*) *bōr'ē*, *sīthā bōr'ē*, beer of the first, of the second, of the third brewage. — 2. *Cip'ckā bōr'ē* (or: *ci-p'ckā bothā amm*), beer of the fourth and last brewage, the very thin beverage yielded by the exhausted dregs, when squeezed in the hand. — Syn. *jharā*, *bothā*.

**borjō** S. The wood of the *thepā* and *sanaī* trees, after it has been separated from its threads. This wood is extremely light, and as white as *solā*. When dry, if one end be lit, it burns slowly like a cigar.

**bōrnā** [*bōrcas*, *bōr'os*]. V. tr. and n. 1. To immerse, to put into water. *Kicrin līl amm nū bōrnā*, to soak a piece of clothing into indigo water. — 2. To lie down in shallow and muddy water; syn. *bōr launā*.

*Mankhā jubbhī nū bōr'ī*. Fig. *Pāp-cofor nū bōrnā*, to revel in sin (deliberately, for pleasure).

**borrē** S. Hair-like filaments which spread in huge packets on the surface of tanks and streams. — Syn. *perrē*.

**borsnā** [*bursyā, borsō*]. V. n., To get moist, to become wet (said of things only). *Pacrī bursyā*, the wall is damp. *Enghai kicrī cēp nū bursyā kerā*, my clothes were drenched with rain.

**bōtā** (1) S. The pipe which supports the *chilam*, or head of the hookah.

**bōtā** (2) He-goat. Better say *bo-krā* or *bakrā*.

**boṭṭō** S. 1. Collection of bubbles on liquids; foam, froth, spume (said of water, beer, blood, saliva, etc.). — 2. Fig. Anything unsubstantial, of mere show; syn. *khākhā-maṇḍī*. *Honnē cījan boṭṭō lekh'ā būjhrnar*, such thing they consider to be moonshine. *Akilgar kā malkas; āsgē akilgahi boṭṭō eklā ra'ī*, he is not clever, he only makes an empty show of wit.

**bothā** S. Beer. — Syn. *jharā, bōr'ē*.

**bothnā** [*bothcas, both'os*]. V. tr. 1. Syn. of *puīdnā*. — 2. To plunge or soak into water (as a cloth, paper, etc.).

**both°rnā** V. n. 1. To be covered all over with (as if having been plunged into). *Khēs(tī) bothorkā kicrī*, a garment splashed all over with blood. *I khaddas isungī bothrkas ra'as*, This boy is besmeared with oil from head to foot. — Fig. To be plunged into (i. e. surrounded, overwhelmed with). *Rijhrang nū bothrnā*, to be in a rapture of joy. *Merkhā nū ohmātī*

*bothorkat ra'ot*, in heaven, we shall be plunged in an ocean of glory. *Arkhi bo'r'ē nū bothorkas ra'as*, he is always buried in his cups.

**boū** *Anā, boū* (vulgar). I say, fellow.

**-brā** Affix which added to the dem. adj. *ā, ī, hū* imparts them a notion of collectivity. *Abrā mukkar; ibrā mētar; hubrā khaddar, kiss, mannguṭṭhi*, etc. As pronoun: *Abrān ho'ā*, or: *abrāguṭṭhin ho'ā*, take away these things or animals. *Abrar balnar*, those people do not know.

**buccā** Adj. 1. Notched, having a bit broken off (said of earthen and brassware). *Loṭā buccā ra'ī*. *Buccā qhakhnā, kaṭṭū, tawā*. — 2. (Of the ear) slit, or wholly cut off. *Āsgahi khebda buccā ra'ī*. Hence: *buccā allā*, an ear-cropt dog. *Buccas, buccī*, a man, a woman with a split earlap.

**būcī** S. 1. A young crab. *Onṭā būcin dōṭō piṭkan*. [Called also *būcī-khakhō*.] — 2. Fig. Term of endearment, to a young girl. *Engāgē onṭā būcī eklā ra'ī*. *Erpā nū būcā-būcī khaddar eklā rahcar*, only the little brats were at home. — Cf. *bucu*.

**bucṇḍārnā** V. n. To escape, to slip from one's hold, to give (a person) the slip. *Ṭempā enghai khekhhātī bucṇḍārā*, the stick slipped out of my hand. *Kaidis telengarī bucṇḍāras*, the prisoner gave the slip to the policemen.

**bucu** Adj. Small, little (of young children only). *Bucu kukkos*, a little brat, an urchin. *Bucu maī*, a young girl. *Kōghar eklā kuddā urkhor; bucu khaddar iskūl nū ra'or bēcor*, only the big boys will go out; let the little ones remain and play in the school. — Cf. *būcī*.

**bud<sup>rnā</sup>** [budryas, budros]. V. n. To feel one's flesh creep (through cold, fear or admiration), to have the hair of the body erect. *Elcnātī budurkan kerkan. Tājub ērnātī, paññātī, oṇḍkā mokkhā khokhā emnātī mād budrī*, admiration, cold, bathing after meals cause the hair on the body to stand erect.

**bud<sup>rnā</sup>** [budras, buḍro's]. V. n. 1. To be drowned *Ās endrā nū budras*, he drowned himself I don't know where. - 2. To sink into poverty, to get ruined. - 3. To perish.

Syn. *buḍ<sup>rnā</sup>*,

**bud<sup>rta</sup> ānā** V. tr., causal of *bud<sup>rnā</sup>*. To cause the hair to stand erect and rigid, to make the flesh crawl.

**buddhī** S. Reason, intelligence. *Buddhigahi ērnā nū itthirī*, it appears so at simple reflexion; it stands to reason.

**budh** S. Wednesday.

**budhgar** Adj. 1. Intelligent, sharp, clever. - 2. (Jokingly, of animals and things, espec. when comparing them together), of fair size, rather big, bigger. *I allā sannī ra'ī, ād budhgar ra'ī*, this puppy is too small, that one is of more reasonable size. *Enghai bhaṇḍā ninghai'ī budhgar ra'ī*, my pot is of a more honest size than yours.

**bud<sup>h</sup> hī** S. Same as *buddhī*.

**buhī** S. On the *jatrā*-field, the round inclosure prepared for each of the villages that take part in the rejoicings. Within this reserved space, the village flag is planted, and each group lead their own dances and have their own songs. (Syn. *koṭṭhā*.) *Taṅg'ā taṅg'ā buhī maṇḍanārkī urmī bairākhigutṭhin majhī nū uynar*.

**būjh** S. Understanding, intellect, common sense. *Isgahi oṇṭē hō būjh malkī*, this man has no intelligence. *Ninghai oṇṭē hō būjh malkī*, thou hast behaved against common sense.

**bujhāba'anā** V. tr. 1. To make one understand, to explain a thing to one. *En hukimsin urmī ratthan bujhābācān*, I explained the whole affair to the judge. 2. To remind. *Ēn āsin kecckā tumbāsin bujhāba'on*, I will put him in mind of his dead father. 3. To reclaim one, to correct, to punish. *Oṇṭē buḍrarkā ālasin bujhāba'anā*, to reclaim one who has gone astray. *Tambas āsin bēs bujhābācas, ṭempā'ī bujhābācas*, his father corrected him soundly, gave him the cane. 4. To persuade. *As engan jatrā kālage bujhābācas*, he prevailed upon me to go to the dance. 5. To prevail upon one to show indulgence (with regard to a third person). *En tumbāsin taṅdas khatrī bujhābācān*.

**bujhārnā** V. n., passive of *bujh<sup>rnā</sup>* 1. To be understood, to be known as. *Bujhār'ī kā malā ?* do you understand me? *Ennē ās bujhārdas*, one knows what kind of man he is. - 2. To be thought or fancied, to seem, to look like. *Enghai kecckā mētas baidas, annē adigē bujharā. As idin nanū* (or *nanā*) *besē mal bujhārdas*, he does not seem disposed to do it. *Tambas aur taṅdas bāp beṭa besē mal bujhārnar; bhāir besē bujhārnar*, they do not look like father and son; one would say they are brothers. - 3. To be remembered. - 4. To avail (lit. to awake leniency, pity, regard). *As baggē ān ūryas, pahē endr hō mal bujhārā*, he entreated much, but without success (lit. nothing was understood, taken to heart).

**bujh<sup>h</sup>rnā** V. tr. 1. To understand, to realise; to mean without expressing, to imply. *Bujhur bujhur cīkhā helrā*, as she was, by degrees, realising (the situation), she started crying. *Tanghai mundhantā dasan bujhr'ā helras*, he began forming a correct estimate of his past behaviour. -- 2. To say to oneself, to think. *Ormar bujhrar ēnim thaūkā ra'adan*, each of them thought he was alone. *Tanghai ēkhan kīr ʾryas darā bujhras ort nannā ālas eng ganē barāldas*, he turned and, seeing his own shadow, thought that somebody else was walking along with him. 3. To reflect. *Khokhantan arā mundhbhārentan malā bujhrā*, to act inconsiderately (lit. to consider neither what comes after nor what comes first). — 4. To remember. *Undul, ī khīrin bujhur bujhur, ajgut alkhā helras*, once, as he was remembering this story, he burst out laughing. - 5. To show oneself considerate or lenient. *Mal bujhrū'ū khaddar*, regardless children. *Sē bujhurkē*, so, please, excuse me.

**bujh<sup>h</sup>rnakhrnā** V. tr. To discuss; to talk over a matter. *Enghai ālar ganē bujhurnakhra'ā cī'ā; kalā; nēlbeñjā gūṭī barkē*, let me discuss the affair with my people; go, and the day after to-morrow call again.

**bujh<sup>h</sup>rta'anā** V. tr. Same meanings as *bujhāba'anā*. *Bijj-bīnkō bujhurtā'i, tanik khōkhā nū bīrī argō*.

**bujh<sup>h</sup>rtārnā** Reflex. or passive of *bujh<sup>h</sup>rta'anā*. To be self-evident; to show oneself such or such. *Id gā alghem bujhurtār'tī kālī*, this is easy to understand, it stands to reason. *Ās tanghai najartī khēenā lekh'ū bujhurtārdas*, he has death depicted in his looks.

**bujhta'anā** V. tr., causal of *bujhrnā*. Syn. of *bujhāba'anā*.

**bujhtārnā** Same meaning as *bujh<sup>h</sup>rtārnā*.

**bukā** S. 1. Heart (the organ). *Bukā-dhakhakrnā*, the beating of the heart. *Āsgahi bukā pūrhem dhakhakrī'tī*, he has palpitations of heart. -- 2. Seat of the affections or sensibilities. Syn. *jiyā*. *Ī katthā āsgahi bukā nū bhīn'ic khaccyā*, this wounded him to the heart. *Āsgahi bukā nū kaṭkō mayā mal upjār'tī; āsgahi bukā bīrhyā kerā*, he has no heart, he is hard-hearted. *Tang'ā bukan nannar gusan kollnā. Kohā bukātī, sannī bukātī*, heartily, unwillingly. *Āsgahi bukā sannī ra'tī*, he is a poltroon, he is hard-hearted. *Āsgahi bukā sannī mañjā*, he is afraid or discouraged.

**bulākī** S. Nose-ring, an ornament worn by Hindu women and boys and by the Lohar caste among Sadāns. Syn. *naṭhnī*.

**bunā** S. (Speaking of rice cultivation) sowings pure and simple, — as opposed to the sowing of grains previously sprouted (*lewā*) or destined to subsequent transplantation (*roā*).

**buṛā** S. Doom, destruction, death or great misfortune. *Kōhā buṛā emhai erpā nū barcā. Tangyōdim, ā anthan balnūti, tangdāsin buṛāge taiyā*, it was the mother herself, who ignoring that secret, sent her son to his doom. - Women lamenting over a death will exclaim again and again: *Ohrē, buṛā!* Alas, destruction!

**buṛāba'anā** V. tr., causal of *buṛnā*. 1. To cause somebody's ruin or death; to allow him to be lost (e. g. by not helping him); to sustain

the loss of some relative. *Ortosin īrnum īrnum burāba'ana*, to let perish under one's eyes. *Nūm khaddāsin burābāckai*, it is yourself who have sent our child to his doom. -- 2. To squander, to dissipate (syn. *bilāba'anā*). *Eṛpāpullin buraba'anā*. 3. To drown. *Āsin khāptā dah nū burābācar*.

**burbak** S. Idiot, simpleton. Better say *baṅko*.

**buṛbuṛamba'anā** V. tt 1 To make rise in bubbles. *Amman pakṭināṭi buṛbuṛamba'anā*. Hence, to suffer incipient drowning *baṇi amman buṛbuṛamba'anā* 2. Fig. to keep one with the head under water. *Ār khaddāsin amman buṛbuṛambācar*.

**buṛbuṛi** S. Bubble.

**buṛbuṛ'rnā** V. n., reflex. of preceding 1. To rise in bubbles. *Pakṭnā amm kīya ukkyu kḥanē*, amm *buṛbuṛ'a helrā*. 2. To be head under water, to send up bubbles. *Amn nū buṛbuṛ'rna*

**buṛhī** (1) S Female (of animals). *Buṛhī ēṛā*, *buṛhī kiss*, *buṛhī khēr*, *buṛhī corō*.

**buṛhī** (2) *Buṛhī anglī*, the thumb.

**buṛ'rnā** V. n. Same as *budrnā*, which see.

**bursī** S. 1. A small fire lit on the ground or in a chafing-dish (in a *tawā*). *I bursī akḥrdam*, we are warming ourselves at this fire. *Bursī-tawā*, chafing-dish. 2. Small fuel, as husks, cowdung, bits of wood, etc. *Bursī khōṛ'ā*, gather up things for a fire.

**buṛungbuṛungrnā** V. n. To speak undistinctly, to mutter, to mumble (in anger, in dotage, in going

through a *pujā*, etc). Syn. *buṭung-buṭunginā*.

**bus'u** S. 1. Hay, dry straw espec. of rice (Sad. *puāl*). *Guṇḍā bus'u*, bits of hay or straw, chaff. N. B. The same, not dried, is called *kḥess-arkḥa* or *ghūsī*. 2. Fig. *Ekābīri nīn bus'u nū rahackai*, *ābīri mal ba'alak-kai*, when you were a new-born babe, you did not speak to me like that.

**būf** S. Gram.

**buttā** S. Same as *butte*

**buttē** S. 1. Strength, muscular power. *Kharcā malkāṭi asgahi buttē jukkī mañjā*, hunger has reduced his strength. — 2. Often used as a postposition, instead of *burtēṭi*; in virtue of, by the power of, owing to the violence exercised by. *E Dharmē*, *enghai buttē ning gusan pollon ṛsa*, o God, by my own strength I cannot reach thee. *Ēn ninghai buttē mal kaon*, I will not go in deference to thy orders.

**butti** S. 1. The quantity of food required for one person. *Khaddasge butti eklā ci'ai*, do not give to the child more than is required. *Engā butti eklā ondra'alagdun*, I carry with me only what I need for myself. *Tang'ā tang'ā butti bhar onḍar*, they all had a full meal of rice. 2. When following an infinitive, *butti* means: as far only as material performance goes; hence without discrimination, without reflection, perfunctorily, negligently. *Onnā butti onḍkar*; *pahē nalakh manō kā malā*? you have eaten without giving one thought further; but shall I now have work out of you, or not? *Sajnā butti sajkan*; *pahē ho'ā onḍan kā malā*? I have piled up wood (in my *sika*) without reflection; shall I be able to carry it? *Nīm*



*arkhan paṭāba'anā buttī paṭābāckar*, you have watered these vegetables in a bungling way.

**butungbutungrnā** V. n. Same meaning as *burungburungrnā*.

**byāhus** S. A woman's first husband. *Ā kukkos byāhusgahi khek-khantas*, that is a boy born by my first husband.

**bhābhnā** (1) S. Conjecture without foundation, imagination. *Nin bē-rām malkai; īd ninghai bhābhnā eklā talī. Khandar mākhā birī, erpā nū osgā kharbarri'ī khanē, khaddargahū bhābhnā nū nāt lek'hā bar'ī*, if during a dark night a rat rustles in the house, children fancy it is the devil.

**bhābhnā** (2) [bhābhca, bhāb'ō]. V. tr. (Of devil only), to take possession of. *Nad āsin bhābhca darā occū.*

**bhābhūrnā** V. n. 1. To croak (frogs). — To fart (audibly). *Ninghai ghorō urmigharī bhābhūra'ā pītī.*

**bhadā** Adj. Slow, sluggish, dull. *Bhadā kukkos. Bhada ghorō, aḍḍō.*

**bhadai-kheti** S. Crops of August. See under *jēth-kheti*.

**bhadbhidrnā** V. n. To resound loudly under the feet. *Paṭōt nū ēkā hhanē, goṭṭā paṭōt bhadbhidri'ī*, if one walks above a ceiling, the whole ceiling is cracking. *Birī puttībirī, aḍḍō-gāy bhadbhidra'ā' lē erpā ārsī*, at sunset the cattle arrives home, beating the ground under their many feet. *Khander mākhā birī, ekā ortar emhai erpā heddēnum bhadbhidra'ā' lē bon-gar; ārgahi saṛan meñkan*, in the dead of night, there was something like a stampede round our house; I heard the noise.

**bhadeā** Adj. 1: Ripening in August (as maize, millet, etc.); from

*bhado*. 2. Used also as a synonym to *bhadā*.

**bhadō** S. The 5<sup>th</sup> month of the Hindu calendar (Aug.-Sept.).

**bhadrī** or *bādhri*. S. A bat (in gen.). *Bhadrī lapus lapus urhyār'ī*, bats fly by large flappings of the wings. *Bhadrī lek'hā ālas*, a time-server; one who runs with the hare and holds with the hounds. *Cottō-bhadrī*, a variety of very small bat. *Osga-bhadrī*, a variety of larger size (as big as a rat). *Erpā-bhadrī*, housebat. *Kiss-bhadrī*, flying-fox (may attain the size of a kitten).

**bhāḍuā** Also *bhāruā*. Impure, obscene. *Bhāḍuā alas, katthā, nalakhi. Bhāḍuās*, a libertine *Bhāḍuā ujjnā, bhāḍuā lek'hā ujjna*, to lead a vicious life. Cf. *bhāṛuā* and *bhandbhisar*.

**bhagat** Adj. (the corresp. noun is *bhagtas, bhagtin*). 1. Pietist, devout. a title special to the Oraon families who, from time immemorial, adopted Hindu observances regarding food, purifications and family sacrifices. Non-hinduised aborigenes are, in contradistinction, called *maduā*. *Ār maduar, ēm bhagtam*, they are profane people, we are godly. An Oraon *maduā* girl, before marrying in a *bhagat* family, must undergo purifications, and be subsequently dubbed a *bhagtin*. N. B. *Bhagat* does not mean: addicted to sorcery. A *bhagtas*, if he happens to know sorcery, will occasionally and through kindness make mixtures and incantations for discovering the general causes of an epidemic, etc.; but, when it comes to designating particular persons (thieves, witches), he will remand his clients to the professional sorcerer, the *deō*.

ras. - 2. Religious, heavenly minded, godly. *Ā bēlas bhagat rahcas*, that king was devout, given to good works, etc.

**bhāgē** Adj. Same as *bhāgī*

**bhāgī** Adj. 1. Associated in some work, business; having a share in the profits. 2. Standing security for, jointly responsible. *Ēn āsgahi bhāgī maldan*, I am not responsible for him.

**bhagiugnī** S. Fire-fly. Better say *bincō*.

**bhagnas** S. Elder or younger sister's son. *Anā, bhagnā*. - Syn. *bhagris*.

**bhagnī** S. Elder or younger sister's daughter. - Syn. *bhagrī*.

**bhagoā** S. The strict necessary for decency (in men); a simple loin-cloth fastened behind by a string. *Bhagoā nannā*, to put on one's loin-cloth. *Bhagoā ālas*, a man whose only dress is the "bhagoā"; a very poor fellow. - Cf. *karēā*.

**bhagrī** or *bhagrin*. S. Elder or younger sister's daughter. - Syn. *bhagnī*.

**bhagris** S. Elder or younger sister's son. - Syn. *bhagnas*.

**bhagtas** S. A high born man; a devotee. Cf. *bhagat*.

**bhagtin** S. A woman of gentle blood; a lady belonging to the class of devotees. - Cf. *bhagat*.

**bhahō** S. Younger brother's wife.

**bhaibhayā** Adj. Inspiring fright, dreaded. *Bhaibhayā cīj, bhaibhayā lakrā*.

**bhāiphūt** S. 1. Prop. dismemberment of a household, the parting of brothers (often the outcome, among Oraons, of family quarrels). - 2. Domestic broils, intestine strife, discord,

disunion. *Bhāiphūt nū erpā bagrārī*, internal dissensions are the ruin of families.

**bhaira'ānā** V. tr. 1. To compare grain measures for verification, by pouring from one into the other. A buyer of grains will say to the grain-merchant: *Enghai aurkan ninghai ganē bhairo'ot*, let us compare the paila I have brought with yours. - 2. Fig. To measure carefully a certain amount or quantity, according to a certain standard.

**bhāis** S. 1. Brother. *Kecku tang-bhāis*, his dead brother. *Dudh-bhāis* half-brother (by the same mother). Cf. *khocol*. - 2. Cousin. - 3. Term of respectful address among equals. *Anā bhāī, anā bhāirō*.

**bhāīs** S. Female buffalo.

**bhaiyā** S. Younger sister. - Syn. *bhiyā, hiya, biā*.

**bhaiyā-khess** S. The kind of *goddā-khess* that ripens the earliest of all.

**bhaiyas** S. 1. Younger brother. *Bhaiyā, koṛem ra'akē*, my little brother, may you keep in good health. - 2. (Term of kindly regard) the little fellow. *Īd gā bhaiyāsgahi iddka bās*, this is the bamboo-tree planted by the little thing. Syn. *bhiyas, hiyas, bias*. - 3. Jagirdar of a higher rank than the *baṛaikas*. The Chechāri pargana is under a *bhaiyas*. - 4. *Har-bhaiyas, dudh-bhaiyas, khocol-bhayas*. See special articles.

**bhaiyos** S. 1. Brother. - 2. Cousin. Syn. *bhāis*. - N. B. The corresponding fem. noun (*bhaiyō*) does not exist.

**bhajka'ānā** V. tr. To cause to fly off or run away in fright, to frighten off.

**bhajkārnā** V. n. To fly off or run away in fright.

**bhakarbhāṭ** Adj. and adverb. Thoughtless, regardless, forward, without the proper reserve. *Bhakarbhāt ālas*, a devil-may-care fellow. *Bhakarbhāṭlē kacnakhrnā*, to talk without heeding anybody or anything, impudently.

**bhakarmuhā** S. A mask of painted earth or wood, as sometimes worn at wedding-feasts and dances. *Beñjā-khēr nū ek'ambērī bhakarmuhā attkam bēcnar*.

**bhakbhakamba'anā** V. tr., causal of *bhakbhakrnā*. *Amkhī nū marcā malkī, ba'adai; akkun, ninghai baiyan bhakbhakamba'on*, the curry is not spiced, you say; come, I will make your mouth burn.

**bhakbhakrnā** V. n. 1. To be pungent, hot (as spices). *Marcā baī nū bhakbhakrī'ī*, the chili is burning in the mouth. -- 2. To twinge, to shoot (as a wound in which something pungent has found its way). *Bēk kā tissā amm saj'ā khañē, khā-dī bhakbhakrī'ī*, salt or vinegar poured into a wound causes a burning sensation. -- 3. To flow in an irregular noisy current as water from a bottle, to gurgle.

**bhakdondō** Adj. Rustic, rude, unpolished.

**bhakkuā** Adj. 1. Simple, silly, green; 2. ingenuous, naïf. Syn. *bhokō*. *Ēn bhakkuā maldan, teṭengā bhakkuā ra'ī*, I am not simple, it is the lizzard that is simple; (this good-humoured answer alludes to the fact that lizzards will allow a noose to be put round their neck before they think of running away).

**bhakkuārnā** V. n. To be or grow foolish, simple; to be ignorant, naïf. (Cf. *bhakkuā*). *Bhakkuārkā lek'h'ā ērnā*, to stare at idiotically, to have a vacant look (as one who understands nothing).

**bhaknā** [*bhakcas, bhak'os*]. V. tr. Seldom used for *phaknā*, which see.

**bhaksā'anā** V. tr. 1. To devour; 2. to swallow much food and greedily. *Lakṛa āsin bhaksā'cā. Nīn urmī maṇḍin bhaksāckai cicckai?*

**bhakuā** Adj. See *bhakkuā*.

**bhākhñā** [*bhākhcas, bhākh'os*]. V. tr. 1. To foretell, to prophesy. -- 2. To promise.

**bhalā** (f. *bhalā* or *bhalī*). 1. Adj. Good, kind; well done. *Bhalā ālas, bhalī mukkā. Bhalā mañjā*, it is all right; it is well deserved. -- 2. Adv. Nicely, properly. *Bhalā, ningan ēron*, well, I shall catch you. *Āsin bhalā laucas*, he thrashed him soundly.

**bhalī** Cf. *bhalā*.

**bhanbhanrnā** V. n. To buzz, to hum (of flies and mosquitoes). *Ekhāgalī mākhābērī bhusundīguttī khōb bhanbhanrī'ī, bhanbhanra'ā urhyā'ī*, at night during the rains, mosquitoes are buzzing in numbers, fly about with a humming noise. Syn. *bhankārnā*.

**bhaṇḍ** Adj. Impure, obscene. -- Syn. *bhāḍuā, bhandbhisar*.

**bhaṇḍā** S. An earthen vessel of the same type as the *aṛī*, but much smaller; cf. *aṛī*. -- A *bhaṇḍā* adorned with plaited rice-ears is carried about at marriages as a wedding-urn; cf. *kāṛsā. Bhaṇḍā khotnā*, to divulge what was being kept secret, to let the cat out of the bag.

**bhaṇḍār** S. Zemindar's store-house or barn. *Bhaṇḍār kōṛā*, the North-West corner.

**bhaṇḍbhisar** Adj. Impure, obscene, lascivious. *Bhaṇḍbhisar ālas, ālī*, a man, a woman of dissolute character. *Bhaṇḍbhisar-jīyā ālas*, a libertine, a loose character. *Bhaṇḍbhisar katthā*, obscene talk. *Bhaṇḍbhisar nalakh*, impure action, debauchery. *Bhaṇḍbhisar kebnā*, to give a volley of filthy abuses. Syn. *bhāduā, bhāruā*.

**bhaṇḍī** S. Each of the beams upon which the planks of a ceiling rest.

**bhaṇḍnā** Same as *bhārnā*.

**bhaṇḍrnā** Same as *bhārrnā*.

**bhāṅg** S. (P. *bang*.) An intoxicating potion made from the hemp- or *gājā*-leaves. *Innā bhāṅgahi sarbat kam'ot*, we'll make to-day a sorbet of hemp leaves.

**bhangbhang** Adj. 1. Empty, desolate. *Bhangbhang erpā*, an abandoned house. -- Ruinous, dilapidated. — 3. (Of a forest) cleared, full of open spaces.

**bhangbhangāba'anā** V. tr. To leave empty; to lay waste; to clear (a jungle). *Bēlasgahi paikar urmī rājīn bhangbhangābācar*, the zemindar's armed men laid the whole country waste.

**bhangbhangrnā** V. n., reflex. and pass. of preceding. Syn. of *bhangbhang mannā*. *Akkū lakṛā mal bar'ō; țorang bhangbhangrā kerā*.

**bhangnā** [*bhangcas, bhang'os*]. V. tr. To fell (trees), to cut down by random throws of the sickle (as grass, weeds); to cut out (e. g. logs) to small pieces. — N. B. One does not

say *khesan bhangnā*, but *khoynā*. See *khoynā*.

**bhangra'anā** V. tr. To divide with a knife or axe; to cut in two (a tree, a fruit, a loaf).

**bhangrārñā** V. p., reflex. or pass. of *bhangra'anā*. 1. To be cut in two pieces. 2. Fig. (of players), to separate in two teams or camps.

**bhangrnā** V. n., reflex. or pass. of *bhangnā*.

**bhāñj** S. 1. Change, small coin; syn. *phutyā*. *Enghai rupiyāgē bhāñj c'ā*, give me change for this rupee.

2. Rate of money exchange (i. e. a discount of 1 or 2 pice on the silver rupee when copper coin becomes scarce). *Innōlā bhāñj ekāsē ra'ī? Paunē sorā anā ra'ī; pūru-pūr ra'ī*. What's the rate of money-exchange now? Sixty-three pice in the rupee; sixty-four pice. 2. Hewn stones of different weights, for athletics. They are kept in the *akhra*. See under *bhāñjinā*.

**bhāñjāba'anā** V. tr. To change money, i. e. either obtain pice for rupees (syn. *khoṭnā*) or rupees for pice (syn. *goṭṭā nannā*). *Ī rupiyā bhāñjāba'ā*, give me change for this rupee. *Ī phutyā bhāñjāba'ā*, give me a rupee for this copper coin. Syn. *bhāñjnā*.

**bhāñjābata'anā** V. tr. To get rupees changed into coin or vice-versa through some intermediary, servant, etc.

**bhāñjnā** [*bhāñjcas, bhāñj'os*]. 1. To raise with the hands, to arde a burden, a weight. *Mukkar arin bhāñjnar darā kummnar. Kuddī, țong'ē bhāñjnā*, to handle the hoe, to work with the axe. *Oṇṭū mālās emhai paddantā bhāñjan alghem*

*bhāñjcas*, one hercules lifted our village weights most easily. — 2. To pit one against the other. *Sawang bhāñjnā*, to compare strength (as in the tug-of-war). — 3. To change (money). In this meaning, one may also use *bhāñ-jāba'anā*. 4. To twist threads into twine or rope. *Mēran, ēpan dherātī bhāñjnā*.

**bhāñjārṇā** Reflex. or pass. of *bhāñjāba'anā*. *Enghai pancō rupiyā bhāñjārā*.

**bhāñjrī** S. A measure to value the plough-work gone through. *Ōnd, dui bhāñjrī*.

**bhankārṇā** V. n. To buzz, to hum. — Syn. *bhanbhanrṇā*.

**bhaōrā** (1) S. A big spinning-top, in wood. *Bhaōrā kindra'ānā*, to spin a top. — Cf. *laṭṭu*.

**bhaōrā** (2) Adj. (applies to animals only). Black, jet-black. *Bhaōrā aḍḍō, allā, osgā*. — This adj. is often used alone, as a name for animals. *Bhaōrā-allā, formica leo*, ant-eater.

**bhaōrī** S. 1. Circumference, circle, spiral. *Ōnd bhaōrī dhūlī nū cinhā kamcas*, he drew a circle on the dust. — 2. Circuit, turn, round (e. g. of a rope); syn. *bērhā*. *Ēptī ōnd bhaōrī hē'enā. Kicrin dū bhaōrī kūrṇā. Partā emhai paddan ōnd bhaōrī kindrārḱī ra'ī*, mountains are disposed in a circle round our village. — 3. Cattle-vertigo, a sickness which makes the animals turn upon themselves endlessly. — 4. The central spot or spots, on the human head and on the skin of animals, from which the hair starts its circumvolutions. *Ī khaddgahi kukk nū ērgoṭang bhaōrī ra'ī*. — 4. On the soft end of fingers the spot around which the lines of the skin centre. *Bhaōrī ālas*. S.

Pedlar, hawket. *Bhaōrī kuḍḍnā*, to hawk about. *Aṛigutṭhin bhaōrī kut-ta'ānā*, to go about selling pottery ware.

**bhaōrō** S. 1. An unusually large kind of bee, of a dark brown, living on trees and in rock-holes. *Bhaōrō rāsīn khakkhar khakkhar cipālaggi*. — 2. Name of a special net which closes itself over the fish. *Bhaōrō-jalī injon rapṭa'agē kamṛkī ra'ī*.

**bhapphē** S. Steam. *Rēlgaṛī bap-phēṭī calrīṭ*, locomotives are driven by steam. Fig. *Ninghai aḍḍō iṇdā nālakh nahjā; adigahi mādīṭī bapphē co'ālaggi*, your bullock has worked a deal; it is fuming. — *Bapphē ar-gyā*, the paddy is ready to be taken off the fire. (When being prepared for unhusking, the paddy is first scalded, and subsequently stewed "in its own steam", i. e. in a very small quantity of water; this latter operation is called *khessan arga'ānā*. The above expression refers to the moment when this second treatment is ended, and the paddy is ready to be spread out to dry and be afterwards pounded).

**bhar** Adj. Full (idea of a receptacle no part of which remains unfilled). *Bhar epā*, a full house: the whole house. *Bhar khār*, a river full. *Bhar ullā*, all day, the whole day. *Cān bhar*, all the year round. — N.B. *Bhar* differs from *ōnd* and from *goṭṭā*. *Ōnd* means one full; *goṭṭā* refers to an entire surface, to a surface unbroken, uninterrupted. — *Goṭṭā* and *bhar* are synonyms when applied to things of mere reason. *Goṭṭā ullā = bhar ulla*.

**bharā** S. Side, direction. *Purub, pacchim bharā*, the east side, the west side. *Khall bharā keras*, he is gone in the direction of his field. *Kat-*

*kahi bharā cēp possā*, it has rained on the Katkahi side. - Postpos. On (some part of the body). *Bāi bharā, kūl bharā, lindī bharā khatrnā*, to fall on one's mouth, on one's stomach; to fall on one's seat.

**bharāba'anā** V. tr. 1. To pay (a debt, a fine). - 2. To drive mad, by preternatural means. On the morning of the Karam, the village-priest, by a touch of his wand, "drives mad" five or six young men, under the plea of madness, these take in hand the police of the *jatra* and urge on the dances, by means gentle or otherwise, without exciting resentment. - *Isin nād bharāba'ī*, this man has fits of idiotism, lit. the devil makes him temporarily insane. - *Hukārī bharāba'anā*, to punctuate by a "yes" every sentence of an interlocutor or storyteller. Hence *hukārī bharāba'us* a simpleton.

**bharai** S. Payment. *Engāge ōṇṭā otthā bharai c'īnā manī. Bharai nannā*, to pay (a debt, a fine, etc); syn. *bharāba'anā*. *Adhā bharai khakkhkan; adhā bakiyā ra'ī. Engai nalakh-nanjka bharai nū, ōṇṭē rupiyā goṭṭā, darā ōṇṭē rupiyāgahi phutiyan khakkhan*, for my work I was given one rupee in silver and one in small coin.

**bharangbharangrnā** V. n. To hum, to buzz. *Tinglī bharang-bharangra'ā urhyār'ālaggī. Syn. bhankārnā, bhanbhanrnā.*

**bharārnā** V. n. To have fits of madness, of temporary insanity. - Cf. *bharāba'anā*. - Syn. *bharuā mannā*.

**bharbhur<sup>u</sup>rnā** V. n. To fly off with a hissing sound. *Tēter, cāncī, pārkī bharbhurra'ā cu'ī*, partridges,

wagtails, pigeons start off with a fizz. - Syn. *pharphur<sup>u</sup>rnā*.

**bharbhur<sup>u</sup>rnā** V. n. 1. To flap the wings rapidly without flying, or with short flights; to flutter. - 2. To jump about with jerks (as frogs on the ground or fishes out of water). - 3. To crackle in or on the fire (as maize). - Syn. *pharphur<sup>u</sup>rnā*.

**bharē** Adv. 1. Fully, completely, perfectly. *ī ōsā bharē bithrār'ā argī*, this mushroom is not yet fully expanded. *Emhai baṭgintā pūp bharē puydā* (or *puydācā*), the flowers in our garden are in their prime. 2. In full swing, at one's height. *Emhai pēth dū pahrā bīrī bharē laggī*, our market is in full swing at noon. *Innelā khess bharē pānālaggī*, at this time the paddy is fast ripening.

**bhargāt** Adj. Pregnant; syn. *orthā-ēkh*. *Bhargāt mannā*, to conceive. *Ād pēth pollō kālā, ād bhargāt ra'ī. Bhargāt nū hō nalakh nanī*, although with child, she goes on working.

**bharguramba'anā** V. tr. Same as *bharguramba'anā*.

**bhargur<sup>u</sup>rnā** Same as *bhargur<sup>u</sup>rnā*.

**bharī** S. (In weighing gold, silver and coral) a weight equivalent to one tola. *Engai mungā-pūn ōnd du bharī ra'ī*.

**bharī** S. Time (an occurrence with reference to repetition); syn. *khēp, dhaō. Ninghai mūd bharī engan nāmukil kānā gūṭī khēr mal cīkhō*, the cock will not crow before thou hast denied me three times.

**bharīya'anā** V. tr. To follow closely and of one's own free choice; to attach oneself to somebody and not quit him. *ī khadd engan bharīyī*, this child is always on my heels. *Bhalā*

*Khristānar tamhai goṭṭā calan nū tamhai urbāsīn bharīya'ānar*, good Christians, in their whole conduct, keep in the wake of their Lord.

**bharīyārṇā** V. n., reflex. of *bharīya'ānā*. Same meaning; only, the direct object is replaced by an indirect object. *Ebsrkā allā nīk'im ganē bharīyār't*, stray dogs attach themselves to anybody. *Ī pacgis ēm ganē bharīyārnum barcas*, this old man joined us and clung to us all the way.

**bharīyas** S. Carrier, porter; coo-lie (if carrying burdens). *Bharīyā kānā*, to go on a fatigue journey, to go somewhere to carry a burden. *Eng mētas malkas*; *gōl, bēl bharīyā keras*, my husband is absent; he has gone to carry things for the zemindar, for the rajah.

**bharka'ānā** V. tr. (of liquids) to disintegrate a mass of hardened matter by wetting or soaking it, to break it into small pieces. *Certā cēp emhai bhaṭṭhan bharkācā*.

**bharkar** Same m. as *bharē*.

**bharkārṇā** Reflex. or pass. of *bharka'ānā*. To be broken in pieces, to fritter away (through the action of wet).

**bharnā** S. Fit of madness, temporary insanity; cf. *bharārṇā*. *Āsge bharnā bar't*. *Ās bharnā bharārdas*.

**bharṇā** [*bharcā, bhar'ō*]. V. n. Of tuberous plants, to form into a bulb, to form a knob-like prominence. *Innelā aluā, pēāj, sakhin, sasr't bhar'ālagg't*. Hence, fig. *Āsgahi mēd bhar'ckī ra't*, he is a stout man.

**bhāṛna** [*bhārcas, bhā'os*]. V. tr. 1. To use obscene language. *Ennē ambā bhāṛ'ā. Bhāṛṇā-pūrṇā*, to be under demoniacal influence, as a possessed man or sorcerer in performing.

— 2. To impute immoralities, to vilify another's character, to run down or asperse his morals. *Nannar maṇyā, nannārin bhāṛṇā. Hubrā mukkgargahi bhāṛṇā nalakhdīm talī*, those women are perpetually censuring other people's morals. *Ās engan endr endr bāc bāc bhārcas*, he said a lot of things against my evil deportments. — Cf. *bhāḍuā*.

**bhāṛnakhrnā** V. tr. To run down another's morals. *Ī ēṛ mukkar urmībīrī bhāṛnakhrnar*, or: *tāmtām nū bhāṛnar*.

**bharṇḍā** S. Bull-frog. *Ī saṛā bharṇḍāgahi bhābhārṇā talī*, what you hear is the croaking of bull-frogs.

**bharnī** S. (In weaving) warp, i. e. the threads extended lengthwise in the loom and crossed by the *tanī* or woof.

**bhāṛṇā** V. n., reflex. and pass. of *bhāṛṇā*. To get into infamous repute (deservedly or through slander). *Enghai ī paddā nū barckantim bhāṛṇkan kerkan*.

**bharsā** S. Syn. of *asē*.

**bharsa'ānā** V. tr. To hope. *Idin ambā bharsa'ā*, do not expect this.

**bhartā** *Bhartā nannā*, to cook on live embers. *Khaṇjpan, kāndan, injon, aḥṇan bhartā nannā. Bhartā-amkhi mōkhnā*, to eat with one's rice something cooked on embers. *Bhartā aluā, bheṭangō*.

**bharṭa'ānā** V. tr., causal of *bharṇā*. *Ēm idnā kāndan, aluan bēs bharṭackam*, this year we have had bulky bulbs, fine potatoes. *Ās tanghai mēdan bharṭackas*, he has grown stout.

**bhartī** S. Enlistment. *Bhartī mannā*, to be enlisted. *Ās palṭan nū bhartī manāge koṛā keras*.

**bharuā** Adj. Lunatic, moonstruck, subject to fits of madness (from time to time, or once in the way, cf. *bharāba'anā*) *Bharuā ālas*, an imbecile *Bharuā mannā*, to lose one's head, to run mad. *Ās kacnakhrnum kacnakhrnum bharuā cōcas darā bongā helras*, whilst talking he became suddenly unsettled in mind and ran away.

**bhāruā** or **bhāduā**. Adj. Impure, obscene. *Bhāruā katthā*, *bhāruā ālas*. *Bhāruā ujnā*, *mannā*, *nannā*, to lead a bad life, to be a debauchee. — N. B. No special names exist for the various sinful actions under this heading. *Kukkō kukoygahiṭhagacnakhrnā*, *alkhānakhrnā* (fornication); *nannā ālī gusan kānā*, *nannā ālīn dharnā* (fornic. or adultery), *nannasgahi ālī ganē cūnā* (adultery); *mētas mētas ganē pāp nannā* (sodomy); *aḍḍō*, *allā ganē pāp nannā* (bestiality); *tang'ā umbulnā ganē bēnā* (solitary sin).

**bharuā'anā** V. tr. To win over to one's side by fraud; to delude, to inveigle, to seduce. (Cf. *bharuā*). *Mangras engdan Bhutan kālāge bharuācas*, Mangrā turned my daughter's head to go to Bhutan. *Nēnē gā ānyar*: "ās dau ālas"; *pahē nannar* "malā, backan ālārin bharuā'adas" *bācar*.

**bharuāt** S. Impurity, obscenity. *Bharuāt nannā*.

**bhasgar** Adj. Presumptuous; who, out of self-conceit, undertakes above his strength or capacity. *Onṭā bhasgārās*, one who pretends to be able to do any work. *Nīn kōhā bhasgar ra'adai*; *nīn kōhā bhasgārai*.

**bhasgaryā** Adj. Same as *bhasgar*. *Bhasgaryā ālas*, *kukkōs*.

**bhaska'anā** V. tr. To lay bare the contents or the inside of any object (protected by an artificial or natural covering) and cause part of the contents to run out. *Mīṭan bhaska'anā* (Cf. *bidgnā*). *Bēk-sōṛin bhaska'anā*.

**bhaskārṇā** V. n., reflex. or pass. of *bhaska'anā*.

**bhaṭṭhā** S. Kiln *Cur-nā-bhaṭṭhā*, lime-kiln *lṭṭā-bhaṭṭhā*, brick-kiln. The bricks are disposed either in the shape of an empty room with four holes only, or of a solide cube with many small galleries and loopholes; the former disposition is called *bhaṭṭhā kannā* and the latter *bhaṭṭhā lagūba'anā*.

**bhaṭus** S. Elder sister's husband. — Syn. *bheṭas*

**bhaṭhī** S. 1. Any large fire-place (*culhā*); furnace of *dhobī*, of blacksmith, of distiller, etc. — 2. Distillery; grog-shop. See *bhaṭhī-erpā*.

**bhaṭhī-calkhō** (Sad. *daunhā*). S. A bird of a black plumage with white spots; about a pigeon's size. It is considered the harbinger of the rainy season.

**bhaṭhī-erpā** or *bhaṭhī*. S. 1 Distillery. *Bhaṭhī-erpā nū arkhī cur'kḷīnar kā arkhī bīsnaṛ*, in the "bhaṭhī-erpā", gin is distilled or sold.

2. Grog-shop. *Bhaṭhī-erpā kānā āsgahi nalakhdīm talī*, he is always at the grog-shop. — Syn. (used in jest) *teṛhī-dokān*, *aīnn-erpā*.

**bhaṭhī-kūl** Adj. Eating much, endowed with a huge appetite. *Bhaṭhī-kūl kukkōs*, *ālas*.

**bhaṭh-jug** S. Hard times, evil age of iron (opp. to *sat-jug*, an imaginary period when life was easier,



and all people were happy). *Sat-jug nū urnī kōrem rahcā; akkū bhaṭh-jug mañjā*, in the golden age, all things were all-right; we are now in the age of iron. *Namhai paryānum bhaṭh-jug barcā. Bhaṭh-jug nū ujjā-lagdat*, we live in hard times. *Nādgē akkun bhaṭh-jug mañjā*, the devil has now become powerless.

**bhaṭhnā** [bhaṭhcas, bhaṭh'os]. V. n. To fill up a cavity or open hole in the ground with solid matter (earth refuse, etc.); F. combler. *Gaddin bhaṭh'ar cīā*, fill up the pit. *Cēp ī gad-din bhaṭhcā*, the rain filled up the ditch (with sand, alluvial matter, etc.).

**bhaṭhrnā** V. n., reflex. and pass. of *bhaṭhnā*. 1. To be filled up, etc. — 2. Of a wound, to be nearly healed. *Ī khādī rasē rasē bhaṭhra'ālaggī*, the new skin on this wound is slowly nearing the level of the rest (lit. this wound is being filled up). — 3. To lose one's caste. *Ī ālī bhaṭhrā kerā*, this woman has lost her caste (by eating rice with non-Oraon people, or misbehaving with them). Pagans will say abusively to Christians: *Nīm bhaṭhrkā!* (You, outcasts).

**bhāw** S. Rate of sale; price at which the measure-unity sells. *Tikhil-gahi bhāw argyā, ittyā*, rice has become dearer, cheaper. *Aluāgahi bhāw ekannē ra'ī? Dū anā ser*. What's the price of potatoes? two annas per ser.

**bhāwā** S. Eyebrow. Better say *khann-oṭṭā*.

**bhāwar** *Bhāwar-jallī*, a circular net, in form of a pouch. The lower half is drawn to the bottom of the water by a row of iron pellets (*ghūl*). Through the centre, or *cunḍī*, of the upper half, a rope passes which shuts the net when desired.

**bhawāri** S. In a house, an aperture (window or window-bay) for ventilation, for the pleasure of sight, etc.

**bhāwrā** See *bhaōrā*.

**bhāwrī** See *bhaōrī*.

**bhāwrō** See *bhaōrō*.

**bhayas** See *bhaiyas*.

**bhayos** See *bhaiyos*.

**bhēd** (Sometimes *bhedd*). S. Anything not generally known; hence: 1. Secret, mystery. *Ēn āsgahi bhēdan akkhan*, I found out his secret. *Bhēd ho'onā, kharānā*, to spy out. *Bhēd ho'us*, a spy. *Dalīlah guncā īsgahi cutṭinūm urmī bhēd ra'ī*, Dalīlah be-thought herself that the whole secret (of Samson's strength) lay in his hair. — 2. Specific notes, peculiarities. *Ī Sahibas emhai rājintā urmī bhēdan occas, akkhas*, this European has observed, is acquainted with all the peculiarities of our country. — 3. Difference. *Ī ālas darā hū ālasgahi majhī nū kōhā bhēd ra'ī. Sāt arā pandrā nū endr bhēd ra'ī? sāt aur pandrā majhī nū eōdāgē bhēd ra'ī?* — 4. Specific meaning (of a word). — 5. Secret design, a man's real purpose or meaning. *Ēn āsgahi bhēdan pōldan khakhā*, I cannot make out what he is driving at. — Syn. *anth*.

**bhejjā** S. Name of a dance, the rows of which are so composed that a boy always alternates with a girl. *Bhejjā bēcnā*.

**bhekkberrē** S. The smallest kind of wild duck; common in Chota-Nag-pore. Its plumage is black, with white spots at the neck and wings.

**bhēl** Conj. Or (expresses alternative, never identity). *Arkhī bhēl munō-jharā*, spirits or good rice-beer. *Erpā bar'ī holē, ās ṭonkā kādas; bhēl*

*toakā kālī holē, erpā bardas.* If she comes near the house, he is away in the plain; vice-versa, if she goes towards the plain, he comes home.

**bheloā** S. A tree, externally similar to the *mahuā*-tree, its leaves are however less broad. Any contact of its sap causes provokes on the limbs most marked, painful and lasting swellings, and causes prostration. *Ār, mokodmā nanāge, dūphurkāguṭṭhi nū bheloā-isungan khassar kī lāgābācar,* in order to make out a better case, they rubbed *bheloā*-oil on their bruises (lit. on their swellings).

**bhendbhendrnā** V. n. To be uncomplying, slow to obey (half waywardness, half torpidity). *Ī kukkōsin indrīm pēs'oy hōlē, bhendbhendrdas.*

**bhendbhendrnā** V. n. To become hairless, to lose one's hair. *Jōr narīti ek'ambirī ālargahi cutṭī nidgī darā kukk bhendbhendri'i. Khasiāti ninghai allā bhendbhendrā kera.*

**bhendē** Adj. Slow to obey, inactive, torpid, uncomplying *Bhendē kukkos.*

**bhendglē** Adj. (applying only to a small child). Lovely, amiable (lit. plump and good-tempered). *Bhendglē kukkos, kukoy. Onṭē asan khadd bhendglēlē īrkan: nekhai khadd talī?* I saw there a lovely little child, whose child is it?

**bhēṇḍō** 1. S. Sheep, ewe. — 2. Adj. Curled; knotted. *Āsgahi cutṭī bhēṇḍō ra'ī, he has curled hair; syn. kokrārkā, ghurcī.*

**bhēṇḍra'ānā** V. tr. To flay, to skin (wholly or partly). *Aḍdon, ēran bhēṇḍra'ānā. Enghai khedḍan onṭā pakhnā nū bhēṇḍrāckan.*

**bhēṇḍrārṇā** V. n., reflex. and pass. of *bhēṇḍra'ānā*. To be flayed, to

get skinned *Enghai khedḍ pakhnā nū muḍḍyā darā bhendrārā,* my foot knocked against a stone and the skin came off (i. e. was thrown backwards).

**bhengrā** S. Same as *bhengraj*

**bhengrāj** S. 1. A black bird, somewhat like the *dhucū* in shape and plumage; it keeps in rock cavities in the proximity of waterfalls. It has a pleasant song and can be taught to repeat words, but dies in captivity. Also pronounced *bhengra*. 2. A small shrub the sap of which serves to cure itch. Syn *bhingryā*

**bheōrā** S. 1. Semi-circular bend; circuit of a mountain, meander of a river, winding of a road; circuit of walls. 2 The space enclosed within the winding of a road, or a river, or a mountain. *Emhai erpa bheōrī nū ra'ī. Partāgahi bheōrā nu korckan.* I kept inside the bend of the mountain. 3. One of the semi-circular notches in the banks of the Chota-Nagpore rivers and gullies; syn. *sonṭō.*

**bheōrārṇā** V. n. 1. To make a circuit, to describe a curve (as a mountain, a road, a river, a pedestrian), to turn round. *Khār asan tanik bheōrārki ra'ī,* the river makes a bend at that place. *Tanik bheōrār'age manī,* you will have to follow a somewhat roundabout way. *Bheōrarkan kī barckan,* I took the long way. *Bheōrār khaccnā,* to describe a complete circle. — 2. To whirl, to eddy. *Takā, amm bheōrār'ī.*

**bhēr** S. Better say *bhombhē.*

**bherā** S. 1. He-goat, ram. Syn. *Aḍyā merhō. Bherā-kandā,* a bulbous root, eaten by children. — 2. Name of a large-sized insect found in the sandy beds of rivers.

**bhergō** Adj. Curled. Syn. *bhēṇḍō*.

**bherguramba'anā** V. tr. To make roll off (by a push of the hand, by a kick). *Dhīngan kheḍḍi bhergurambācas. Onṭā kōhā pakhnan tūgrī maṇyā bherguramba'anum arga'ānā*, to roll up a big stone to the top of a hillock.

**bhergur<sup>u</sup>rnā** V. n., reflex or pass. of preceding. 1. To roll off, to be sent rolling to a distance. — 2. (Of children) to make a series of somersaults towards a certain spot, touching ground with the feet and the head alternately; to let oneself roll down.

**bheṛī** (H.) S. 1. Sheep, ewe. — 2. Bear. — Syn. *merlō*.

**bheṛrā** Adj. (Of men and animals.) Dwarfish, stunted in growth. — Syn. *gerrā*.

**bheṛrārnā** V. n. To get blurred (eyes) or loath, owing to prolonged or repeated action. *Dahrē nū ninghai pāban īnum enghai khann bheṛrārā. Nīngan manābā'anum manābā'anum enghai jiyā bheṛrārā*, I am tired of warning you. *Bācnum bācnum khann bheṛrārā*, I read till my eyes ached.

**bhesē** Postp., seldom used for *besē*.

**bhesṛā'ānā** V. tr. 1. To repeat another's words or gestures in a jesting mood; to mimic for sport. *Nīn enghai phurca'ānan ambā bhesṛā'ā*, do not mock at my faulty pronunciation. Syn. *melnā*. 2. To mock, to turn into ridicule, to make sport of.

**bhēsrnā** [*bhesras, bhesro'os*]. V. n. To sham, to feign. *Ās hāṛī kālāge bhesras*, he made as though he wanted to go further. *Ā gajgajyas barcas, aḍge khandra'ā bhēsrgan*, that annoying talker presented himself here: I pretended to be asleep. — Cf. *kachnā*.

**bhēt** S. Meeting, interview, visit. *Ortosin bhēt nannā*, to meet or visit someone. Cf. *pāhī*.

**bhetāngō** (Accent on *bhe*). 1. The egg-plant, *brinjal* (*solanum melongena*). Fig. *Nīngan bhetāngō lekḥ'ā paṭko'on*, I shall dash thee to the ground, splash thy brains out. — 2. *Bhetāngō-rang*, deep red.

**bhēṭas** S Elder sister's husband. Also *bhaṭus*.

**bhetē** Adj. 1. Meek and stupid; of good will, but utterly lacking common sense, espec. in carrying out orders; sure to make mistakes as to every detail not specifically mentioned by the employer. — 2. Over-confident, overcredulous, easily deceived, gullible.

**bhēter-bhēter** Adj. In endless repetition. — Cf. *bhēter bhēterrnā*.

**bhēterbhēterrnā** V. n. To say over and over again, to repeat eternally the same rigmarole (as old or drunk people); to harp always on the same string. *Ās onṭē katthānim bhēterbhēterrdas* (or: *bhēter-bhēter, bhēterbhēterrā'ā kacnakhrdas*), you never hear the last of what he is talking about.

**bhethrārnā** V. n. To become tired, weary, enervated. *Kacnakhrnum kacnakhrnum enghai jiyā bhethrārā*, I am tired of speaking.

**bhiḍuā** Adj. Same as *bhāruā*.

**bhidya'ānā** V. tr. To use irony with, to use derisive language at, to poke fun at, to fool. *Ortosin bhidyā'ānā*.

**bhijī** S. Thistle. Oftener called *Bhijī-acc* or *ṭokō-bhijī* (*Solanum Jacquini*).

**bhijnā** (1) [*bhijcā, bhij'ō*]. V. n. 1. To cause a sensation like the pricks

of many needles, to twinge. *Khādī nū bēk bhiṛī*. — 2. To have an acid, a pungent taste. *Tissā amm, pickī, sakhin bai nū bhiṛī*.

**bhijnā** (2) S. A small medicinal plant, the juice of which cures itch, makes hair grow again; it is also much used to heal wounds on the back of animals

**bhiṛī** S. Tomato (Barw.) — Syn. *bilaitī*.

**bhīṇḍ** S. Same meaning as *pagār*. — Syn. *bhiṛ*.

**bhingryā** S. A small shrub, the sap of which has the property of curing itch. — Syn. *bhengerāj*.

**bhinnā** [*bhiñcas, bhīn'os*]. V. n. 1. Of liquids, to infiltrate; to penetrate down into (as a dye into a cloth, an elixir into the recess of a wound). *Cēp-amm ſonkā ulā cārē bhīn'ō*, the rain waters will soon be absorbed by the ground. *Am̐ pacrī nū bhiñcā*, water has soaked the wall. *Bēk am-khī nū bhiñcā*, the salt is well mixed in the curry. — Fig *Jiyā nū bhinnā*, lit. to sink deeply into the heart, i. e. either hurt the feelings, or be carefully treasured up for remembrance. *Āsgahi katthā enghai jiyā nū bhīn'ā* (or *bhiñic*) *khaccyā*, his remark touched me to the quick. *Ī katthan nimhai jiyā nū bhīn'ā cī'ā* (or *bhintā'ā*); remember well what I say to you.

**bhinsār** S. Dawn, break of day, peep of day, grey of the morning. *Akkū bhinsār mañjā, bhinsaryā rā-gēn otthra'ā*, it is now daybreak, strike up the morning hymn.

**bhinsaryā** Adj.; used chiefly in connection with *ḍandī, rāgē*. *Bhinsaryā ḍandī*, a song or hymn of the morning. — Cf. *bhinsār*.

**bhintā'anā** V. tr., causal or *bhinnā* To let sink; to cause to penetrate.

**bhiṛ** S. Same meaning as *pagār*, which see. — Also pronounced *bhīṇḍ*.

**bhiṛ** S. 1 Assemblage; great amount of. *Ēmāgē nalakhgahi bhiṛ mañjkī ra't*, we are sorely pressed for work. *Ennē ālargahi bhiṛ nū kac-nakhrna mal ba't*, one cannot well talk in such a crowd. 2. Great necessity. *Innelā paṭca mal cī'on; engā-gem dhibāgahi bhiṛ lakki ra't*, I will not lend to you to-day. I am myself in want of money. *Bhiṛgahi saṭi nū*, in case of urgency.

**bhiṛāba'anā** V. tr. To drive an animal up to the common flock; lit. to unite it in company with the others. *Aḍḍon gōṭh nū bhiṛāba'akē cī'ikē*.

**bhiṛhā** S. Group.

**bhiṛī** S. Same as *bheṛī*.

**bhiṛnā** [*bhiṛcas, bhiṛ'os*]. V. tr. To tighten. *Ghorōgahi kughir bhiṛ'ā*, tighten the saddle well. *Pōṭom' kank-pauddī, giṭhyā bhiṛnā*, to tie up a package, a faggot, a sack solidly. — N. B. *Bhiṛnā* [*bhiṛcā, bhiṛ'ō*] may also be used as intr. verb, in all the meanings of *bhiṛṇā*.

**bhiṛṇā** [*bhiṛrā, bhiṛro'ō*]. V. n., reflex. and pass. of *bhiṛnā*. 1. To be tied closely; to be tight, or fit tight (as a girdle, a jacket, etc.). — 2. To become compact and hard (as the ground, as sinewy limbs). *Biṛnātī khēkkel bhiṛrā kerā. Āsgahi mād bhiṛerkā iṭhri't*, his limbs look solid. — 3. To mix with, to frequent. *Abrā khaddar ganē ambkē bhiṛ'rā*. — 4. To contend in close fight. *Isānim ḍṇṭē ālas merhō ganē bhiṛras keras*, on this very spot a man grappled with a bear.

**bhīruā** Adj. Same as *bhāruā*.

**bhīryō** S. Sling (a strap for throwing stones). *Bhīryō guñjra'ānā*.

**bhitrē** Postp. (Better say *ulā*.) Inside, inside of.

**bhiththar** S. Big clod, heavy lump of hard earth. *A bhiththiran ondra'ā, gaddin nind'āgē*, bring that big clod, to fill up the hole. *Ekā ekā khal nū uyō-bīri bhiththardim bhiththar urkhi*, in some fields, the plough turns out lumps upon lumps of hard conglomerates.

**bhiyā** Same as *bhaiyā*.

**bhiyas** Same as *bhaiyas*.

**bhodbhodrnā** V. n. To feel heavy (as a consequence of eating or drinking too much). *Baggē onḍkan, aḍṭi bhodbhodrkan kerkan. Khōb onā mōkhā khanē, jiyā bhodbhodri'ti. Bhodbhodra'ā laggē*, my stomach is out of order. — Syn. *bodbodrnā*. —

**bhōjē** S. 1. Funeral repast (offered to relatives and acquaintances, and supposed to quiet the shade of the dead). *Ortosgahi nāmētī bhōjē nannā*, to offer a huge meal in honour of some dead person. — 2. (With a qualificative) any grand meal. *Beñjāgahi bhōjē*, a wedding-banquet.

**bhōknā** [*bhōkcas, bhōk'os*]. V. tr. To pierce (either superficially or out and out) with a pointed or edged instrument; to transfix, perforate; to stab, to spear. *Āsgahi eōkhan balamti bhokcar*, they pierced his breast with a spear. *Sikṭā kudāba'ō bīri khattrkan, khanē onḍā khufi khosgan bhokcā*, while giving the chase to a jackal I fell, and a stump pierced my thigh. — Cf. *ghopnā, cakkhna, ul'gnā*.

**bhokō** Adj. Foolish, green, naïf, simple-minded. — Syn. *bhakkuā*.

**bhokrō** S. Small hole, aperture, chink, through some vertical surface (wall, field-ridge, door, piece of paper). *Bat-bhokronṭi khekkel ērnā*, to spy through a slit of the door. *Mesgā-bhokrō*, the narrow gap between the roof and the top of the walls. *Ek'am ek'am nerr ārin bhokrō nanī* (or *kam'ti*); some snakes pierce through field-ridges. N. B. *Bhokrō* never designates a hollow place or cavity in the ground. — Cf. *lātā, maṇḍā*.

**bhokhra'ānā** V. tr. 1. To paint in bright red, to dye in glowing red — 2. To besmear with red paint. *Adigahi kukk sindriti bhokhrackā rahcā*, her head was besmeared all over with vermilion and oil. *Kicrin bhokhra'ānā*, to dye a cloth in glowing red. *Murtan, pacrin bhokhra'ānā*, to paint a statue, a wall in vivid red.

**bhombhē** S. A long straight trumpet, giving only one continuous jarring note. *Kārkhargahi beñjā nū ek'ambiri Ghāsyar bhombhē ūrnar*, sometimes, at Oraon weddings, people of the drum-makers caste blow the long trumpet. (H. *bhēr*).

**bhongnā** [*bhongcas, bhongo*]. V. n. Rare for *bongnā*, which see. — *Bhongrnakhrnā* and *bhongta'ānā* are likewise forms seldom met with for *bongrnakhrnā* and *bongta'ānā*.

**bhongrā** S. Syn. of *bhongrō*.

**bhongrō** S. A large hole through some vertical surface (wall, field-ridge, door). Syn. *bhongrā, bhuṛki*. *Emhai erpantā bhongron cājē utnā manō*, it will necessary to repair promptly this hole in our house-wall.

**bhongtā** S. Hole (of any size), in a piece of paper or of clothing, in an earthen vessel, etc. — Cf. *bhokrō, bhongrō*.

**bhonkā** S. Same as *bhokṛō*.

**bhōṛ** S. 1. Unconcern, improvidence, lack of foresight. *Bhōṛ nū ra'anā. Bhōṛē bhōrnum ninghai ullā kālālaggī*, your days fly away in recklessness. — 2. Mistake, fault. *Bhōṛ mañjā*, there is a mistake. *Bhōṛē bhōṛ*, series of mistakes, nothing but mistakes.

**bhornḍō** S. 1. A variety of mushroom. — 2. The largest variety of plants; cf. *kēṛā*.

**bhoska'ānā** V. tr. See *bhas-ka'ānā*.

**bhosnā** [*bhoscas, bhos'os*]. V. tr. To stab, to wound deeply or kill by a straight thrust of any pointed weapon. *Āsgahi eḍkhan balamti bhoscar*. — Syn. *bhoknā*.

**bhotthar** Adj. Fond of beer, addicted to beer-drinking. *Ahāy, ā bhottharas enghai erpā nū phīn pāhī barcas*.

**bhothā** (1) S. Rice-beer, in gen.; espec. beer of the second wash. *Bhothā bhothā gamkārdai*, thou art smelling of rice-beer.

**bhothā** (2) Adj. 1. Blunt, without edge. *Bhothā kantō. Bhothā khollā*. — 2. Fig. Dull-witted, unintelligent.

**bhothrā** Adj. Same meanings as *bhothā* (2).

**bhothṛī** Adj. Same as *bhothṛō*.

**bhothṛō** S. Leaf-bud (new leaves still rolled up). — Adj. 1. (Of flowers and legumes) still in bud, not yet unrolled. — 2. Fig. *Āsgahi akil bhothṛō ra'ī*, his intellect has not yet developed, or has not developed. — Var. *Bhothṛō'ō bhothṛō, bhothṛō'ō*.

**bhuccar** Adj. 1. Rustic, unman-nered. — 2. Turbulent, fidgety, never quiet, quick-tempered. — 3. Unruly

(self-willed, inconstant, bellicose, as e. g. the *Korwārs*, or settlers in the backwoods of Chota-Nagpore. *Korwā ālar kōhā buccar ra'anar*.

**bhucṛā** S. Root of some species of grass (as the *phutcīrā*); being composed of many stems closely set together, they are hard to uproot. They serve to dress *ṭattis*; native weavers use them as thread-brushes.

**bhūdṇā** [*bhūdyas, bhūdos*]. V. n. 1. To howl; to utter a loud, protracted and mournful sound (as dogs, jackals). 2. Fig., of children, to cry loudly and protractedly. — 3. Of drunken people, to sing boisterously.

**bhūṭbhūnū** S. Same as *bhūy-bhūy*.

**bhuīhar** Adj. Invested with hereditary land ownership. *Ort bhuīharas*. — Cf. *aḍḍiyā*.

**bhuīpūṭ** Adj. Born in the country, native of. *Ēn Barwaintā bhuīpūṭ taldan*. I am a native of the Barway.

**bhuklā-kaṭā** S. A wild luxuriant shrub, with greenish thistle-like leaves and yellow flowers.

**bhuknā** [*bhukcas, bhuk'os*]. V. n. 1. To bark. — 2. Fig. To abuse. *Eng mañyā (or engan) ambā bhuk'ā*.

**bhukṛārnā** V. n. To be inconsolable. — Syn. *bhukur bhukur cīkhṇā*.

**bhukurbhukur** Adj. Sad, aggrieved, sorrowful. *Ī katthā engan bhukurbhukur nānī. Nannārin bhukurbhukur nannā. Bhukurbhukur cīkhṇā*, to be inconsolable. *Jē mañjā, sē mañjā; endrgē bhukurbhukur cīkhḍai?*

**bhulāba'anā** V. tr. Same meanings as *bēṇḍāba'anā*.

**bhulābhaṭā** Adj. 1. Wandering, errant, vagabond. — 2. Having lost

one's way. *Bhulābaṭā allā*, a stray dog. *Bhulabhaṭā kukkos ganē ḍahrē nū khakkhrkan*.

**bhulārnā** Reflex. and pass. of *bhulāba'anā*. But *bhulārnā* means only 1. to forget, to leave unintentionally behind, or 2. to be left thus behind. *Enghai kullān bhulārkan kī barckan*. *Enghai kullā bhulārā kerā*.

**bhulrnā** Reflex. or pass. of *bhulāba'anā*. 1. To forget, to leave behind unintentionally. — 2. To get lost, to be led astray. *Enghai soṭṭan bhulrkan*, I have misled my stick. *Enghai allā bhulrā kerā*, my dog has got astray. — To be absorbed. *Endr sōc-bicār nū bhulurkai ra'adai?* what thoughts are absorbing you?

**bhuṇḍī** S. 1. Name of a small bird. *Bhuṇḍī lau'ā kānā*. — 2. *Bhuṇḍī khedā tainā*, to send the children away during the meal. *Nim bhuṇḍī khedā kalā; mēkhom hōlē, kirrkē*, go after the *bhuṇḍī*-birds; when we shall call, you come back.

**bhuṇḍū** S. White-ants hole, the underground portion of a white-ants nest. (The small hillock above ground is called *puttā*). *Partā-mērḥō bhūr-untā bhūnkun arkḥī darā mūkhī*, bears dig the egg-balls of white-ants out of the ground and eat them. — Syn. *bhūrū*.

**bhūnkū** S. Egg-ball of white-ants, the globular agglomeration of cells in which white-ants deposit and keep their eggs. *Mērḥō bhūnkun arkhar mūkhī*, bears dig up and eat the egg-balls of white-ants.

**bhurkā** S. The star Venus. *Bhurkā-bīnkō*. — Syn. *Bijj-bīnkō* (morning star), *khurṭī-bīnkō* (evening star.)

**bhurṭī** S. Syn. of *bhongrō*.

**bhurṇḍī** Adj. — The *urid* stalks are beaten twice. Such as have undergone one threshing already, and are put by to dry and ripen for the second beating, are termed *bhurṇḍī māsī*.

**bhurṭa'anā** V. tr. 1. To burn off the bristle of a slaughtered pig, the feathers of a slaughtered fowl, to singe. Syn. *jhōlnā*. — 2. To scorch, to dry up. *Kōhā bīrnā hḥessan bhurṭī*, excessive heat burns the paddy (on the field). — 3. To bamboozle, befool one into doing something. *Āsin ēm katthāṭī bhurṭāckam cicckam*.

**bhurṭārnā** Reflex. and pass. of preceding. *Khēr bhurṭār'ā argī*, the fowl is not yet singed.

**bhūrū** S. Same as *bhuṇḍū*. *Bhūrūn ṭempāṭī hurnā*, to poke into a white-ants hole with a stick.

**bhuryō** S. Sling. *Bhuryō kindra'anā, lebda'anā; bhuryōṭī launā*. *Bhuryō-ālas*, a slinger.

**bhūs** S. A very stout and comparatively short kind of rat. *Bhūsgahi muṭhan kiss-kḥadd lekḥ'am ra'ī*, a "bhūs" is very much like the young of a pig in appearance.

**bhusbhusī** S. Same as *bhusī*.

**bhusbhusiā** S. Same as *bhusī* (3).

**bhusbhusrnā** V. n. To be shaken with fear, to tremble, to shudder. *Ēm ā ṭorangtā adḍā bhusbhusra'ā-lakkam*, at that spot in the forest our flesh began to creep. *Enghai jiyā, mēd bhusbhusrā*, I began to tremble. *Ennē ennē katthan ambā kacnakhra'ā; kḥaddasgē bhusbhusra'ā laggō*, do not come out with such stories; the boy will be trembling beforehand (i. e.

even now, before he has to pass by the places you mention).

**bhusbhusyā** S. Shavings of wood or saw-dust. — Syn. of *bhusī* (3).

**bhusī** S. 1. The coat of the seed of rice, wheat, etc.; bran, husk. — 2. The leaves and stalk bits with which maize, *urīd*, *dāl* and other like grains remain mixed when the threshing process is over. — 3. Saw-dust; also called *kank-bhusī*. — 4. Corn-husks and bits of wood considered as fuel; shavings.

**bhusṇḍī** S. 1. Mosquito. *Ekhā-galī mākhābīrī bhusṇḍī-guṭṭhī khōb bhanbhanra'ā urhyār't*. *Bhusṇḍī-khoppā*, a strong-scented plant, with soft leaves and blue flowers; it is credited with the property of driving away mosquitoes. — 2. (Term of slight scorn to a woman) insignificant creature; F. moucheron. *Idī, bhusṇḍī, eng ganē ambkē laggā*. — *Engan bhusṇḍī ba'oy? nīn eō kōhā ra'adai?*

**bhūsṛī** S. Same as *bhusṇḍī*.

**bhusurbhund** Adj. 1. Dusty; filled, covered or sprinkled with dust, — 2. Scurfy.

**bhūt** S. Same meaning as *nād*, which see. *Bhūt-khetā*. See *nād-khall*.

**bhuṭanglō** Also *phuṭtalgō*. Name of a tree. Its new leaves, when still rolled up in a bud, have an acid taste; they are stewed and eaten as a vegetable.

**bhutārṇā** V. n. 1. To be possessed by an evil spirit. *Ās bhutāras*.

*Emhai erpā, khall bhutārā*, our house is haunted, our field is infested. *Ās qhibā-uykā adḍan mal tingyaskī keccas; akkū āsgahi qhibā bhutārā kerā*, he died without revealing the spot where he had buried the money; this has now become the devil's property. Cf. *bhuthā*. — 2. To fly into a rage. *Ī katthan meṇjaskī bhutāras*, on hearing this he grew indignant.

**bhuṭṭanglō** S. The *phutkal* tree. — Syn. *phuṭtalgō*, *hāthigerā*.

**bhuthā** Adj. (In better Oraon, *nād-lakkā*). Haunted, possessed, infested by the devil. *Bhuthā khall*. *Bhuthā ālas*, or *bhuthas*, a man possessed. *Bhuthā qhibā*, infested money (hoarded money, buried and not pointed out by the possessor before his death).

**bhuthṛō** Adj. See *bhothṛō*.

**bhuthṛī** Adj. Same as *bhothṛō*.

**bhūy** Onomat. for the sound which a stone produces in passing rapidly through the air. *Pakhnan bhūy'lē lebda'ānā*.

**bhūybhūy** S. A brown wasp or hornet, of the size and appearance of the common bee. — Syn. *bhūibhūhū*.

**bhūybhūyrnā** V. n. (Of heavy bodies in swift motion). To pass through the air with a low and soft whizzing. *Oṇṭa pakhnā bhūybhūyra'ā enghai khebda' uḡḡnum kerā*, a stone whizzed past me, quite close to my ear.



## C.

**ca'anā** [cācas, ca'os]. V. tr. To put or pour into (with the hand). *Bēk amkhī nū, dhiban thailā nū, ciṭṭhin iliphaphā nū ca'anā.* — N. B. *Sajnā* is more general than *ca'anā*, and may be done by commanding, driving in, etc.

**cā'anā** [cācas, ca'os]. V. n. To stink, to give forth an offensive smell. Cf. alternate spelling *cā'na*. — With a modifying word, the verb may refer to any smell: *Isan khōb nagad cā'i*, there is a delicious scent about this place.

**cabla'anā** V. tr. 1. To chew. Syn. *cabhṛa'anā, cakkhṛa'anā.* — 2. To ruminate, to chew the cud.

**cabnā** [cabcas, cab'os]. V. tr. 1. To crush, or tear to pieces, between the molar teeth. *Khoclan kakron cabnā. Ā ganem teṭengā lakrāgahi bainum degcā; lakrā "cab'on" bācā, pahē cab'ā hō pollā.* Upon this, the lizzard jumped into the tiger's very mouth; the tiger tried to crush it, but did not succeed. — 2. To chew, to masticate. — 3. To eat at leisure, to nibble.

**cabrnā** Reflex. or pass. of *cabnā*. 1. *Pall cabrnā*, to gnash the teeth. *Khīstī pall cābra'ā helras. Ek'am ālar khandro'ō bīrī pall cabrnar.* — 2. (Of food articles), to be tender, of easy mastication. *Ī goṭā, ī ahrā mal cabr'i*, these pulses, this meat are tough.

**cabhar-cubhur** Adv. Same m. as *qabak-qubuk*.

**cabhī** S. Key. Better say *kuñjī*.

**cabhṛa'anā** V. n. To chew the cud, to ruminate.

**cabhṛiā** Adj. (derived from *cabnā*). Always grinding something or other, accustomed to have in the mouth something to chew, as grains of raw rice, raw pulse, etc. *Ād baṛī cabhṛiā ra'i.* — Syn. *caṭnā*.

**cācā** S. Stone, pebble, rock. *Ne-k'ānim cācā lebda'anum khednā*, to pursue one, throwing stones at him. *Astā cācā nū sindrī ṭūḍnar*, they anoint one of the boulders over there with vermilion. *Āsgahi bukā cācā lek'hā bīrhyā*, he is stone-hearted. — *Cācā-chul'us, cācā-garh'us, cācā-kund'us*. stone-cutter (one who carves stone-troughs, rollers or statues).

**cācī** Also *cācī*. S. Wagtail. One kind of these birds keeps on waste lands and is called *gāy-cācī*; another is found on the banks of gullies and rivers and is called *gadḍī-cācī*.

**cāḍ** S. Same as *cār*.

**caḍḍē** 1. S. Necessity. *Merkhā nū ḍnnā mōkhnā khandrnāgahi onṭē caḍḍē aur mal ra'ō. Onṭē caḍḍēgē barckan*, I have come on some urgent business. — 2. Adj. Necessary. *Parab nū namā caḍḍē manō, abran khēndā*, buy whatever we shall require for the feast. — 3. Postp. As a result of. *Ī caḍḍē, ā caḍḍē. Āsgahi kecckā caḍḍem tang ālī khōb kīrā mañjā kerā*, owing to his death, his wife became very destitute; syn. *gunē*.

**cadgad-nā-pudgad** S. (always used as an answer, or followed by *endrā hō*). 1. No game whatever (as result of a hunt); neither venison nor wild fowl. *Sendrā nū eḍ ṭhaur māḱ lauckar? Cadgad-nā-pudgad.* N. B. This word is a corr. of *caḍḍkad nā pud-*

*gkad.* — 2. Fig. Nil (as result of a work). *Eḍdā khess niṅgāgē mañjā?* *Cadgad-nā-pudgad.* *Ēn ā khaddāsīn sikkhābācān, pahē cadgad-nā-pudgad ēndrā hō mal khakkhrā.*

**caḍrā** fem. *caḍrī* (also *caṛrā*, *caṛrī*). Adj. 1. Bald, hairless. *Caḍrā ālas, caḍrī paccō.* *Caḍrā kukk,* bald head. *Onṭā caḍras,* a baldpate. — 2. Bare, without vegetation. *Caḍrā partā,* a mountain of bare rocks. *Caḍrī ṭonkā,* a ground with neither trees nor grass.

**caḍrī** 1. Femin. of *caḍrā*. — 2. Subst. An eel, the back of which is armed with a sort of saw. Also called *caṛrī*, *carrī* and *bambī-injō*.

**caḍrnā** V. n., refl. and pass. of *caḍ-* *nā* (see *caṛnā*). *Āsgahi cuṭṭī caḍrā kerā,* his hair was pulled out, or: came off. *Morhā caḍrālaggī,* the bamboo-chair is going to pieces. *Ninghai kareā caḍrālaggī, adin biṛhā,* your loin-cloth is getting loose, fasten it up.

**caēcaērnā** V. n. 1. To produce a keen uncomfortable sensation (of cold, heat). *Pañhāgali khārtā amm kheḍḍ nū caēcaēriṭ.* *Caēcaēra'a bīṛi,* the sun is scorching. Fig. *Nannargahi chīṭkāckā amm caēcaēri'idim,* to be backbitten is painful indeed (lit. water aspersed by others makes the skin shiver). — 2. To give a shrill sound, to grate upon the ear. *Jonjong pannā nū amm caēcaēriṭi,* water falling on red-hot iron rattles away. *Mukkargahi rāgē caēcaēra'a kāli,* women's voice sounds shrill. *Bēkar caēcaērnā,* to have a squeaking voice; to talk without end. — 3. To buzz. 4. *Caēcaēra'a ānā kirtā'ānā,* to answer crossly. *Ād caēcaērki kuddī,* she distributes sharp answers right and left.

**caēcuīrnā** (diminutive of *caēcaērnā*). 1. (Of birds) to warble, to

chirp. *Oṛāguṭṭhi baṭgī nū caēcuīriṭ.* — 2. (Of rats, mice, etc.) to squeak; to utter a short shrill sound. — 3. Fig. To be noisy, turbulent. *Caēcuīra'a kuddnar,* they go squeaking all over the place.

**caēda'ānā** V. tr. To wet, to make wet. — Syn. *caēdnā, caīdnā.*

**caēdnā** [*caēdas, caēd'os*]. Same meaning as *caēda'ānā, caīdnā.*

**caēnā** [*caīnas, caīnos*]. V. n. To get wet, to be drenched. *Akkū gā ambā urkhā, caīnoy,* do not go out just now, you shall get drenched. *Erckerā ammtī kicrī caīnā,* his clothes were wet with perspiration. *Ninghai caṭkā barkan biṛnā nū khaidā,* dry your wet cloak in the sun. *Khēkhel ḡonda'am caīnī, aḍnda'am khāyī kāli,* the ground is no sooner moist than it dries up again. — N. B. The infinitive is also written *caīnā*. Past partic. *cīkā,* or better *caṭkā*.

**cah** S. Tea. *Cah kamnā, ḍonnā,* to prepare, to drink tea.

**cahā** S. A fishing bird, of the size of a pigeon; black-coloured, with the exception of the gizzard which is white.

**cahī** (H. *chāhiye*); fut. *cah'ō*. V. impers. and defective. It is necessary, compulsory, obligatory. *Cahī* is constructed with a noun or an infinitive as subject; the person or thing obliged is put in the dative. *Engāgē Rācī kānā cahī,* I have to go to Ranchi. *Endr niṅgāgē kharcā mal cah'ō?* — Syn. *manī, manō.*

**cahkanā** S. Woodcock or snipe.

**cahuā** or *cauhā*. S. 1. Prop. Any of the two halves of the lower jaw. *Ēṛ tartā cahuā-khocol esrā,* he had the jaw smashed on both sides. Hence,

the lower jaw. To an insulter: *Ēn ninghai cahuan es'on*, I shall break thy jaw. — 2. Molar tooth (either of the lower set, or of the upper one). *Tikhil cahuātī cabnā*, to crush raw rice between one's teeth. *Ēr tartā, maitantiā kiyyantā, cahua khattrā*, he has lost all his molars, as well the upper ones as the lower ones. *Kukkos-gahi cahua birdālaggī*, our boy is cutting his big teeth (lit. his molars are piercing through. — Syn. *cahuā-pall*.

**caida'ānā** V. tr. Syn of *caidnā*.

**caidnā** [*caidas*, *caid'os*]. V. tr. 1. To wet, to drench; to dip or soak. *Khekkhan caidā darā okkā*, (to a guest) just moisten your hands and sit down to meal. — 2. Fig. *Kukkan caidkan, akkū kantōgahi endr dār?* Lit. I have made my head wet, why fear the razor? i. e. I must accept the consequences of my action.

**cailā** S. 1. Chips of wood, as cut off with the adze; small pieces of wood for fuel. — 2. Splinter. *Onṭā cailā enghai khexd nū cakkhyā*, a splinter has got into my foot. — Syn. *ceglā*.

**caīnā** [*caīhas*, *caīhos*]. See *caēnā*.

**cait** S. The twelfth Hindu month (March-April).

**caīta'ānā** or *caēta'ānā*. Same m. as *caidnā*.

**cajjkā** Past partic. of *cājnā*. Picked, select, choice, above par, excellent. *Cajjkā khess*, picked rice (e. g. for seeds). *Cajjkā ālar*, a pick of men. *Āsge cajjkā aḍḍā khakkhrā*, he got a fine place, a vantage ground, etc. — Cf. *cājnā*.

**cājnā** [*cajjyas*, *cājos*]. V. tr. 1. To choose. *Adin kā idin cājdai?* do you

take that one or this one? — 2. To pick out (the best or the bad parts). *Māsin cājdas mōkhdas*, he picks out the urid grains and eats them. *Tikhiltā calkuran, pakhnan cājnā*, to pick the grains of sand and small stones out of the rice. — 3. To be fastidious over, to be hard to please; to balance so much the pros and cons as to make no choice at all. *Ī kukkos am-khin cājdas*, this boy is difficult to please in the matter of curry. *Ās korhē cājus taldas*, he is a fastidious fellow. To a boy to be married: *Nīn āl cājdai, ennēti ekannē āl khak-khrō'or?* You show yourself too difficult; in that way, how will you get any person? — 4. (With the dative of the infinitive as indirect object) to agree beforehand to . . . *Ād ānyā: "ongh'on nūkhurnā ra'ī, iyār" bācā; pārmund nūkh'āge cajjrkār rahcar*, she said: "I have still to hide myself once, friend"; they had indeed settled that each of them would hide two or three times running.

**cāk** S. 1. A potter's wheel. — 2. Halo round the moon; syn. *meṇ-dār*. *Candō cāk hūckī ra'ī*, there is a halo round the moon.

**cakā** (1) S. Wheel. *Garintā cakā*, a cart-wheel. *Kumbhrasgahi cakā*, a potter's wheel. — 2. A circular row of sticks placed upright. *Cakā kherr-nā, cakā nannā*, to plant sticks all around a basket already full, in order to be able to put more in. *Paksā uḍḍū nū mal sam'ō holē, cakā kherr-kē darā ondrkē*, if there are too many leaves for the basket to hold, make a row of sticks, and bring the whole over here.

**cakū** (2) S. Same mean. as *caktā*.

**cakaṭ** 1. S. Breadth, extent from side to side, width. *Ī kicrigahi cakaṭ*

*iḍḍādim*, the breadth of this cloth is so much. — 2. Adj. Broad, wide. *Kicrī tīn khekkhā cakaṛ ra'ī*, the cloth is three cubits in breadth (lit. broad). — *Cakaṛ-dālī* (lit. broad *dāl*). S. Vegetables dried in the sun, H. *sukhti*. N. B. As *dāl* is much more appreciated than dried vegetables, the word *cakaṛ-dālī* is used only ironically, or in a jesting way (e. g. when speaking to the little ones). *Innā cakaṛ-dālī iṛṭkam*, to-day we have cooked big *dāl* for curry (i. e. *sukhti*).

**cākī** Postp. With. Syn. *bāri*. — *Bīrī cākī eka'ānā*, to march off in fetters. *Bucu khaddārin kicrī cākī kuddā mal cī'inar*, one does not allow young children to roam about with their clothes on. *Tambas betrā cākī pēṭh keras*, the father went to market with the child in a cloth on his back. *Ās sakhrī cākī ra'as*, he has not yet washed his hands (after meal). — *Ās khandrnā cākī ra'as*, he is still asleep. *Ujjnā cākī ra'ī*, she is not yet dead. *Annē cākī*, like that. *Annē cākī keras*, he went dressed as he was. *Annē cākī ra'anā* to remain motionless. *Ās erpā nū endr nandas?* *Annē cākīm ra'as*, what does he do in the house? Nothing special. *Ennē cākī barā*, come dressed as thou art.

**cakkā** or better *gullē-cakkā*. S. A large loaf of molasses. (Molasses is sold in big lumps weighing from 30 sers to one maund.)

**cakkī** S. The large hoe-iron peculiar to Chota-Nagpore. *Cakkī-kuddī*, the native hoe.

**cakkhnā** [*cakkyas*, *cakkos*]. V. tr. 1. To pierce with a prick. *Jatrā bīrī mālāras khebḍā muṭṭuṭhīn cak-khdas*, on dancing feasts the *mālār* comes and bores ears and noses. —

2. To prick, to penetrate into (the flesh, the eyes, etc.). *Onṭā acc enghai khekḍ nū* (or: *khekḍan cakkyā*). *Bhaḍrōgahi cār capṭā nū cakkhī*. *Pairī bīrī argnī tarā kāloy holē, bīrī khannan cakkhī*, if you walk in the morning eastward, you shall get the sun straight into your eyes. Fig. *Īkathā enghai jiyan cakkkhḍim ra'ī*, this affair has, indeed, stabbed me through the heart. — 3. To puncture. *Adigahi kaprē nū bannā cakkyar*, they tattooed her forehead. *Bannā-cakkkhā eḍkh*, a tattooed chest. *Kōṛhem jinhor mōkhnā īd kūlan cakkhī*, eating too much maize causes indigestion. — 4. To cause a prickly sensation. *Raṭ-nā-arḥhā baiyan, tatkhān cakkhī*, — 5. To experience a prickly sensation. *Nē engan paṛgālaggī? enghai khekḍ cakkhālaggī*. *Kūl cakkhālaggī*, I am very hungry.

**cakkhṛa'ānā** V. tr. 1. (Speaking of *dāl*, sometimes of rice just to be cooked) to give an extra pounding. This operation is performed when some of the grains have been left unhusked, or are hollowed out by insects. Cf. *kharnā*. — 2. To chew, to eat. *Ī kukkos cakkhṛa'anum ra'ā beddas*, this boy wants to have always something to chew in his mouth. — N. B. Distinguish this verb from *cakṛa'ānā*.

**cakkhṛnā** V. tr., reflexive of *cakkhṇā*. *Enghai khekkhā nū onṭā acc cakkhṛkan*, I have got a thorn into my foot. — As tattooing, ear-boring, etc. are never self-made, *cakkhṛnā* is often used, and without ambiguity, instead of *cakkhṭa'ānā*. *Ād bannā cakkhṛā*, she had herself tattooed (lit. she tattooed herself). Prov. *Nā ēn gullē mōkhdan nā khebḍā cakkhṛdan*, I won't have anything to do with

your nice proposal; you shan't inveigle me into that business (said in allusion to the sugar promised to children, in order to decide them to have their ears bored).

**cakkhta'ānā** V. tr., causal or permissive of *cakkhnā*. 1. *Kapren cakkhta'ānā*, to cause one's forehead to be tattooed (with the three vertical lines, characteristic of the Oraon females). *Eōkhan cakkhta'ānā*, to have one's chest tattooed. *Khebdañ cakkhta'ānā*, to cause one's ears to be pierced. Etc., see *cakkhnā*. *Kārkhār mājhī nū ormā pellar bannā cakkhta'ānā*. — 2. To cause one to prick himself. *Īr qahrē nū accan uynar nannārin cakkhta'āge*, they lay thorns on the path for passers-by to hurt themselves.

**caknā** [*cakcas*, *cak'os*]. V. tr. To sharpen an edge instrument, to whet. *Onṭā khollā-kanton cakcas*, he set an edge to a razor.

**caknācūr** S. (always used as predicate of *nannā* or *mannā*). Bits and fragments (consequent on a smash), débris, atoms. *Arin caknācūr nannā*, to smash a waterpot. *Arī khattrā darā caknācūr mañjā*, the waterpot fell and was smashed to atoms.

**cakṇḍā** Also *cakḍrā*. S. A wild plant (*cassia obtusifolia*) with smooth opposite leaves and a yellow flower, most common along roads after the rains. Its leaves close upon one another at sunset. *Badālī dabckā ullā, cakṇḍā-gahi mñkhnān ērñar darā bīrī-puttnan akhnar*; of a cloudy evening, if one sees the *cakṇḍā* close its leaves, he knows that the sun is setting.

**cakḍā** S. Same as *cakṇḍā*.

**cakom-cakom** Adv. With an unpleasant noise of the lips, smacking the lips (said in reference to solid food

only). *Cakom-cakom maṇḍī ḍnnan mal pattārnar*, to smack the lips while eating is not approved as good manners. *Cakom-cakom amkhī mōkhnā*. — *Cakom-cakom* is subst. in the phrase *cakom-cakom nannā*, to smack the lips in eating.

**cakḍrā** S. Same as *cakṇḍā*.

**cakṛa'ānā** (To be distinguished from *cakkhṛa'ānā*.) V. tr. To broaden, to give breadth to, i. e. to render some flat article broader, by working at its extremity or extremities (from *cakar*, breadth). *Aṭṭkā pītrīgahi termrkan cakṛa'ānā*, to flatten down the border of a mat spread on the ground. *Khallan cakṛa'ānā*, to round off one's fields (e. g. by encroaching). *Kuḍḍin cakṛa'ānā*, to expand the worn off iron of a hoe (by heating and beating the remaining stump).

**cakrī** S. The whirl-about game; a boyish game in which, three or four players being seated in a circle and keeping their feet firmly set against one another's, an equal number of other players seize their hands and carry them round in a body. *Cakrī bēcnā*, to play that game.

**cakṛī** S. Handmill for grinding grains. *Cakṛī kindra'ānā*, to work at the handmill. Better use *jatā*.

**cakriā** Adj. Impotent, destitute of virility, neither man nor woman (H. *napunsak*, *hijrā*). *Ās cakrias talḍas*, he is an impotent. (In the same meaning, but in order to convey scorn, the feminine form is used: *Ād cakriā talī*.) — Subst. *Onṭā cakrias*, an eunuch.

**caktā** or *caktī*. S. 1. A slice. *Ānd caktā asmā*; *ōnd caktā taṭkhā*, a slice of bread, a mango-slice. *Onṭā asman caktā caktā khaṇḍnā*, to cut a loaf

into slices. — 2. A thin membrane or skin taken off, film. *Khādī khayyā darā orok caktā caktā chorār'ālaggi*, the scar is now dried and the skin is peeling (lit. comes off bit by bit). *Pakri manngahi khaikā orok caktā caktā chorār'ī*, the dry bark of the pipal tree comes off in bits. — Syn. *cakā* (2).

**cakta'ānā** (1) V. tr. (simple, not causal; derived from *caktā*). To cut into slices. *Onṭā taṭkhan cakta'ā*, cut one mango into slices. N. B. The causal of *cakta'ānā* is *caktāta'ānā*.

**cakta'ānā** (2) V. tr. causal of *caknā*. To cause another to sharpen or whet.

**caktāta'ānā** V. tr., causal or permissive of *cakta'ānā* (1). To cause or allow another to cut into slices.

**caktī** S. Same as *caktā*.

**cakhā** Postp. Around, near, in the vicinity of. *Emhai paddā cakhā nū*, close to our village. *Banglā cakhā nū pāncōrā*, the group of villages round the bungalow. Fig. *Ī katthāgahi cakhā nū ra'adai, pahē khakkhā pollālagdai*, you hit pretty close, still you are not right (in your surmise).

**cakhnā** (1) [*cakhcās, cakh'os*]. V. tr. 1. To taste, i. e. to try by eating a little of. Syn. *mokkh ērnā*. — 2. To gratify one's palate by a good morsel. *Ā kukkos erpā erpantā amkhin cakhac kuddas*, this urchin goes round (the village houses) just to taste the curry cooked in every one of them. — 3. To experience. *Ās baggē dukkhen cakhcās*, he had many sad experiences.

**cakhnā** (2) S. (derived from the foregoing verb). A delicacy, consisting of cooked and spiced vegetables, put by in Oraon homes for eating with an occasional drink. If taken at meal-

time, it changes name, and is called *tarkārī*. Sometimes the *cakhnā* consists of a bit of cold spiced meat. *Bor'ē gā cicckar; cakhnā hō c'ā*, you have offered me beer; give also something *ne potus noceat*.

**cākhnā** [*cākhās, cākh'os*]. V. tr.

1. To sow, to scatter seed that it may grow. *Khess, baṭrā cākhnā. Dhuryā, hallē cākhnā*, to sow in dry, in moist soil. *Khaikam, op'ckam cākhnā*, to sow without, or with, previous sprouting of the seeds (lit. to sow dry, to sow soaked). — 2. To scatter seed over, to cover with seed. *Khallan cākhnā*. — 3. Fig. To noise abroad, to spread far and wide. *Ī kattha dhachem rahcā, pahē nīnim sagrō cākhkai. Akil-katthan cākhnā*, to spread instruction, education.

**cākhnrnā** Passive of *cākhnā*.

**cāl** (1) S. 1. Voice. *Nannasgahi cālī mēkhnā*, to shout counterfeiting another's voice. — 2. Sound from the mouth; hence, action of addressing, answering, shouting. *Cāl nannā, cāl c'īnā*, to say something, to break silence. *Eng ganē cālīm mal nandas*, he is not on speaking terms with me. — 3. Shout. *Kālōbīrī cāl c'īkē, engan akhta'āgē*, when you go, give a shout for me to know. *Ḍahrēgahi tīnā ekā jaunt cāl ciccā*, some unknown animal shouted on the right side of the road.

**cāl** (2) S. Custom, what one is wont to do. *Emhai paddantā cāl ennē malkī. Ṭorang darā partā basr'urgahi cāl ḍaṇḍhar lekh'ā malkī*, the usages of peasants and mountaineers differ from those of men living in the plains. — Syn. *calā, calau*.

**calā** (1) S. Same as *cāl* (2).

**calā** (2) Adv. Off (idea of quick departure). *Calā keras*, he went away. *Calā barcas*, he set off at once for this. *Āsgahi ghorō nū argyas kī calā bongtācas*, he jumped on the other man's horse and galloped off. *Bēs bēs kicrin khōṇḍas kī ghorō nū argas darā calā occ khacgyas*, he loaded all the best pieces of clothing on his horse and was off with them.

**calā** (3) Steve; H. *chalnī*.

**cālā** S. Grove either of *sāl*-trees (syn. *sarnā*) or *qhaḍṭhā*-trees. Such groves are considered sacred and fit for sacrifices. *Cālā-paccō*, the Crony of the grove, also called *jhakhrā-paccō*. A female spirit, neither deity nor devil, who is propitiated during the *khaddī* festival with a view to a good rainy season and a rich crop.

**calāba'anā** V. tr. 1. To set a going. *Gharin calāba'anā*, to wind up a watch or clock. *Māk maīyā eret calāba'anā*, to let off one's bow after a deer. *Cār calāba'anā*, to discharge an arrow. *Jīnan calāba'anā*, to make a livelihood. *Bāi calāba'anā*, to begin to speak (as a young child); to bite (as a dog). *Ī allā anāṛī ālar maīyā bāt calāba'ī*, this dog bites strangers. — 2. *Bāt calāba'anā*, to move a proposal, to be negotiating. *Ī kukkosgē Sukrasgahi erpā nū bāt calābāckam ra'adam*, we have made a (marriage-) proposal for this boy at Sukra's house. *Ayyā oṇṭā aḍḍōgē bāt calāba'on*, I shall enter there into parley for buying a bullock. — 3. To lead off, to guide to a place.

**calagbulug** Adj. 1. Stirring, bustling. — 2. Unquiet, restless, fidgety. *Calagbulug ālas*, a man always on the move, a very active man. *Calagbulug khaddas*, a fidgety child.

*Calagbulug mannā*, syn. of *calagbulugrnā*.

**calagbulugrnā** V. n. 1. To move, to stir. — 2. To bestir oneself, to fidget. *Bōlō khadd calagbulugri'ī*, babes perpetually move hands and feet. *Chachem okkā, ambā calagbulugra'ā*, sit down quietly, do not fidget.

**calāk** Adj. 1. Experienced, clever. — 2. Sharp, cunning, designing. *Ī erpā kam'us calāk ra'as*, the man who built this house was a good hand.

**calākī** S. 1. Skill, expertness. *Ī erpātī kam'usgahi calākī itthri'ī*, one look at this house shows the skill of its builder. — 2. Guile, double dealing; artifice, stratagem. *Ninghai calākī eng maīyā mal calro'ō*, your cunning won't succeed with me.

**calan** 1. S. Behaviour, moral conduct. *Dau, maldau calan*. *Bhāruā calan*, bad life. — 2. Adj. Sanctioned by usage, current. *Kārkhār nekānim "bhai" ba'anar: calan katthā talī*. Oraons call any man *bhāī*, this is a word sanctioned by usage. *Īd pēṭhā calan aurkā*, this is the measure current in the bazar.

**calau** S. Same as *cāl* (2).

**cālbōl** S. 1. Sound from the mouth (said of persons only, unlike *cāl*); hence: speech, answer, shout etc. *Ēn āsin meṇjkan, pahē endr hō cālbōl mal mahjas*, I put him the question, but he did not answer. — 2. Conversation. *Āsgahi cālbōl nagad ra'ī*, he is a nice man to chat with.

**cālcalan** (H.) S. 1. A personal habit. — 2. Conduct, behaviour, morals.

**cālī** S. 1. The three or four feet of free ground, immediately in front of a house. *Cālī errnā*, to sweep in

front of the house. *Kānanti mundh, uṛung cālī nū assnar pāṇār nālnar*, before starting (for the bride's village, the wedding party) drums and sings and dances a little before the door. *Paddantā ormā paccō jokk jokk khess kecckā ālasahi cālī nū ondrnar*, all the cronies of the village bring a little rice to the mortuary house. — 2. The front or forepart of a house (Opp. *collā*). *Ultā cālī*, 1. a space fenced in, in front a house; 2. a village-square surrounded on all sides by houses.

**cālībālī** S. Lit.: "the doors opening on the cālī"; hence: 1. the immediate vicinity of the house. *Cālībālī nū*, close to the house. *Emhai cālī-balintā ālar*, our next-door neighbours, or the neighbours opposite our door. — 2. By ext., premises, H. *hātā*. *Bēlas ā paccō pacgṭsin tanghai cālī-balī nū uyyas*, the king gave a shelter to the old pair on his own premises (i. e. in one of his out-houses).

**cālībaliar** S. pl. The immediate neighbours. See under *cālībālī*.

**calitar** Adj. 1. Well off, prosperous, self-supporting. *Calitar ālas*, a man who does not depend on others. — 2. Skilful (at handiwork). *Īs urmī nū calitar mandas*, he can turn his hand to a lot of things. — 3. Prudent, circumspect.

**calkī** S. 1. A special kind of grass, from which the Indian broom is made. *Calkī kānā, kḥoynā*. — 2. The Indian broom. *Calkī essnā*, to make (lit. to plait) brooms. *Calkī-bīnkō*, comet.

**calkur** S. Sand. *Calkur-lekh'ā*, adj. and adv. Numberless; beyond all counting. *Calkur-ōsā*, a very small kind of mushroom.

**calkh'nā** [calkhas, calkh'os]. V. tr. 1. To move away that which hides the contents. *Betran calkh'ai*, open thy back-cloth (away from the baby). *Ḍhapnan, balin calkh'nā*, to take off the lid, to open a door. — 2. To uncover (the contents). *Jharan calkh'ā*, open the beer-jug. *Murtin calkh'or*, they will unveil the statue. — 3. Fig. to reveal, to lay open. *Dharmēsīm ī katthan calkhas*. *Dharmē-calkhkan patta'ānā manī*, one must believe divine revelation. *Āullā Dharmes jiyā-ulantān calkh'os*, on that day God will reveal the secrets of hearts. *Tang'ā jiyā-anthan ortos gusan calkh'nā*, to lay one's heart, one's secret open to someone. — 4. To open a receptacle. *Erpan, kuṭṭhin, arin, bain calkh'nā*. Fig. *Ortos maṭyā khannan calkh'nā*, to look on somebody with eyes of mercy.

**calkhrnā** V. n., reflex. or pass. of *calkh'nā*. To come out (as a lid); to be uncovered, to be revealed; to open, intr. (as a vessel). *Baī mal calkh'rīl*, he can't speak; or, he is unable to answer.

**calnā** [calcas, cal'os]. V. tr. To separate with a sieve; to sift. *Guṇḍan, tikḥlan, khessan calnā*.

**calpā-amm** S. Ale while in fermentation, in the process of being brewed. A certain quantity of water, after a stay of half an hour or so on the malt, is poured into another vessel; and from this again into the malt four or five times. The beer during this stage is called *calpā-amm*.

**calrnā** V. n. (the causal of which is *calāba'anā*). 1. To continue in any course, to go on, to remain agoing. *Ullā mal calrīl*, life is hard (i. e. one doesn't earn a livelihood). *Nīm irbārim*



*eksan kalor, asānim nimhai jīnā calro'ō*, wherever you go, if you remain together, you shall live easily. *Enghai sawang calrnā gūṭī, ēnim nanon ōnon*, as long as I keep strong, I shall live on what I earn. — 2. To be current (as coin), to have value, to wield power. *Barway nū dokrā mal calri'ī*, the half-pice coin is not current in the Barway. *Erpā nū kōhasgahi katthā calri'ī*, everything in the house goes according to the eldest's bidding. — 3. To go away, to be off, to quit. *Onḍas kī calras*, he left after meal. *Nik'im gusan jōkh ra'ā calras*, he went out into service. — 4. To behave. *Ālar jōkhhirintā lekh'am pacckōbīrī calro'or*, people will in their old age behave as they did when young.

**camailī** S. 1. A certain shrub or bush, the flower of which is white. — 2. The corresponding white-flowered creeper.

**cambī** S. 1. Footprint, rut or track left by a wheel. *Ērnar erpā ulā cind nū endr endr cambī mañjā kā malā*, they look if, on the ashes spread on the house floor, there are any footprints. *Ālargahi kā berkhāgahi khedḍ-cambī*, footprints left by men or cats. *Khār bongoy hole gā cambī mal etthro'ō*, if you follow the stream in your flight, you will leave no traces. — 2. Trace of a course pursued, example. *Tangdas hō tambasgahi cambīnum ēkos*, in the wake of the father the son will follow.

**camkā** S. Earthen holder (shaped like a candlestick) for the native *chirag*. *Camkā mañyā billī-ṭaṭṭhin uynar*, one puts the *chirag* upon a stand. — Syn. *camkāri, diurakhī*. *Billin dagā darā diurakhī nū uyyā*, light the lamp and put it on the stand.

**camkā'ānā** V. tr. 1. To scour, to clean by rubbing. — 2. To make run. *Ninghai ghoron camkā'a. Hū kukkosin camko'on*, I will frighten away or thrash that urchin.

**camkain** S. One of the parasites that infest dogs, sheep etc; tick (the male insect; it is shaped more or less like a crab).

**camkārṇā** V. n. 1. To flash, to give forth lightning. *Laukā camkār'ī, badālī camkār'ī*, there is lightning. — 2. To become brighter, to unfold (intr.). *Āsgahi akil malā camkārā*, the powers of his mind are not expanded. — 3. To gambol, to frisk in sport. *Sannī nū camkārkas kuddyas; akkū endran ōnos?* young he was merely frisking about; what shall he eat now?

**camkhā** S. Syn. of *camkā*.

**campā** S. A well known timber tree with yellow fragrant flowers (*Michelia champā*).

**camrā** Proper name given to children wearing the leather amulet called *capṭā*.

**camūkhā** S. Syn. of *camkā*.

**cān** S. Year. *Cān cān*, every year, yearly. *Goṭṭā cān, cān bhar*, from year's end to year's end. *Ḍhēr cān khepckā ālas*, an old man. *Cān-ēr, cān-mūnd*, a couple of years, three years. *Cān bīrdnum* (or *cān bīrdā*) *keras*, he went there at the end of the year. *Cān bīrdāge kālon, cān bīrdō hole kaon*, I will leave by the end of the year. *Cān bīrdnā gūṭī ra'on*, I will stay till next year. *Ēr cān nū* (or *kḥōkhānū*) *bar'os*, he will come in a couple of years. *Ḍher cāntī kālālagyā*, it was many years she used to go there. *Āsgahi kecckā eḍ cān mañjkī ra'ī?* how many years

has he been dead? *Ḍhēr cān gūfī ennem nannum barcā*, this state of affairs has now been going on for many years.

**cāna** S. Same as *cān*.

**cā'nā** [*cācas*, *cā'os*]. V. n. 1. To stink; to give forth a bad smell. *Ī ahrā kittkā kittkā cā't*, this meat has a high smell. *Ī khañjā kittkā ra't kendr*; *cā't jē*, this fruit is rotten, I suppose; it smells forsooth. *Eṛā-dudhī āsgahi baitī kūhkūhra'ā cā't*, his mouth throws out a fearful smell of goat-milk. — 2. With a modifying word, to smell (v. n.) in general. *Isan khob nagad cā't*, there is a delicious scent about this place.

**cānantā** Adj. Having a certain age. *Ḍher cānantā ālas*, a very old man. *Eḥ cānantas?* how old is he? *Dasse cānantas taldas*, he is ten. Cf. *cāntā*.

**cancī** S. Also pron. *cācī*. The smallest kind of wagtails. Varieties are called *gāy-cancī*, *ṭonkā cancī*, *khār cancī*; the *cahkanā* and *hinuā* are bigger.

**cancūr** S. 1. A potherb, with very small leaves; its smell makes the eyes water. — 2. A seed used in native therapeutics.

**cāṇḍ** Also pron. *cār*. S. Swing-basket, an appliance for fishing or irrigating purposes. Also called *mankhā* (Sad. *saer*).

**candā** S. 1. A closed circular line, circumference. *Oṇṭā candā dhūlt nū*, *kāgad nū kamnā*, to draw a circle in the dust, on a paper. — 2. Free subscription, voluntary subscription. *Candā-paisā khōrnā*, to take a list round. *Candā paisā c'ina*, to subscribe, to share in a common expense. — N. B. *Bihrī* is a compulsory contribution.

**candā-bundā** Adj. Same as *cannā-bunnā*.

**caṇḍcaṇḍamba'anā** V. tr. To distend (excessively, violently). *Birnā khēlan caṇḍcaṇḍamba't*.

**caṇḍcaṇḍrnā** Also *cārcaār'nā*. V. tr. To become distended and smooth (as the skin of an inflated limb). *Ghōṛō ghāsin amman mōkhar ḍnarkī pūkhī*, *darā caṇḍcaṇḍrīt kālī*. *Kūl caṇḍ-caṇḍrnā besē laggālagyā*, there was about the stomach a feeling of distension. — Cf. *demdemrnā*.

**cāṇḍē** (Pron. *cā-ṇḍē* or *cārē*.) Adv. Quickly, fast, rapidly, immediately, at once. *Cāṇḍē cāṇḍē*, be quick. *Cāṇḍē khisārnā*, to be quick of temper.

**caṇḍēl** Adj. Strong-handed, violent, brutal. *Caṇḍēl ālas*. *Emh'urbas caṇḍēlgahi mundhnas*, our master is a very exacting man (lit. he is a strong roof-post). — Syn. *caṇḍī* (2).

**caṇḍī** (1) S. Goddess of hunt; a sacred stone upon which a goat is sacrificed for obtaining a successful hunt. — *Caṇḍī-cālā*, a grove with such a stone. On the eight mornings previous to the hunt, before daybreak, a bachelor repairs to the grove and offers water, incense, etc., at the stone. — *Deḥ-caṇḍī*, a post rounded and indented about with notches. On a certain day in the year, all the village boys are to go and make water against it. Close by, there is a sacred stone, upon which a chicken is sacrificed.

**caṇḍī** (2) Adj. Synon. *caṇḍēl*, which see.

**cāṇḍī** S. Silver.

**candlā** S. Any special mark on the body, physical peculiarity (scar, blot on the skin, hairless spot, discoloured tuft of hair, etc.). *Āsgahi*

*kaprē nū candla ra'ī. Candlā ālas, addō, etc.*

**candlī** S. Plough handle. In better Oraon *karbā*. — See under *ugtā*.

**candō** S. 1. Moon. *Punā candō*, new moon. *Candō ēdā, punā candō etthrā*, the moon begins to shoot her horns. *Cāndō punai mañjkī rahcā*, there was full moon. *Innelā candō-gahi ghattid kā barhtid?* is the moon on the increase or decrease? *Kicrī-kūrkā candō*, a moon with a halo. *Nelā candō gahrā laggō*, tomorrow there will be a moon-eclipse. *Candō-billī* (see sep. head.). — 2. Month. *Barnā, kerkā candō*, next month, last month. *Khaddī, karam, cirdī candō*, the month of the *Khaddī* feast, of the *Karam* feast, of the harvest. — Prov. and ironic. *Ha'ī ninghai baī candō lekh'ā bilcī*, verily, you are quite correct, you are speaking very finely (i. e. you are lying).

**candoā** S. Medal; threaded silver coin for wear.

**candōbillī** S. 1. Moonshine. *Ṭakhṭā candōbillī mākhā*, a very bright moonlight night. — 2. An unrelenting sky, a leaden-hued sky (a spell of rainless and cloudless days during the rainy season). *Nīm kōhā aurkāṭī khessan ne'edar; candōbillī malā ērdar?* You ask that rice be measured to you with a large size *pailā*, do not you see that sky which is speaking of famine?

**cāng** S. The tomtom-end or skin that is smaller in size and higher in pitch; it is played upon with the right hand. — Cf. *dang, tung, dhisnā*.

**cangcangrṇā** V. n. 1. To grate upon the ear; not to ring true, to sound hollow or as a cracked plate. *Ī khēl cangcangrī'ī, cangcangra'ā*

*kharkhī*, this drum is braced too tight. *Ī rupiyā, ī chipā cangcangrī'ī*. — 2. To grate upon the throat, to have a bad taste (said esp. of beer). — Frequent. of *cangrṇā*.

**cangrī** S. A square hurdle on which rice, greens, fish are put to dry above the fireplace, during the rains. — Syn. *jharnī*.

**cangrṇā** V. n. 1. To itch, to be the seat of a titillation. *Enghai khead cangrī'ī*. Syn. *gutgutrnā*. — 2. (Of the teeth) to be on edge. *Ī khañpan mokhā khañē pall cangrī'ī*. — Syn. *kothārnā*.

**cangrta'ānā** V. tr. 1. To touch lightly and cause to laugh, to tickle, to titillate; to please (as a musical sound). — 2. To set (the teeth) on edge.

**cankārṇā** V. n. (Of ripe pulses) to crack open and shed seeds. *Māsī cankār'ālaggī*, the urid begins to open, it is quite ripe.

**cankhī** S. Eaves (?). *Cankhī amm jhok'ā kī chipāguṭṭhin nōrā*, collect a little water from the eaves and wash the eating vessels.

**cankhnā** [cankhyā, cankhō]. V. n. To turn stale (said of cooked things, meat or vegetables); to turn mouldy (as bread).

**can'nā** pron. *cann-nā* [cancas, cann'os]. V. tr. To pare down by longitudinal hackings, to whittle. *Aṛkhā darā naram khañjpāguṭṭhin can'nar*.

**cannā-bunnā** Also *candā-bundā*. Adj. Spotted, marked with spots or coloured places. *Cannā-bunnā kicrī, haslī, nerr*. — *Candā-bundā* is sometimes used subst. for tattooings. *Ās-gahi mēd nū candā-bundā ra'ī*.

**cāntā** Adj. (from *cān*). Having such an age, lit. of so many years. *Ḑher cāntā ālas*, an old man. *Eḥ cāntas?* how old is he? *Eḥ cānkem-tas?* what may be his age? — Syn. *cānantā*.

**cāor** S. 1. Long-haired tail (as of cows and horses); the hair itself. *Ghoṛō-cāoran carnar darā phāndā kamnar*, they pluck hairs out of a horse tail and make springes. — 2. Yak-tail used as a fan or fly-flapper. — 3. *Jinhor-cāor*, beard of maize.

**caōrā** 1. S. White-coloured tail. — 2. Adj. White-tailed. Syn. *caōryā*.

**caōrī** S. False hair. (Women arrange their fallen hair in small braids of a dozen hairs or so, which they interweave in to their chignon).

**caōryā** 1. Adj. Having a tail furnished with long white hair. *Caōryā allā, aḍḍō, ghoṛō*. — 2. S. A big variety of red-haired rat, so called from the tufty end of its tail.

**cāp** Also *cāp*. S. 1. Act of throwing with the hand; hurl, fling, toss-up. — 2. Upward knocks preparatory to throwing. — 3. Fly-stick. *Bitin cāp nannā*, to give a few knocks to the fly-stick previous to throwing it. *Cāp loknā*, to catch up the fly-stick thrown by the other player. *Eḥ cāp mañjā?* how many times has the stick been thrown?

**capācuṛā** Adv. Not according to rule or method; disorderly, pell-mell, in confusion. *Capācuṛā ambā okkā, ḍnd dhar nū okkā*, do not sit the ones here, the others there; sit on a line. *Khaddargē kuddnā tarti ongho'-onum barnā ra'i; pahē capācuṛā barnar*, the boys ought to come back from the walk all together; but they

return every one at his own sweet time.

**capāl** S. Interstice between the two flat surfaces of a split rock after they have moved.

**capcaprnā** (Not to be confused with *caphcaphra'ā* nor *diaphcapra'ā*). Same as *copcoprnā* and *corbor'rnā*.

**capkā** S. Small whitish ulcers in the corners of the lips, on the tongue, in the throat; aphtae.

**capnā** (1) [*capcā, cap'ō*]. V. imp. The use of this verb is restricted to such expressions as *umla'ā capnā, erkhā capnā* (lit. hurry to be, with regard to a call of nature). *Ḍnd addā āsge erkhā capcā*, at a certain place he felt an urgent call of nature. — Syn. *caprnā*.

**capnā** (2) [*cappyas, cappos*]. V. n. To hurry. — N. B. If another verb accompanies, this other verb is never put in dependence of *capnā*. *Kalā cappā*, hasten off. *Keras cappyas. Mannī ittyas cappyas*, he quickly descended from the tree. *Laghr'ō cappō*, it will blaze at once.

**cappō** Prep. 1. In a line with; either above or below (prop., at any point situated beyond the object, within the straight line that passes through its length). *Kukk-cappō uyyā, kukk-cappōtarā uyyā*, put it on my pillow, at the head of my bed. *Māran bassō bīrī, kukkan khead-cappōtarā nannar*, while cremating a corpse (that has been buried previously), they put the skull on the feet side and in a line with the body. — 2. S. Nadir, zenith. *Bīrī kukk-cappō gūfī ārsyā, bīrī kukk-cappō mañjā*, it is noon. *Kukk-cappō bīrī*, at twelve o'clock in the day.

**caprā** S. The broad verandah attached to the Oraon bachelor's hall.

**caprnā** V. impers., syn. of *capnā* (1). *Āsge umla'ā, erkhā, bahri urkhā caprā*. N. B. Neither *capnā* nor *caprnā* can be used with reference to other natural necessities. For inst., one will say *mōkhā tukkī, puttra'ā tukkī* (not *cap'ī* nor *capr'ī*).

**capṭā** S. 1. Skin. *Āsgahi khōcol arā capṭā eklā bacchrī ra'ī*, he is only skin and bones. *Capṭan khalya'ānā, otthornā*, to flay. — 2. Hide. *Aḍḍo-capṭā*. — 3. Leather, *Capṭā-thailā*, a leather bag. — 4. A leather-string used as amulet. *Onṭe khaddasgahi khēser nū capṭā hē'enā*. *Khann-capṭā*, eyelid.

**capṭā'ānā** V. tr. To press down under a weight, in order to keep tight and straight. *Kicrin nagadekan dobra'ar darā capṭā'ar uyyā*, fold the cloth nicely and keep it under a weight.

**capuā** S. Bellows, esp. if worked by the feet. *Kuṭṭhigahi capuan dhu-knā*, to blow the bellows of a furnace. *Bajāgahi capuan tirikhnā*, to move with the feet the bellows of an harmonium, etc. *Capuā-bīnkō*, the constellation of the Pleiades.

**caph-caphra'ā** Adv. (from an obsolete verb). Quickly, briskly, alertly. *Caph-caphra'ā ēknā, qegnā, ōgnā*, to walk sprightly, to bounce quickly, to swim lively. N. B. The two parts of the word must be uttered separately.

**cār** (1) (H.) Adj. of number. Four. *Cār argī*, it is not yet four o'clock. *Cār saḍā, kharkhā*, the clock has struck four. *Cār-anī*, a four *annā* bit. — Cf. *nākh*.

**cār** (2) (Sad.) See *kiṭṭī*. A tree very similar in external appearance to

the *mahuā* tree. It is different from the tree which, in good Oraon, is also called *cār*; see *cār* (3).

**cār** (3) S. 1. A tree of the reed kind, which grows to a height of 7 or 8 feet. Its wood is very hard and serves to make pen-holders and arrow-shafts. — 2. Arrow-shaft. — 3. Arrow. *Cār kānum sarr ba'ālaggī*, arrows are whizzing through the air. *Cāran ujga'ānā*, to level an arrow (at), to aim with the bow. *Cāran iñjā, calāba'anā*, to discharge an arrow. *Cār māk nū laggyā*, the arrow struck the deer. *Cār-lakkā khādī*, a wound from an arrow shot. *Eret cār*, a bow and arrows. — 4. Sting of a wasp, etc. *Bhaḍrōgahi cār capṭan cakkhī*.

**cār** or *cāḍ*. S. 1. Necessity, need, want. *Engāgē calnā cār ra'ī. Eḍ-baggē pāp* (or *pāpgahī*) *cār laggo, aḍ ci'on. Iḷndā cārē nannā endr cār? Cār uynā*: a) To need, to stand in need of. *Bekṭī* (or *-gahī*) *cār uydān*, I want salt. *Khaddas tangyōṭī cār uydān*. b) To keep by, against future need. c) To look to one for help, to put reliance on him. *Nād tarā cār ambā nanā*. — 2. Duty (with genitive of the person obliged). *Dharmesin susra'ānā ormargahi cār ra'ī. Cār-nalakh*, a duty.

**cār** S. Same as *cāḍ*.

**carā** S. That which is eaten by beasts. feed or fodder (raw grains, insects or hay). *Aḍḍon carā c'ā. Ghorōgē carā khakkhrā kā? Ī dundun pōs'on bācas kī aḍḍo khāpnā tartī sagarkhanē adigē carā beddā beddā ondrās*, he thought he would bring up that owl, and, on his return from tending the cattle, he was seeking and bringing food for it. *Iñjōgutṭhigē*

*carā c'īnā*, to throw a bait to the fish. N.B. No cooked food is called *carā*. Hence one will say: *Allāgē maṇḍī* (not *carā*) *c'īnā*.

**cārā** S. Melon. (Sad. *phutkirā*).

**carāba'anā** V. tr. 1. To give a feed to an animal just before sacrificing it. *Naigar khēran ābdā tikhilti carāba'qnar darā eṇbnar*. — 2. To throw food to an animal for some time, with the view of ultimately catching him; to allure by feeding. *Oṛan, iñjon carāba'anā*. N.B. *Carāba'anā*, though evidently derived from *carā*, has not the meaning of simply feeding an animal.

**carabcarabrñā** V. n. To warble, to chirp (said of small birds). *Carab-carabra'ā kacnakhrñā*, to prattle, to chatter.

**caṇṇaburung** 1. Adj. Restless, in perpetual motion, always bustling or fidgeting about. *Caṇṇaburung khaddas, ālas*. — 2. Adv. Syn. of *capācurā* Without unity, order or symmetry; pell-mell, every one by himself. *Caṇṇaburung pāṇar*, they sing in confusion. *Caṇṇaburung ēkulagyar*, they do not proceed in a body, they straggle along at random. — *Caṇṇaburung mannā*. Same meaning as *caṇṇaburugrñā*.

**caṇṇaburugrñā** V. n. To be out of concert, to act with no ensemble. *Caṇṇaburugra'ā ēknā, pārnā*. See *caṇṇaburung*.

**carcā** S. 1. Act of mentioning or talking of, topic of a conversation. *Ekā ortosgahi, endrāgahi* (or *endran*) *carcā nandar?* *Endr carcā hō malkī*. Of whom, of what are you talking? Of nothing special. — 2. News. *Āsgahi kecckāgahi carcā ēm gusan mal ārsyā*. — 3. Putting to use. *Bilaiti as-*

*māgahi carcā Kūṛkhar gusan malkī*, there is among Oraons no such thing as european bread (its use is unknown . . ., has not spread . . .).

**carṇaramba'anā** V. tr. To roast, to make simmer; to cause to crackle. Cf. *carṇarñā*.

**carṇarī** S. Dry curry (Cf. *carṇarñā*). *Carṇarī kam'ā*, prepare us a dry curry.

**carcarerñā** V. n. 1. To crack or open in long slits (as the hands through cold, the soil through heat, etc.); syn. *is'gnā*. *Carcarra'ā onnā*, to gorge oneself with food (lit. to eat up to bursting point). — 2. To feel a peculiar creeping sensation, or local contractions of the skin (as when mud is allowed to dry on the body). — 3. To produce a grating or creaking noise in being rent asunder. *Kicrī, kāgad carcarra'ā carri'ī*. — 4. To make small snapping noises in burning, to crackle and send off sparks. *Tēlā-kank cicc nū carcarri'ī*. N.B. In this last meaning, *carcarñā* is a syn. to *carcarrñā*.

**carcarerñā** V. n. 1. To be cooked or boiled in very little water, to boil (intr.) slowly and with a gentle hissing. *Ī tawā nū endran bīta'ādar carcarri'ī?* What are you cooking in this pot, what is there simmering in it? *Ī aḥran, aluan carcarra'ā iriyā*, roast this meat, these potatoes; or: cook them till they are dry. — 2. To crackle, to explode. *Bēkan iriyā kḥanē, carcarri'ī*, salt in the frying-pan crackles.

**cārcārerñā** V. n. Same as *caṇḍ-caṇḍrñā*. Syn. *ḍemḍemñā*

**cārē** Adv. Same as *cāṇḍē*.

**cārguryā** (from H. *cār gor*). Adj. 1. Four-footed. Hence *cārguryad*, a quadruped. *Idin ne kḥuṭṭyā, dōguryad kā cārguryad?* who smasked it, a man

or an animal? *Pāhiyargē endran ciccar, doguryan kā cārguryan?* to what kind of meat did they treat their guests, fowl or game? — 2. S. A square net with the four corners tied to a pair of arching sticks.

**caṛhā-utrā** S. 1. Ups and downs. *Ī qahrē nū dhēr caṛhā-utrā ra'ī.* Better say *argō-ettō*. — 2. Adj. Having both ends thinner than the middle, spindle-shaped (as the *khēl* or tomtom).

**carhōbokkhō** S. Locust.

**carī** S. 1. Bamboo-pin, bits of bamboo wood used as pins in the making of leaf-cups. — 2. Small strip of any wood, of no definite length. *Cicc-ābō carī*, a match. *Beñjā nū, pall hur'āge carī cī'inar khaṭṭnar*, at weddings, tooth-picks are distributed to the guests. *Carī kiccnā*, to break in twain a bit of wood or straw to another's face, as a sort of enacted oath never to have anything to do with him; to break with . . . for good, to denounce a lifelong enmity, to abjure. *Nām irbat majhī nū carī kiccrā kerā*, all is over between you and me. *Dharm khatrī carī kiccyas*, he is a renegade. (Cf. the French expression: *la paille est rompue*.) — Syn. *kharī*.

**carkirās** S. A variety of rice, with a white and elongated grain.

**carkīsari** Adj. and adv. Orderly disposed, set in order. *Carkīsari uynā*, to arrange, to put in order. Syn. *carkīsiri*.

**carkīsiri** See *carkīsari*.

**caṛknā** [caṛkyā, caṛkō]. V. n. (Of the cooking pot when beginning to boil) to be ready, viz. for receiving the rice which is to be cooked. *Kaṭṭu caṛkyā, tikkhlan saj'ā. Kaṭṭu caṛkō hole, engan eḍkē*.

**cārkunyā** Adj. Square. Also *caukhuṇḍyā*.

**carkhā** S. 1. Spinning-wheel. — 2. The frame-work above some wells. It consists essentially of an horizontal beam supported by a pair of trusses, between which it revolves by means of wooden rays or handles. *Carkhā kindra'ānā*, to turn the windlass.

**carkhrnā** V. n. 1. To open (intr.) by revolving upon a hinge, as a door, a box, an armlet, a pair of tongs. *Ball malā carkhrī'ī*, the door does not open. — 2. To be widely parted (as the legs while sitting, standing or walking; as the jaws, etc.). *Sannī paṭṭin cāṭkhō bīrī, kheḍḍ carkhrnā caḥī*, when crossing a brook, you must take a stride. By ext.: *Ghoṇḍnū carkhrkā kukkos*, a boy astraddle upon a horse. *Carkhrkā khādī*, a gaping wound.

**cāṛlekh'ā** Adv. 1. Enough, sufficiently, as much as needed. — 2. Properly, dutifully, as it behoves.

**caṛminḥnā** [caṛminḥkyā caṛminḥhō]. V. n. 1. (Of the eyes) to open and shut alternately, by the quick natural motion (Cf. *khann*). *Ōnd caṛminḥnā nū*, in the twinkle of an eye. N. B. To give a hint by a motion of the eyelids is properly *miṭṭka'ānā*. One may however say: *ortos tarā caṛminḥnā, ortos ganē caṛminḥhāna-khrnā*. — 2. To scintillate, to twinkle. *Pharic mākhābīrī nū bīnkō khōb caṛminḥhī*; syn. *bīlbīrnā, asrnā*.

**carmnā** [carmyas, carmos]. V. n. 1. To become flaccid, flabby (as a plant cut off the stem). *Pāp carmi*. — 2. To feel or look weak, enervated (through heat, exertion, illness, cares). *Phikīrtī muhī-murut carmi. Nalakhtī,*

*khilpattī carmkā ālas*, a man toil-worn, weather-beaten. Syn. *kumlārnā*.

**carmta'ānā** V. tr. To weaken, to debilitate, to unnerve. *Bīrnā gacchin carmtācā*. *Dukke arā rogē āsin khōb carmtācā*.

**carnā** [carcā, car'ō]. V. tr. 1. To corrode, to eat away. *Khajj kassan car'i*, soapy-mud eats away the skin dirt. *Bēk arin car'i*, salt corrodes earthen vessels. — 2. To devour (said of insects). *Enghai goḍḍā khessan nandnā car'ā khaccyā*, caterpillars have devoured my rice-crop. N. B. The passive of *carnā* is *cartārnā* only (not *carnā*).

**cārnā** [cāryā, cārō]. V. n., always used preceded by *murnnā*. *Murnnā cārnā*, to thunder heavily. *Badālī murrī cārī*, there are loud claps of thunder.

**caṛnā** [caḍḍas, car'os]. 1. To up-root, to root up, to pluck up by the roots. *Nīm endrnā iddkā ro'an caḍdar?* Why are you taking out the rice-seedlings you have planted? — 2. To pull out, to tear off. *Oṇṭa pallan caṛnā*. *Tambu caṛnā*, to take down a tent (lit. to unpeg it). *Khādī nū as'gkā kicrin caḍḍar*, they tore his garment off the wounds to which it was adhering. — 3. To destroy, to take or pull to pieces. *Uḍḍun caṛnā*, to pull a basket to pieces. *Tākāpūlī mesgan caḍḍā*, the hurricane unsettled the roof. *Erpan caṛ'on kī nannā aḍḍā ho'on*, I shall take my house down (undo its timber-work) and carry it elsewhere. — 4. To expel. *Ortosin paddantī, pāntī, rājintī caṛ khaccnā*, to turn one out of the village, of the assembly, of the country. — Prov. *Niṅghai pallan caṛ'on darā khēndon*, I have no money for what you ask me to buy.

Lit. I shall pull out thy teeth and buy that with them (as money).

**cārṇā** [cāryā, cārō]. V. n. 1. To overflow (said both of the liquid and the vessel). *Chippātī amm isung aḇrā cārī*, water, oil, etc., overflows the vessel. *Arī, tawā, kūbī, khār cārī*. — 2. Fig. *Ī keppkā āsgahi jiyā nū mal samecā darā cāryā kerā*, this abuse was too much for him, he could not control himself. *Khess epā nū nindyā kerā darā cāryā kerā*, the house was filled with rice, and part of it had to be stored up elsewhere.

**carpā** S. A rat-trap made of a heavy clod of earth supported by sticks. *Carpā lekh'ā macā khatrā darā āsin arbyā*, the scaffolding fell rat-trap like and crushed him.

**caṛrā** Same as *caḍrā*.

**caṛrī** or *carrī*. S. A kind of eel, the back of which is armed with saw-teeth. — Syn. *bambī-injō*.

**carrnā** [carryas, carros]. V. tr. 1. To tear, to rend. *Tang khaddasgahi kecckā karne kicrin carrā carrā cīkhālagē*. — 2. To dilacerate with the teeth; to devour. — 3. To plough for the first time in the year. *Cerō astā khallan carrkam*, we made the first ploughing yesterday. — N. B. *Carrnā* cannot be used as passive of *carnā*, to corrode; in this meaning *cartārnā* must be used.

**caṛrnā** or *caḍrnā* (I) Reflex. and pass. of *carnā* or *caḍnā*. To be rooted, destroyed, etc.

**carrērnā** Reflex. and pass. of *carrnā*. To be rent, torn, etc.

**cārta'ānā** Causal of *cārnā*. *Certā cēp khāran cārta'ācā*, yesterday's rain caused the river to overflow.

**cartārnā** Passive of *carnā*. To be eaten away, corroded, etc. *Ībagē*



*iñjōnī jallī mal carr-rā*, even under the weight of so many fishes the net was not rent.

**cārtārnā** Passive of *cārnā*, To be thrown over one's banks, to overflow. *Khāṛgahi kukk tarā sattēgoṭang bāndhāgahi khotrkātī*, *anm cārtārā*, owing to several weirs having given way up the river, the water has flooded the country.

**caruā** or **caṭuā**. S. Ham, hind-leg of any animal, ox, swine, sheep, etc. — Cf. *ḍonḍē*.

**caryō** (Collective numeral), the four. *Caryō kōrā*, the four corners.

**cās** or **cāsbās**. S. 1. One complete ploughing over a field. *ī ṭonkan cār cās uyākhane ban'ō*, this high ground will require four ploughings. *Cās nannā*, to plough. — 2. Cultivation in general (if made with the plough). *Khetibārī* means also cultivation, but with no special reference to the plough.

**caṭ'ā** *Caṭ'ā nannā*, to separate by force two objects, plane or otherwise, which stick fast together; to cleave. *Paṭi-pakḥnan caṭ'ā nannā*. — Cf. *talakhna*.

**caṭāba'anā** Causal of H. *caṭnā* (in Or. *ṭāṭnā*). V. tr. 1. To let or make lick. — 2. To bribe. *Āsin caṭāba'ā*, *khane janu ban'ō*, bribe him, you shall succeed.

**cāṭakhnā** [*cāṭkhyas*, *cāṭkḥos*]. V. n. 1. To stride, to stalk. *Cāṭkhar ēknā*, same meaning. *Sannī sannī*, *kōhā kōhā cāṭkhar ēknā*, to walk with high steps, with long steps. — V. tr. 2. To stride across, to jump over; syn. *langhnā*. *Paṭṛin cāṭkhyas dara kaṭṭyas*, he strode across the brook.

**caṭam-cuṭum** Adj. Little in quantity, scant, hardly sufficient. *Ās*

*caṭam-cuṭum oṇḍas darā cōcas*, he just ate a little and got up. *Kīṛā ālar-gahi maṇḍī caṭam-cuṭum talī*, scant is the rice to which poor people treat (their guests). — *Caṭam ciṭim* is sometimes used in the same meaning.

**caṭān-khajj** S. Decaying rock. It is generally found as third stratum under a layer of gravel, covered itself with a layer of red earth.

**catar** S. A beaten spot without grass or trees, playground, glade.

**caṭcaṭrnā** V. n. To crackle, to give forth a series of small explosions (as under the action of fire or fire-heat). *Telā-kank cicc nū caṭcaṭrī'ī*. Fig. *Ās adin caṭcaṭ* (or *caṭcaṭra'ā*) *caṭgācas*, he gave her a volley of loud slaps. *Dārā caṭcaṭra'ā essrū*, the branch came down with a loud crash. — Syn. *saṭhsaṭhrnā*.

**caṭga'ānā** V. tr. To slap in the face. — Syn. *caṭka'ānā*.

**caṭka'ānā** See *caṭga'ānā*.

**caṭnā** Adj. (f. *caṭnī*). Same meaning as *cabhriḍ*.

**catra'ānā** (der. from *catar*). V. tr. 1. To clear a spot (from its stones, grass, etc.). *Dahren, ṭonkan, ṭorangan catra'ānā*. — 2. To put out of the way the things themselves, lumber, etc., that are encumbering. — 3. Fig. *Erpan catra'ānā*, to sell or squander one's all. — 4. To reduce to beggary. *Gollas āsin catrācas*.

**catrārnā** Reflex. or pass. of *catra'ānā*. 1. To be cleared or put out of the way. — 2. To fail, to be baffled, to be put out of reckoning; to be caught in one's own wiles. *Catūr ālar catūrnum catrārnar*.

**caṭuā** S. Hindleg of any animal (cf. *caruā*, *ḍonḍē*). — *Aḍḍōgahi caṭuā nū oṇḍā khādī ra'ī*.

**caṭhcaṭhrnā** (akin to *caṭcaṭr-nā*). V. n. To give forth low crackling noises. *Khaikā orkan caṭ'ō bīrī, caṭh-caṭhrī'ī. Ēkō bīrī enghai khedḍ caṭh-caṭhra'a kḥarkhī. Anglin natgō bīrī, caṭhcaṭhra'a cūrī*, fingers, when being attracted, crack slightly (from *cōrnā*).

**caudāhē** Adj. of number. Fourteen.

**caugurḍā** or *caugurḍī*. Postp. and adv. Round; everywhere, all round. *Ayang bang kḥadkḥarrā mā-rāgahi caugurḍā cīkḥnar. Āsgahi ālar caugurḍā beddā kerar. Āsgahi nāme caugurḍā būḍḍā kerā.* — Syn. *urmigusan, urmitarā*.

**caugurḍī** See *caugurḍā*.

**cauguryā** S. A row of three kettle-drums tied in front of a riding native official, for the promulgation of laws, proclamation of the rajah's visits, etc. *Bēlasgali cauguryā kḥar-kḥālaggī*.

**cauhā** Same as *cahuā*.

**cauk** (from H. *chauṅk*). S. A jump, a spring, a bound.

**caukā** S. The square holes used in digging-works for measuring the earth removed. *Caukan arkḥnā, kḥoēnā*.

**caūkārṇā** V. n. 1. To bound, to jump; to leap. — 2. To startle in fright, to be taken by a panic.

**caukpaṭā** (from H. *chauṅk-pāṭ*). Better use *cūgarkḥā*.

**caukḥuṇḍyā** Adj. Square.

**caūndha'ānā** V. tr. To dazzle. *Bīṛgahi jhakmak kḥannan caūndhī'ī*.

**caupār** or *caupēr*. Adj. *Caupār erpā*, a house with a four-sloped roof. — Cf. *ḍaṇḍ-har* (2).

**caupēr** Adj. See *caupār*.

**caurā** S. On sloping areas where rice is cultivated, such fields as are situated towards the upperside, and consequently receive little or no water from the neighbouring fields. They are thus named in oppos. to *gaḍḍi-kḥall* or *kudar*, the lower rice-fields.

**caura'ānā** V. tr. To turn slightly any heavy weight (big stone, rice-bale, etc.) in order to move it along.

**caurārṇā** 1. Reflex. and pass. of *caura'ānā*. — 2. To gain consistency, to become hard (said of the milky substance in paddy cars). *Kḥess innelā caurār'alaggī*.

**caurāsī** S. A big kind of spheric bell, as worn by dancers, cattle, etc.

**cautrā** S. Small platform of bricks, erected round a tree, a well, etc. *Mann kīya cautrā hekā ra'ī. Īindrā caugurḍī cautrā he'enā manō*.

**cauṭha'ānā** V. tr. To give a fourth ploughing. *Kḥallan cauṭha'ānā*. — Cf. *dobra'ānā, tekḥra'ānā*.

**cawai** (Sad.) A word used only as second part of compounds. *Cugli-cawai, dumbi-cawai*, defamation, slander. *Cugli-cawai nannā*, to backbite. *Dumbi-cawai mokḥnā*, to calumniate. *Ēn aditī cugli-cawai mahjkan*, I was a butt to her slanders.

**cāwārnā** V. n. To get an unpleasant taste (espec. owing to the material of which the containing vessel is made). *Pitrhā chippātī jharā-amm cārem cāwār'ī*, rice-beer is soon spoiled if kept in a brass vessel.

**cāwārtā'ānā** V. tr., causal of *cāwārnā*. *Pitrhā dhippā jharā-amman cārem cāwārtī'ī*.

**cāwāwārnā** V. n. To speak or behave crossly; to be peevish, ill-humoured. *Ā mukkan indri'im kat-*

than menoy? *bēkarekan cāwcāwri'i*, why put questions to this woman? she is awfully cross.

**cayā-nerr** S. A common harmless snake. (H. *horhorā*.) It is ashy coloured, with some yellow about the neck.

**cayā-perē** or *cayā-perperē*. S. A snake's old skin. *Birṇā ullā nū nerrgutṭhi cayā-perēn utthri'i*, *cho-ṛāba'i*.

**cayā-pōk** S. A species of black ants. (H. *lohā-chiuntī*.)

**cec' leng'ō** Adj. Shallow (applying to the containing vessel only). *Cec'-leng'ō chippā, tharā, khār*.

**ceglā** S. Any small bit of wood, small plank, chip, splinter. — Syn. *cailā*.

**cēhelcēhelamba'anā** V. tr. To throw an amount of water (upon a field, a floor). *Erpan pakkā lau'ō bīrī, kainō khēp annū amman cēhelcēhelamba'anar, khōkhā nu dhurmuskā thapī launar*, for making a *pakka* floor, one floods it several times, and then beats it with small wooden hammers.

**cēhelcēhelrnā** V. n. (Said of liquids) to move in a flow, to run pretty high. *Attrā cēhelcēhelra'ā cēp possā, emhai suplī tonkā nū mulkhālagyā*, it has rained much that side, our feet sank ankle-deep into the ground. *Nāl nū cēhelcēhelra'ā amm ra'i*, the water runs over the field-ridges. *Khār innā cēhelcēhelri'i*, the river is overflowing to-day.

**cekeṭcekeṭrnā** V. n. and impers. expressive of an unpleasant smacking of the lips, whilst eating. *Āsgahī mōkhō bīrī, cekeṭcekeṭri'i* (or: *cekeṭcekeṭra'ā mindri'i, kharkhī*). *Kiss*

*cekeṭcekeṭra'ā mūkhī*. Hence 2. (Of victuals) to be hard, tough. *Ī ahrā cekeṭcekeṭri'i, cekeṭcekeṭra'ā laggī*.

**cēkkel** S. Greens. Used only in the compound *arkhā-cēkkel*.

**celārī-ōsā** S. Name of an eatable mushroom. It has a high stem and grows on white-ants nests.

**cēlas** S. Disciple, pupil.

**celekececā** S. Same as *celekcelā*

**celekcelā** S. 1. The common swallow. — 2. Fig. and adj., light-minded, fickle, laughing at everything.

**cemcemamba'anā** V. tr. 1. To make smooth, glossy. *Khārtā amm pakhnāgutṭhin cemcemamba'i*. — 2. To clean; to make spruce, tidy. *Pāhiyar barnāge erpāpallin cemcemambācā*, she cleaned the house and surroundings for the coming of the guests.

**cemcemrnā** V. n. 1. To be smooth, or glossy (as the hair or the body when oiled). *Cemcemra'ā bāgrdas*, he combs his hair nicely. — 2. To be neat, disposed with order, tidy. *Ninghai mēdan darā kicriḡutṭhin cemcemra'ā uyyā. Erpāpallin cemcemra'ā uynā*.

**ceṇḍā** or *ceṇḍeā*. Adj. 1. About 12 or 15 years old; hence 2. marriageable, nubile. *Ceṇḍā jōkhas. Ceṇḍā pellō*.

**ceṇḍeā** Adj. See *ceṇḍā*.

**cengcengrnā** V. n. Same as *cangcangrnā*.

**cengnā** [*cengcas, ceng'os*]. V. tr. 1. To let fly, to shoot, to discharge. *Ormā kōghar baryam nantarā cengcar*, all the elder boys purposely shot (their arrow) beside the target. — 2. Fig. to throw one off the scent, to mislead or bamboozle away from the

right track. — 3. To put aside another's question; hence: to escape, elude, evade it; to use mental restriction. *Erpanta urbas isan ra'as kñ malkas, meñjkan*. "Cerom pāhī ke-ras" bācā, dara enghai mennan ceng-cā. Is your husband at home, I asked. She answered that he went the day before on a visit, thus evading my question. — 4. To exaggerate. *Āsin nē patto'ō? urmī katthan cengdas*.

**cenkhō** S. Kite, a rapacious bird of the hawk kind.

**centā** Adj. 1. Intelligent, sharp. — 2. Cunning, artfully deceitful.

**centhā** Adj. See *centā*.

**ceōkhñā** [ceōkhas or ceōkhyas, ceōkh'os or ceōkhos]. V. tr. To throw up with a quick and suddenly stopped movement, to jerk up, to shake. *Pakkā khaddan, betrā-khaddan, ceō-khñā*, to give small jerks up to a child carried on the arm or in the shoulder-cloth.

**ceolā** S. See *ceolō*.

**ceolō** S. A forest tree (*hypericum monogynum*). It grows straight to a great height; its bark is split all over; its leaves are thin and glossy.

**ceōmeōrnā** V. n. 1. (Of birds) to chirp many together, as mainas at sunset. — 2. Fig., of a number of people in animated conversation: to talk noisily.

**cēp** S. Rain. *Cēp bar'ī, khatrī'ī, puññī*, it rains. *Cēp poēnāge manā-laggī*, it is going to rain. *Idnā cēp jukkī manjā. Anai jhakhrā pacco, nīn kōjē kōrem idnā cēp-amm taike*, crony of the grove, send us this year a good rainy season. *Cēp iddrā*, the rain stopped. *Cēp mal kōrnā lekh'ā mesgā*, a rain-tight roof. *Cicc-ēp* (see

under *cica*). *Cēpgali* or *ēkhāgali*, rainy season. *Cēp bēs mal ciccā*, the rainfall has not been abundant.

**cepā** S. Sod, square patch of grassy earth cut out to dress roads, etc. *Punā dahrē kuṭī nū cepā cī'inā, oktu'ūnā*. — Syn. *cipā, cerā*.

**cep'ē** Adj. Flattened by downward or sidewise pression. *Cep'ē khāñjpā. Nūran cep'ē nannā*, to bend the stubble down against the ground. *Khādin cep'ē nannā*, to press a sore or abcess (in order to eject the matter). *Ningan lau'ā lau'ā cep'ē nanon*, I shall beat thee as flat as my hand. *Ālar majhī cep'ē mannum kaṭṭyas*, he elbowed his way through the crowd. *Dhiban cep'ē nanarkī uyyā*, use thy money sparingly, lit. husband it by dint of straining. — Also pron. *cep'ō, cop'ō, ceptē, ceptō, cip'u*. — Syn. *reb'ē, reñq'ē*.

**cep'ō** Adj. Same as *cep'ē*.

**ceptē** Adj. Same as *cep'ē*.

**ceptō** Adj. Same as *cep'ē*.

**cerā** S. 1. Sod. Cf. *cepā*. — 2. The grass-like filaments which keep together the pulpy seeds (*koā*) of the jack-fruit.

**cercer<sup>n</sup>nā** V. n. To be unpleasantly pungent (as unripe fruits, lemon rind, etc.).

**cerce<sup>r</sup>ernā** V. n. To make a shrill and prolonged sound. *Ekhāgali upphī erpā kur'ī dara khōb cerce<sup>r</sup>er'ī*, during the rains crickets enter the houses and chirp with a vengeance.

**cerēberē** S. 1. Warbling. — 2. Noise of many birds chirping together. — Syn. *ceōmeōrnā*.

**cermākō** S. Name of a small rat, which gathers round the opening of its hole a number of little stones.

**ceṇṇā** [ceḍḍas, ceṇ'os]. V. tr.

1. To raise a burden from above ground or to one's shoulders. *Māraṇ sāṇē nū ceṇṇā. Uḡtan ceṇṇā.* —
2. To undertake. *Ēn gā idin nanāge mal ceṇ'on.* —
3. To suffer. *Ī khad-das karnē dher dukkhen ceḍḍkan.* —
4. To be pregnant (through a fault); cf. *kum'nā* (4).

**cerō** Adv. Yesterday. *Engdas ceronti paṇh'ā ukkyas*, my son went to school yesterday for the first time.

**cerontā** Adj. Same as *certā*.

**certā** Adj. 1. Of yesterday. *Certā nalakh*, yesterday's work. *Certā pēḡh*, yesterday's market. — 2. Sometimes used for *mundh ullā*, of the previous day. *Enghai kerkāgahi certā ullā nū ās barckas rahcas*, he had come on the eve of my departure.

**ceṇṇā'ānā** V. tr., causal of *ceṇṇā*. To make one take up and carry a burden, to load on with.

**cerwādāras** S. Groom, syce. *Cerwādārsin eṇ'ā*, call the syce.

**cēt** S. Consciousness; reflection; remembrance, foresight. *Cēt nū barnā*, to come back to consciousness. *Orto-sin cēt nū ondrnā*, to bring one back to his senses, to better counsels, etc. *Cēt nannā*, to reflect, to mind, to remember. *Cēt uynā*, to take care.

**cētāba'ānā** V. tr. 1. To cause one to recover his senses. — 2. To caution, to warn. *Ṭoṇang nū kānantī* (or *mal kālage*) *āsin cētābāckan*, I warned him not to enter the forest. — 3. To remind, to exhort. — 4. To exorcise, to deliver from the influence of an evil spirit. *Ās engan bīrō mokh-tācas dara cetābācas.*

**ceṇṇā'ānā** V. n. (Of the sun) to be scorching. *Bīṭī innā ceṇṇā'ānā*,

the sun is scorching to-day. *Ceṇṇā'ānā bīṭ'ālaggī*, the heat is intolerable.

**ceṇṇā'ānā** Adj. Intelligent, clever, prudent; ready-witted. — Syn. *ceṇṇā*, *ceṇṇā*.

**cēṇṇā** [cettras, cēṇ'os]. V. n. 1. To reflect. — 2. To call to mind. — 3. To be on one's guard. — 4. To come back to one's senses, to sober again. — 4. To grow wise, to become sedate.

**ceṇṇā'ā** Adj. 1. Unproductive, barren. *Ceṇṇā'ā ṭonkā. Ceṇṇā'ā mann.* — 2. Stunted. *Ās ceṇṇā'ā pardyas; ā te-tālī ceṇṇā'ā pardyā.*

**cethrā** (H. *chitharā*.) S. Rag. Better say *ledrā*.

**cicc** S. Fire. *Cicc otthornā, kam-nā*, to produce fire, to light a fire. *Cicc tēbnā*, to extinguish a fire. *Cicc ḍdnā*, to quicken the fire (by approaching some inflammable stuff). *Cicc ūrnā*, to quicken the fire (by blowing). *Cicc ēdnā*, to singe (lit. to show the fire to). *Pannan cicc lekḥ'ā nannā*, to make a piece of iron red-hot. — The idea of fire often symbolizes those of anger, peril and friendship. *Kaṭikunā ānā khane, cicc lekḥrdas*, for a word you say, he fires up. *Ciccan hand-ka'ānā*, to add fuel to fire. *Ciccan tēbna*, to throw oil on troubled waters. *Cicc-lekḥ'ā dukkḥenti bacchras, dha-knā amm nū keccas*, he saved his life from a great peril and succumbed in an insignificant one (lit. he was saved from fire-like sufferings and died in a pot-lid of water). *Akhnum akh-num cicc nū kōrna* (or *hururnā*), to expose oneself wantonly to a great danger. *Āsin cicc-cēp besē koṇā hel-rar*, they thrashed him unmercifully. *Abṇar tām tām nū cicc hō mal cicc-*

*nakhrnar*, these people are not on speaking terms (lit. they do not even exchange fire, i. e. in the morning, when someone's fire has gone out during night).

**ciccābō** Adj. Capable of igniting, of producing fire. *Barūdī ambā bēcā; īd ciccābōd. Ciccābo carī*, a match.

**cicc-cēp** S. Rain of fire. See under *cicc*.

**cicī** S. (often used as adj.). 1. Any fruit in its embryonic stage, just after the fall of the blossom. *Tetālī innelā cicī laggālaggī*, the tamarind is knottling just now. *Cicī palkhañjā, jhīgā, kundlī*. — 2. Fig. and subst. Boy or girl under marriageable age. *Cicin ho'oy kī endr nanoy? akkun pardā cī'ā*, if thou takest a mere child for thy wife (or husband), what shalt thou do? allow her (or him) to grow. — Syn. *cicō*. Cf. *cīṭṭhō*.

**cīcna** [cīcyas, cīcos]. V. tr. To rub with something soft for cleaning or drying; to wipe away, to dry. *Erpā khekhlantā amman cīcā. Āsgahi khexdān tanghai cutṭīlī cīcyā. Dhūlin cīcnā. Tangyō khaddasgahi khañjal-khon khekhhātī cīcā helrā*.

**cicnakharnā** Reciprocal of *cī'inā*; to give to one another, to exchange. *Gotor ēr-tartādīm oṇṭam manō, hole gā beñjā malā cicnakharnar*, if the totem be the same on both sides, they do not intermarry their children.

**cicō** S. and adj. Synon. of *cicī*. *Cīco-bōco, cīco-bōlo*; same meaning; also, fig., child, a baby of a few hours or days. (Notice the nasalisation.)

**cīcarnā** Reflex. or pass. of *cīcna*. *Mussō kicrī nū ambā cīcr'ā*, don't blow thy nose on thy clothes. *Khēson pacrī nū cīcras*, he wiped off the blood on the wall.

**cicyārnā** V. n. 1. To squeak, to brawl, to shout. — 2. To produce an unmusical noise, to grate, to creak (as some heavy piece of furniture when moved).

**cīd'gnā** See *cīrgna*.

**cīdrā** S. Squirrel. *Cīdrā mannan kindrārnum argī*.

**cīd'us** V. n. See *cīr'us*.

**cīdhrī** S. A shrub; it bears purple flowers abounding with juice.

**cīg** See below, *cīg-idrnā*.

**cīgā** or *cīgī*. Any young plant just piercing the soil, small seedling. *Khess-cīgā ethrā*.

**cīgālō** S. Jackal. *Cīgālo beñjra'ālī*, there is sunshine and rain together (lit. jackals are being married).

**cīgī** S. Syn. of *cīgā*.

**cīg-idrnā** V. n. (Cf. H. *bās ropnā*.) To stand on one's head with the feet upward; to stand on one's hands downward. *Cīg-idrnum ēknā*. — Syn. *cīgliadrnā*.

**cīgliadrnā** Same as *cīg-idrnā*. — Cf. *ildrnā*.

**cīgrī** S. A long bamboo pole pointed at both ends and planed, for carrying loads of straw, thorns, etc.

**cīgyārnā** V. n. To sprout, to shoot, to come out. *Akkū khess cīgyārī*.

**cīghalnā** [cīghalcas, cīghal'os]. V. tr. To bestow, to make a gift or present of. — Syn. *cīlaghnā*.

**cīhka'ānā** V. tr. To cause to shudder.

**cīhkārnā** Reflex. of preceding. To move suddenly and involuntarily, to shudder to give a start.

**cīhuṭ** S. 1. Effort, exertion (H. *mihnat*). *Cīhuṭ nannā*, to endeavour,

to exert oneself. — 2. Prudence with regard to danger, caution. *Orot cihuṭ ālas*, a man well on his guard. *Cihuṭṭī ra'ake*, *cihuṭ ra'ake*, be cautious. *Pēškā-akh'urtī cihuṭ ra'ā*, beware of lawyers.

**cī'inā** [ciccās, cī'os]. V. tr. 1. To give. *Korēdim*, *ārin er'ā*; *ēn ārge cī'on*. Very good, call them; I shall give them (what they want). *Mann-guṭṭhīge amm cī'inā*, to water the trees. *Baī cī'inā*, to enter into conversation, not to remain taciturn. *Ās gusan kālā khaṇē*, *nagad baī cī'idās*. — 2. To offer (to a deity). *Ēn mankhā dārē cī'on*, I shall immole a buffalo to thee. — 3. (With the dative of the infin. of another verb) to let, to allow. *Ārin ānā cī'ā*, allow them to speak. *Ūkhā cī'on*, *hōlē urkhon*, I will not go out before dusk (lit. I will let darkness come). *Ra'ā cī'inā*, to let alone. (With a noun). *Ās engāge bhētim mal cī'idās*, he gives me no chance of meeting him. — 4. To give forth. *Khaṇjā cī'inā*, to bear fruit. *Khadd cī'inā*, to give birth to a child. *Amm cī'inā*, to discharge urine. — When the imperative of *cī'inā* is used along with the conjunctive of another verb, both verbs, taken together express periphrastically what the first verb would express alone, if put in the imperative. *Ānar cī'ā*, *ānarkī cī'ā*, *ānardarā cī'ā*, speak, do speak out with it. — When a verb is followed by *cī'inā* used in the same tense, person and gender, the action of the first verb is presented as decisive or final, sometimes as wilful or gratuitous. *Āsin piṭyas ciccās*, he simply killed him. *Hebrā'ā cī'ā*, throw it away (and have done with it). *Cū-tiyas ciccās*, *āsin mal ejrto'on*, he has retired to rest, I won't disturb

him. *Ha'ī gaddī nū khattras ciccās*, yes, it is here that he threw himself. — Close compounds of the latter kind should be carefully distinguished from other compounds, each verb of which keeps its own meaning, e. g. *cī'inā khaṭnā*. *Bēlas ullā ullā cī'ā khaṭā-lagyas*, the king was distributing arms every day. *Ī sāhus ormā bāryarge cī'idās khaṭdas*, this merchant is selling to all the retailers. — N. B. The reflex. or passive of *cī'inā* is *cīrnā*.

**cī'ita'ānā** V. tr., causal of *cī'inā*. To make give, to cause to give. *Engdaiṭ engage maṇḍī cī'itai*, tell my big sister to give me rice, (mother). — N. B. The passive form of *cī'ita'ānā* is *cī'tārnā*, to give by order.

**cīj** (H.) S. Thing; commodity. *Bēlas āsgahi urmī cījan darā āsin occās*. *Gaṇḍas dara ballu darā tarṛī darā barchā darā urmī piṭnā-cījan dharcar kī urkhar*. *Chīj-bastu*, *cīj-basut*, miscellaneous objects. — Cf. *saṇjgī*.

**cīkā** Past partic. (irregular) of *caṇā*.

**cikan** Adj. 1. Smooth, oiled, glossy. — 2. Neat, clean. *Akkun emckai khajrkai*, *cikan-ekan etthradai*. — 3. Good, perfect. *Cikan ālas*, an upright man. *Cikan katthā*, a remark quite right. *Maṇḍī amkhin cikan kamnā*, to cook rice and curry to perfection.

**cīkas** S. Weaver (Sad.). — There are, among the Sadāns, two castes of weavers, the *cīkar* and the *dāsar*; the *jolhar* are Mohammedan weavers.

**cikcikamba'anā** V. tr. (frequentative derived from *cikan*). To make neat and tidy, to rub up from floor to roof; to make spruce. *Punā eṭpan ṭgyar otthrar kī cikcikambā-*

car, they rubbed cowdung in every corner of the new house, and made it quite clean.

**cikin** S. Syn. of *curin*.

**cikna'ānā** V. tr. 1. To make smooth, glossy; to polish. *Erpā-khe-khlan, pindan cikna'ānā*. — 2. To clean (by washing, by rubbing with oil). — 3. To pat, to caress. *Berkhan cikna'ānā*. — Syn. *cikan nannā*.

**cīkh** Adj. 1. (Of grains) hollow *Cīkh khess, cīkh danā*. Often used as noun. *Khessan bēgkā khokhānū, cīkhan gaddī nū sajanar. Emhai khall nū baggē cīkh mañjā, khess-bāl jukkīm itthrīl*. — 2. (Of women) barren. *Ālar nū bājhi mukkarin cīkh ba'anar*. — 3. Fig. (Of laws, acts, etc.) Null and void.

**cīkhcīkhrnā** V. n. To have a mind to weep, to have tears in the eyes. *Ī katthan ānkan khane, cīkh-cīkhra ā helras*, as I was speaking, his eyes began to water. *Cīkhcīkhrū'ū mukkā*, a maudlin.

**cīkhnā** [cīkhyas, cīkhos]. V. n. 1. To weep, to cry, to sob. *Cīkhnā olkhnā*, to lament and bewail. *Pēāj mōcā khañē, khann cīkhī*. — 2. To utter inarticulate sounds (said of all animals, espec. those that have a plaintive or hardly audible cry). *Berkhā cīkhī*, the cat mews. *Khēr cīkhāge kālōt*, we shall start at cock-crow.

**cīkhta'ānā** V. tr., causal of preceding. *Pēāj, mōcā khañē, khannan cīkhti'l*, mincing onions draws tears from the eyes.

**cīlaghnā** [cīlaghas, cīlagh'os]. Same as *cīghalnā*

**cīlam** S. The hookah cup, containing the tobacco and live coal.

**cilgā** S. 1. *Cilgā* or *cilgā-pocgō*, a caterpillar of which there are several varieties ranging from black to red; it is mostly found in wild crops. Its touch causes the hand to itch severely. — 2. Itching. *Irpīgūhū cilgāi khāsna khnā*.

**cilgālaghnā** V. n. To itch, to feel an itch. *Eughai khekhhā cilgā-laggī*. — N.B. This verb, though derived from *cilgā*, describes an itching sensation from any cause.

**cili** or *ciliguli*. Same as *biti, tāl-guli*.

**cilnā** tem. *cilni*. Adj. Such another. *Phalnā kukkos cilnī kukoyon ondro'os*, such a boy will marry such a girl. *Ḍahrē nū enggane phalnas cilnas khakhharrar, ba'adas*, he pretends to have met on the way this one and that one (i.e. certain persons not named). *Phalnas ennes, cilnid enned*, so and so is of this character, so and so is of that character.

**cilpi** S. Ear ornament in metal, shaped like a tree-leave. Mostly worn by women. — See *jhikā*.

**cimar** Adj. Tough, not easy to masticate. *Cimar khañjpā. Cimar ahrā*.

**cimbā** S. 1. A black bird, of the size of a small *mainā*. These birds live in troops in the woods or near the banks of rivers. They sleep on the ground, huddled upon one another, like a cluster of bees. — 2. Fig. A thick crowd of, a cluster of. *Dhōrhā nū cimbā ālar injō dhar'ālaghnar*, at one point of the gully, a number of men are massed together, fishing. — Adverbially. *Ār āsin cimbā keppar, laucar*, they all, like one man, abused and beat him. *Ās cimbā kebrtāras*



*keras*, he received abuses from every side (i. e. all united to shower abuse upon him).

**cimmō** Adj. Blighted (said of pulses and other shell-fruits, when, owing to excess of heat or cold, they dry before coming to maturity). *Em-hai khess cimmō-citthō pañjā*, our rice-crop was blighted. — Fig. of persons. *Ī kukkos cimmō-citthō padyas*, this boy is of a delicate constitution; or: has been checked in growth. *Cimmō khaikā māsī mal kūrriṭ*.

**cimṭā** S. 1. A small metallic tenaculum working under the pression of two fingers, for seizing live coals and putting them in the hookah. — 2. Nippers, pliers of any sort, for handling small articles.

**cimṭā'ānā** V. tr. (from *cimṭā*), To pinch (between the ends of the fingers or with an instrument). Also, to catch and nip hard, or half crush (said of a door, two pieces of timber, two heavy stones, etc.).

**cind** S. Ashes. *Erpanti māran otthrnar hole cindan bñḍnar*, when taking the corpse out of the mortuary house, they spread ashes within. *Cind mannā*, to be burnt to ashes. *Annem annem urmī kuilā ōlā ōlā cind mañjā*. *Ād tang mētasgahi māṛā gane cind mañjā*, she was burnt with her husband's body.

**cind-lakrā** S. A species of leopard not bigger than a cat. It attacks cattle and sucks their blood without killing them first. — Also called *ṭhurrū*.

**cingcingrnā** V. n. impers. To feel a lively itching, as the pricking of many needles (lit. a lively itching to set in). *Enghai kheḍḍ-dabbī nū cingcingra'ālaggī*.

**cingī** S. Spark of fire. — Syn. *phungī, titkī*.

**cingnā** [cingyas, cingos]. V. tr. 1. To pinch slightly between the fingers-ends. *Ningan cing ṭrkan, pahē mal bujhurkaī*, I tried to pinch you (as a caution), but you did not understand. — 2. To give a slight scratch (e. g. to a fruit, to see if it is ripe). — 3. *Khekkhan cingnā*, to strike a bargain. The two persons concerned strike in each other's hand once and again; in doing this, each man in turn presses his thumb's nail into the palm of the other.

**cingrnā** Reflex. and pass. of preceding. *Paccō pēan cingra'ā-patra'ālaggī*, the old woman is busy crushing her lice.

**cinhā** S. 1. Mark, a visible sign or impression, as a line, point, streak, scratch, etc., made or left upon anything. — 2. A significative token emblem, symbol. *Beñjā nū, kārsā khus-mārnāgahi cinhāge cōdnar. Beñjru'ū kukkosge oñṭā ugtan ci'inar: ṭā mētasgahi nalakhgahi cinhāge ra'ṭ. Pattārka-gahi cinhā ēd'āge, baṛin dharnar*, as a sign of their mutual agreement (lit. in order to symbolize their being agreed), they seize each other's arms. — (With an infinitive.) *Khaṇḍā arā phirī mēt ara saūgyā mannāgahi cinhā talī*, the sword and shield are emblems of virility and strength. *Kukkosgahi ennē nannā kukoyntanghai ālī kamnāgahi oñṭā cinhā talī*, this action of the boy means that he takes the girl for his wife. *Tābē nū mannāgahi cinhā*, a sign of her becoming dependent (on her husband).

**cinhā-parcā** Adj. Known (speaking of things, 'known' is *akkā*). *Ā cē-*

las kōhā naigasgahi (or naigasge) cinhā-parcā rahcas, that disciple was known to the high-priest. Cinhā-parcā ālī, a female acquaintance. — S. Cinhā-parcas, a male acquaintance; plur. cinhā-parcar or cinhā-parcāguṭṭhyar.

**cinhār** fem. cinhārī. Adj. Same as cinhā-parcā. Enghai orot cinhār ālas, cinhārī ālī. — As noun: cinhā-ras, f. cinhārid; pl. cinhārar or cinhārguṭṭhyar.

**cinhār-janhār** Adj. Same m. as cinhā-parcā. Ās euggane (or engāge) cinhār-janhār ra'as. Āsgahi cinhār-janhār malkar. — As noun: cinhār-janhāras, an acquaintance. Ās enghai cinhār-janhāras taldas. Dahrē nū orot cinhār-janhārsin khakkhkan. Ninghai cinhārar-janhārar, your friends and acquaintances.

**cinhnā** [cinhcas, cinh'os]. V. tr. 1. To recognize (recover knowledge of). Āsin cinh'ā pollas, he did not recognize him. Ninghai cinh'ar darā hō'ā, see what is yours and take it of. — 2. (Of food, drink, air, etc.) to agree with one. Iyyantā amm, tākā engan cinh't.

**cinhrnā** Reflex. and pass. of cinhnā. Cinhr'ā hō mala cinhr'ālagyas, he was not recognized at all.

**cinī** S. Sugar.

**cinyā** Adj. Sugared, sweet. Cinyā amm, taṭkhā. Cinyā keṇā, a small variety of plantain with a sweet taste.

**cipā** (1) S. Sod. See cep'ā.

**cipā** (2) Adj. (Of liquids) pressed through a cloth, etc., strained, filtered. (Syn. of cip'ckā, past partic. of cipnā). Cipā naṅjkā amm, rāsi, etc.

**cipā-cipī** Adj. Pressed close together, huddled upon one another (with no air or free space around).

Īpaddantā erpā cipā-cipī basrkī ra't, in this village, houses are set very thick. Namhai erpaguṭṭhi cipā-cipī maṅjā, all the open ground round our houses has now been built upon. Kōhā parab ullā, girja-erpā nū ālar cipā-cipī okknar, on great festivals, the people in the church are pinched for room.

**cipnā** [cipcas, cip'os]. V. tr. 1. To press between two bodies, to squeeze. Māyan cipnā, to press the malt (between the hands, in order to express the beer). Khesran cipnā, to strangle. — 2. To emasculate. Bachan cipnā, to geld a young bull (by crushing the testicles). — 3. To encroach upon. Khallan cipnā. — 4. To deprive of light and air, to shut in, to hem in. Aḍḍan, erpan cipnā, to bottle a certain spot, a house (by building, or otherwise occupying, the free space around). — Cf. cipā-cipī.

**cīpnā** [cippyas, cīpos]. V. tr. To suck. Sēmbālī pūpgahi rāsin mainā-guṭṭhi cīpī, the mainas suck the juice of the cotton flower. Lakrā bhaīsan piṭyā darā adigahi khēson cippyā. Dudhin cīpnā, to draw the breast. Fig. ortosgahi khēson cīpnā, to fleece, to rob or cheat heartlessly.

**ciprī** S. Cowdung cake. Ciprī ṭhoknā, to flatten a ball of cowdung (with the palm of the hand, on the ground or against a wall).

**cip'u** Adj. Same m. as cep'e, cep'ō.

**cīr** S. 1. Egg of a louse, nit. — 2. Fig. Seeds (as of the barā, the pakrī, the dumbārī).

**cīrāba'anā** V. tr. 1. To nag at, to shout at, to leave no rest. Ā na-lakhgahi yād āsin cīrāba't. — 2. To jeer at, to mock. — 3. (Of birds) to drive away (an enemy) by fierce chir-

upping. — 4. To make one angry, to offend him.

**cīrā-cilpī** S. Syn. of *cilpī*.

**cīrangbarang** Adj. Clamorous. obstreperous, uproarious. *Cīrangbarang kukkos*. *Pēṭh cīrangbarang addā talī*.

**cīrangbarangrā** V. n. To be very noisy, obstreperous. — See *cīrangbarang*.

**cīrārnā** V. n. Reflex. and pass. *cīrāba'anā*. 1. To lose one's temper, to fly into a passion, to flare up. *Ās enghai alkhnā katthātī cīrāras*, he resented my joke. — 2. To feel remorse. *Judas tanghai pāpgahi jiyā-cīrārnāti ērābekkhras keras*.

**cīrbīr'nā** V. n. To be piquant to, to tickle (the palate, etc.); to be slightly hot or pungent. *Ī marcā khōb mal kharkhālaggi, cīrbīr'rī eklā*, this *dhīlī* does not burn the palate, it only titillates it. *Lawang, marīc bāī nū cīrbīr'rī*, cloves and pepper are piquant to the palate. *Bēk khādī nū cīrbīr'rī*, salt inside a wound causes it to burn.

**cīrbīr'nā** V. n. To show impatience, to utter impatient words, to flare up. *Ā jōkhāsīn gharī-gharī pēs'ā khānē, ās cīrbīr'idas*, if you ply this servant with too many orders, he starts into a flush. — Syn. *cīringbīringrā, cīṭṭipīr'nā*.

**cīrcīrī** Adj. (Of bodies in combustion) emitting sparks. *Īd cīrcīrī kank talī, ambā kiṭ'ā*, this a kind of wood that spits particles of fire; do not put it in (the furnace). — Cf. *car-cār'nā*.

**cīrcīṭī** Adj. Same m. as *cīrcīṭhī*.

**cīrcīṭhī** Adj. Armed with prickles. *Cīrcīṭhī-bokkhō*, the green slen-

der cricket (lit. the prickly cricket). — As noun, a small shrub with a prickly fruit; from its wood toothpicks are made. There are two varieties of this plant, respectively called *paṇḍrā cīrcīṭhī* and *khēsō cīrcīṭhī*.

**cīrdī** S. The autumn, the season of the paddy-harvest (Oct. and Nov.). Called also *cīraṭgalī*. *Cīrdī-daṇḍē*, a harvest-song. — N.B. 1. *Cīrdī* does not mean paddy-harvest. 2. Speaking of other crops, *sāhē* (season) is used. *Gurū sāhē*.

**cīrga'ānā** V. tr. Same m. as *cīr'gnā*.

**cīr'gnā** Reflex. and pass. of *cīrga'ānā*. 1. To be molested. — 2. To lose heart. — Syn. *cīr'gnā*.

**cīr'gnā** [*cīrgyas, cīrgos*]. V. tr. 1. (Of birds) To assail (an enemy) by pecks and angry shouts; to cackle fiercely. *Mainā - khāddan khākhā bongta'ālagyā: aḍge tangyō, khā-khan cīrga'ānum kudāba'ālagyā*. *Oṇ-ṭe'ekem khākhān piṭā khāne, nannā khākhā cīrga'ā hīl'rī*, if you kill a crow or two, the other crows start a noise. — 2. To molest, to harass. *Gollas ārin cīrgyas, aḍge bongar kerar*.

**cīringbīring** Adj. Impatient, fidgety. *Cīringbīring ālas*, a quick-tempered fellow.

**cīringbīringrā** V. n. 1. To utter impatient words, to get angry for trifles, to fret. — 2. To run about noisily. *Khāddar cālīnū cīringbīring-ra'ā bēcnar*.

**cīringcīringrā** V. n. To shoot, to be felt as if darting through one. *Cīringcīringra'ā nun'jū khādī*, a lancing wound. *Enghai khekhhā cīringcīringra'ā nun'jī*.

**cīrinjī** S. A small grain, used (like anise) to give relish to pastry. Also the plant.

**cīriya'ānā** See *cīrya'ānā*.

**cirkhī** S. 1. Any burden (divided in halves of equal weight, for convenience in carrying). *Adḍōgahi cirkhī*, a bullock's burden (put astraddle on the animal's back). — 2. Fig. *Pāpgahi cirkhī kīyā arbrnā*, to be weighed down under the burden of sin. *Bacchaba'us khekhlantā cirkhin cōdas kī ho'odas*, the Saviour takes upon Himself the burden which weighs down the world. — 3. One man's load. *Ōnd cirkhī amm ondrnā*, to bring two pailsful of water. *Bhāriyarge tang'ā tangā cirkhin dīṇḍar cīā*, divide the loads between the coolies. *Eḍ cirkhī cerkai?* how many fatigue-journeys didst thou do? *Cirkhī piṭrin cōdardarā koṛā kerar*, they put their goods and chattels on their shoulders and left the country.

**cīrnā** (1) [cīrras, cīr'os]. Reflex. and pass. of *cī'inā*. To give oneself, to be given. *Ās tāntānim bēlasgahi khekkhā nū cīrras*, he delivered himself into the king's hands. *Ī paddā bēlasti āsge cīrrā*, this village was given to him by the king. — Syn. *cītārnā*.

**cīrnā** (2) [cīrcas, cīr'os]. V. tr. 1. To draw a straight line upon or in (with some hard instrument). *Paṭī nū lakīr cīr'ā*. *Achar cīrnā khōdnā*, to engrave letters. — 2. To scratch. *Ī pannā enghai khekkan cīrcā*, this nail has scratched my hand. — 3. To divide (along a fixed line, by rending, splitting or sawing). *Kicrin, kāgdan cīrnā*. *Paṭrin āritī cīrnā*. *Pakhnan cīrnā*. *Ī gaṛhentā pakhnāgahi iṭṭā*

*urmī cīrckā talī*, all the stones of this royal mansion are well cut.

**cīrō** S. A thick grass (H. *khas-khas*) of which *ṭaṭtis*, bracelets, fishing weirs, brooms, etc., are made.

**cīrrā** or *cīdrā*. S. Squirrel.

**cī'us** Verbal n. (from *cernā*). Carrier, bearer, *Amm-cī'us*, a *bhisti*.

**cīrya'ānā** V. tr. To spread out, to disperse here and there things collected in a heap (stones, grass, leaves, grains, dust, etc.).

**cīryārnā** Reflex. or pass. of *cīrya'ānā*. *Āsgahi pū cīryārā kera*, he has got jaundice, lit. his bile has spread all over his body.

**cītā-butā** S. One's own plan, one's own idea. *Ās malā menos, ās tanghai cītā-butā nū lakkās ra'as*. *Namhai cītā-butā ennē, āsgahi cītā-butā nannā*, our idea is of one sort, his of another.

**cītārnā** Passive of *cī'inā*. To be given. *Ī paddā bēlasti āsge cītārā*.

**cītī** S. A tamarind-seed (*ciyā*), with one of its sides rubbed till it has become white. *Cītī bēcnā*, to play at pitch and toss.

**cīṭkhā** S. A fig-tree (*jicus religiosa*, H. *pīpal*), of which the following are varieties: *bhūṭanglō cīṭkhā*, *gandhar cīṭkhā*, *gaṭhrā cīṭkhā*, *muf cīṭkhā*, *ponḍō cīṭkhā*. *Ērgoṭang cīṭkhā atkhātī dhukrī ojnar*, they sow leaves into a satchel.

**cīṭnā** [cīṭyas, cīṭos]. V. tr. To strain, to filter. *Kuīlātī amman cīṭnar*, they filter water through coal. *Kūṛkhar bus'utī jharan cīṭnar*, Orans strain rice-beer through a wisp of straw.

**citrā** S. A tall deer with reddish hair and white spots; its antlers are

very long and have no branch. It is also called *citra-kabrā*, *citrā-māk*.

**citrā-kabrā** S. 1. Syn. of *citrā*.

— 2. As adj. Of various colours, variegated.

**cīṭrnā** V. n., reflex. and pass. of *cīṭnā*. 1. To be strained, filtered. — 2. To have watery motions. *Āsgahi kūl cīṭr'ālaggī*.

**cittī** S. Rust. — Cf. *cityārnā*.

**cittō** S. Micā. — *Cittō-cilpī*, a *cilpī* of white metal (called figur. *cittō*, on account of its lightness and brilliancy).

**cityārnā** V. n. To become rusty. *Ī pannā cityār'ā hīlī'ī*.

**cīṭṭhō** Adj. (applying only to pulses and grains). Still lacteous, not yet hardened in the pod or husk. *Cīṭṭhō simbin ambā cōkh'ā*. — Subst. and figur., a boy or girl not yet marriageable. *Cīṭṭhon ho'oy kī endr nanoy?* (Cf. *cīṭ*).

**cīṭhī** S. 1. Paper; syn. *kāgad*. — 2. A written message, letter. *Cīṭhī dāk-erpā nū sajnā*, to drop a letter in the post-office box. — 3. *Cīṭhī kaṭṭnā*, to draw lots. *Nām idin ambot carrā, pahē adi maṇyā cīṭhī kaṭṭot, īd nekā manō*, let us not tear it; let us draw lots as to whom it shall belong.

**cī'ū cī'ū** (Onomat.). *Cī'ū cī'ū ba'anā*, to cry or chirp as a chicken, to pip.

**cīyā** S. Seed of the tamarind. — Syn. *tetālī bī*. Cf. *cīṭ*.

**cīyam-cīyam** (Onomat.) Same m. as *cī'ū cī'ū*.

**cīyārī** S. 1. The iron barb of an arrow. — 2. A barbed arrow. — Syn. *kannā*.

**cobhra'ānā** V. tr. To overspread with anything unctuous, viscous or adhesive; to smear (with oil, melted butter or *ghur*, etc.) by plunging or dipping into. *Ghiūan otthro'ō bīrī khekkan ambā cobhrā'ā*, in taking the *ghi* out, don't daub your whole hand.

**cobhrārṇā** Reflex. and pass. of preceding. *Isungtī cobhrārkas ra'as*, he is streaming with oil.

**cōcā** S. Bottle-bird; it suspends its nest from the foliage of the date tree. — *Nīn cōcā oṛā lekha'ā nicōt ra'adai; enghai erpā gā jorō manī*, you are as comfortably sheltered as a bottle-bird; in our house, the roof leaks.

**cocmā-cucmī** *Cocmā-cucmī ēk-nā*, to reel or stagger along (as a drunken man wanting to make haste). — Cf. *talang-tulung*.

**cocomārṇā** Same m. as *cocom-bārṇā*.

**cocomba'anā** V. tr. To catch by the nape and throw headlong on the ground. *Cocomba'anum ho'onā, otthornā*, to take one somewhere or expel him, catching him by the neck.

**cocombārṇā** Passive of *cocom-ba'anā*.

**coda'ānā** V. tr. Same as *cōdnā*.

**cōdnā** [*cōdas*, *cōd'os*]. V. tr. 1. To lift upward, to take up from the ground. *Kohā'lē pakhnan cōdas darā adigahi kukk nū kacācas. Ās ōnd kūṭī nū piṭrin cōcas*, he lifted up one side of the mat. *Cirkhī piṭrin cōdar darā koṛā kerar*, they put all their belongings on their shoulders and went abroad. *Khārtī cōdnā*, to rescue out of the stream. *Khannan cōd'ā darā ērā endrā bar'ālī. Kheḍ-ḍan ambā cōd'ā*, have no fear, do not

run away. — 2. To build up, to erect, to raise higher. *Dawā cōḍnā*, to lay the foundations. — 3. *Ujjā cōḍnā*, to call back to life, to raise from the dead. — 4. *Nāmē cōḍnā*, to give fame, celebrity. *Ī laṛai āsgahi nāmē cōḍā*. *Tang'ā ḍhmā cōḍnā*, to establish one's reputation. — 5. To stir up to revolt. *Rājin bēlas ulṭi cōḍ'ot*. — 6. To cause to get up, to awaken. *E Dharmē, enghai laṇḍītī engan cōḍ'ā*. — 7. To originate. *Ī phasiyār kaṭṭhan āsim cōḍas*, it is he who spread this false report. *Hūhī cōḍnā*, to spread a report, to raise an outcry. — 8. To strike up. *Nik'im-ort ḍaṇḍī cōḍ'ā*, let one of you begin with a song. — 9. To rouse suddenly from concealment. *Ērke, ēn māyyā cōḍkan*, there, I have started a hare. — 10. To take off. *Nalakḥṭī kḥekkhan cōḍnā*, to interrupt or cease work. — 11. To break up. *Oṇṭā jattran, iskūlan, peṭh, nalkhan cōḍnā*. — 12. To disregard, to put aside. *Hukum cōḍnā*, to disregard an order. *Abriktā ī enghai arjin ambā cōḍ'ā*, do not disregard the prayer I make to you to-day.

**cōḍnā** [cuḍḍyas, cōḍ'os]. V. n. Same m. as cōṛnā.

**codrahā** Adj. Lustful, lewd. — N.B. The word is derived from *codnā* or *coṇḍō* and is considered obscene. *Māstārkā* is a syn. to *codrahā*, but may be used. Other decent expressions are *malḍau ḍahre īkū*, *nannā ḍahre īkū*.

**cōḍrnā** Reflex. and pass. of *cōḍnā*. To be raised or to raise oneself, to be exalted, etc. *Ās taṅgan cōḍrdas*, he has lofty ideas of himself. *Āl-kḥaddasgahi cōḍrnā manō*, the son of man shall be exalted.

**codta'ānā** V. tr., causal of *cōḍnā*. To cause one to lift up, etc.

**coē-coē** *Coē-coērnā*, *coē-coē nan-nā* or *ba'anā*, to chirp (the long shrill sound made by the cicada). *Coṇṇē coē-coēri't*.

**coēḍa'ānā** V. tr. 1. To turn and twist (any soft object). *Ortosgahi kḥebdan coēḍa'ānā*. — 2. To twist and break off. *Arḥhan coēḍa'ānā*.

**cōgiā** Adj. Weak about the hips and thighs, having the hind-parts emaciated and sunken. *Cōgiā kukkos, cōgiā aḍḍō*.

**cōgnā** [cūgyas, cōgos]. V. n. To trot along with up and down jerks of the shoulders. *Cirkḥin ceṛnarkī cōg-num kānar*. — Syn. *luislūsrnā*.

**cogrārnā** V. n. 1. (Of fruits). Not to come to maturity, to dry and decay on the branch before becoming ripe. — 2. Fig. To have a worn-out appearance. *Āsgahi māhi-murut nariti cogrārā*.

**cogrē** Adj. Emaciated, weather-beaten, worn out. *Ort cogrē pacgis, paccō*.

**cokkā** S. The skin or shell of fruits, pulses and roots, after it is taken off (shells, peelings, parings). *Jinhor cokkā*, the integument of indian corn. *Māsī cokkā*, *urid*-shells. *Aluāgahi cokkā*, potato peelings. — Syn. *coklā, coplā*. — Cf. *coppā, āk*.

**cokḥ** 1. S. The side of the body. *Enghai cokḥ nū okkā*. *Tīnā cokḥ cūtnā*. *Utān ambā cūtnā, cokḥ cūtnā*, don't lie on the back, lie on your side. — 2. Postp. Towards, near, with. *Ṭo-ṛang cokḥ bongnā*. *Jōsephas cokḥ kalā*, go to Joseph. *Ār nim cokḥ ukkyar, em tarā malā*, they seated

themselves with you, not with us. —

3. Adv. Apart, in a separate party; out of the way. *Korcar kī cōkhh ukkyar*, they entered and sat down apart from the others. *Āsin otkhā-sīnim ambyar darā tām ond cōkhh mañjar*, they left him by himself and got away. *Ēn āsin cōkhh manāge ānkan*, I told him to get out of my way. *Telengārin īryas kī cōkhh man-num koṛā bongas*. — Cf. *tolokh*.

**coklā** S. Syn. of *cōkkā* and *coplā*.

**cokoṭcokoṭra'ā** Adv. Same m. as *cokoycokoyra'ā*.

**cokoy** Adv. *Cokoy okknā*, to sit down upon the heels, to squat.

**cokoy-cokoyra'ā** Onomat. for the noise made by sucking. *Cokoy-cokoyra'ā dūdhin ōndas*, he is sucking the breast with avidity (lit. noisily). *Ṭaṭkhan cokoycokoyra'ā cīpnā*, to suck a mango with a will.

**cokhāba'anā** V. tr. To whet, to sharpen. *Aran, ṭong'en cōkhāba'ā*. — N. B. For a ploughshare *kajjnā* is used. *Usagin cōkhāba'anā*.

**cokhnā** [cōkhas, cōkh'os]. V. tr. To pluck, to cull (a fruit, a flower, useful leaves, etc.). *Kōhrā, ṭaṭkhā, pūp, gungu-aṭkhan cōkhnā*. Fig. *Ciṭ-ṭhō khañjpan ambā cōkh'ā*, do not marry your children too young.

**cōkhnā** [cōkhas, cōkh'os]. V. tr. 1. To take or bring a person to a certain place (lit. to walk in front of him). *Niman nē cōkhā darā ondrā? Par-cāras cōkhas*, who brought you over to this place? The catechist. *Ibrā khaddārin cōkhke darā ho'oke*. Fig. *Sādhurgahi cōkhkā ḍahrē nū ēknā*, to walk in the footsteps of the saints. — 2. To come before, in the order of birth. *Ēn hūsin cōkhkan*, I am his elder.

**cōkhrnā** Reflex. and pass. of *cōkhnā*. *Khoṭṭā khekhhātī alghem mal cōkhrī'ī*, the *bel*-fruit is not plucked easily with the hand.

**cōkhrnā** Reflex. and pass. of *cōkhnā*. 1. To follow, to come in the company of. — 2. To be born after. *Ās emhai kōhas; īs cōkhras*.

**cōkhrnakhrnā** Reciprocal form of *cōkhrnā*. *Ēn engdadāsin cōkhr-nakhra'am ārskan*, I reached very soon after my elder brother. *Ekāsē cōkhrnakhrkar rahcar, annē annem injcar*, (the six brothers) discharged their arrows, the elder ones first, the younger after, in the order of their birth.

**cōlā** S. The body (of man); fig. life. *ī cōlāgahi ṭhekān mallā*, there is no certainty as to one's length of life. — Syn. *mēd, kayā, pacrī*.

**colcolrnā** V. n. To taper to a point (snout of an.). *Kissgahi bāī colcolra'ā ra'ī*. — Cf. *colō*.

**collā** S. The back-wall or back-side of a house. — Adj. and fig. *Collā khadd*, a natural child, a bastard. — *Collā kukkos, kukoy*.

**collantā** Adj. (from *collā*). *Collantā khuṭā*, the roof-posts behind the cottage. Fig. *Nīn collantā kundrkā kukoyñ beñjro'oy?* thou art going to take a bastard girl for wife?

• **colō** Adj. Pointed (said of the snout of animals). *Kissgahi bāī colō ra'ī*. Fig. of persons. *Adigahi colō bāī ra'ī*, she is weasel-faced. *Colō nannā*, to thrust out the lips (in sign of pain, anger, repugnance or when tasting something bitter). *Chu-ḍūgahi bāī lekh'ā colō nanālagdai*.

**combē** S. 1. The discoloured spot left on cucumbers and pumpkins by

the fall of the flower. *Palkhañjā, kohndāgahi combē*. — 2. Anus of any animal. — Syn. *cummē*.

**comcomra'ā** *Comcomra'ā okknā*, to squat.

**comlē** *Comlē okknā*, to squat.

**cōmnā** [*cōmcas, cōm'os*]. V. tr.  
1. To twist a pedicel off the leaf (this is done e. g. with the *gungu* and *sāl*-tree leaves, before sewing them into cups, hats, etc.) *Onṭā aṭkhāgahi dhi-tuan cōmnā*. — 2. To turn and twist a young shoot, in order to bruise it and use it as a rope. *Cokkhkā aṭkhan paṇḍī he'āge, naṭṭan hejra'ai kī cōm'ai*, to tie your leaves into a bundle, pull off a young shoot and twist it so as to make it pliant.

**coṇḍnā** [*cuṇḍyā, coṇḍō*]. V. n.  
1. To come to a stop (in space, natural development or fecundity, not time); to end, to terminate, to cease. *Isan dahrē cuṇḍī*, here the road ends, stops short. *Lātā isan cuṇḍī*, the hole does not go further. *Ī laṇang cuṇḍyā kerā*, this creeper is as high as it can grow. *Enghai pardnā cuṇḍyā*, I have reached my limit of growth. *Cuṇḍyar kerar*, they have past the age of bearing children. N. B. The last example is perfectly clear, because this is the only meaning in which *coṇḍnā* may be given the name of a person as subject. — 2. To get stopped, filled (as a pipe). — 3. To be deafened (by some loud or persistent noise). *Ī gūltī enghai khebdā cuṇḍyā kerā, darā urkhkan*. — Syn., in all meanings, *ṭhōcnā*.

**coṇḍō** Penis, male organ of generation; syn. *jujru*.

**cōnhā** S. 1. Love. *Bēlas cōnhāti malā piṭyas*, the king, who loved her, refused to put her to death. *Tangrī-*

*gahi cōnhāti āsin tam gusānim uyya helrar*, they, through love for their young sister, allowed him into their house. — *Cōnhā nannā*. 1. To love. *Ār āsin kharā cōnhā nanālagyar*. *Cōnhā darā nalakh nanū āli*, a loving and thrifty wife. *Cōnhā nañjkā khaddas*, a beloved child. 2. To caress, to befriend. — Adv. *cōnhāti*. *Bar'arkī engan cōnhāti cōd'arkī ho'ū*, come, take me for love-sake out of the stream and carry me away. — Adj. *Cōnhā khaddas*, a dear child.

**conkhnā** [*cunkhyas, conkhos*]. V. tr. To kiss. *Tangyō āsin conkhā helrā*. *Khēkhlan conkhnā*, to kiss the floor.

**coññē** S. A kind of very noisy cricket; cicada. *Coññē coēcoēba't*.

**co'onā** (1) [*cōcas, cō'os*]. V. n., the causal form of which is *cōdnā*. General meaning, to rise. 1. To change from a sitting or lying posture to a standing one; to get out of bed. Fig. *Ujjā co'onā*, to come back from death's door; to rise again. — 2. To be built up or erected. *Pacrī eḍḍa mecchā cōcā? dassē hāth*. *Emhai jatrā nū onṭā indē co'ō*. — 3. To rise in the air, in fame, in value. *Ciccagahi mojkhā co'onan iryar*. *Āsgahi nāmē cōcā kerā*. *Innelā tikhilgahi bhāu cocā kerā* (Cf. meaning n. 10, 11). — 4. To rebel or revolt. *Gottā rājī bēlas ultī cōcā*, the whole country rose against the king. — 5. To stand out in relief, to bulge out, to protuberate. *Āsgahi khann cōcā*, his eyes are bloated. *Āsgahi mūhī cōckī ra't*, *īsgahi arbrkī ra't*, that man has nose, eyes and lips well formed, this other one has a flat face. — Hence 6. To be produced, to appear. *Ekhā-gu' nū, ī dahrē nu cotor cu't*. *Rājī*



*nū oṇṭā punā bēlas cōcas. Enghai barī nū phūrī cōckī ra'ī. Oṇṭā gohār cōcā*, an outcry was raised. — 7. To come out beautifully, to rise lively. *Enghai khess-arkhā cūckī ra'ī. Ṭonkā nū babrā - ōsā cūckī ra'ī. Oṇṭā tākā cōcā*, a gush of wind arose. — 8. To become suddenly. *Bharuā cōcas*, he suddenly became mad. — 9. To break up. *Pēṭh, girjā, iskūl cōcā*. — 10. To be effaced, abolished. *Emhai majhīntī āsgahi nāmē cōcā kerā*, we have ceased all relation with him. *Sarkārgahi dayātī biṭṭhī cōcā kerā*. — 11. To be altered. *Innelā tīkḥilgahi bhāu cōcā kerā. Āsgahi bakkhrā cōcā kerā*, his share was given to someone else. — 12. To quit. *Ī rājīntī co'ot kālot*. — 13. *Ānā (tengrā, tengā) cōcas*, he could not help saying, out he came with it.

**co'onā** (2) [cōcas, co'os]. V. tr., the causal of which is *cota'anā*. To put on (*dhoti* or loincloth). *Dhutī, karean co'odas*. — Cf. *cōtnā*.

**cōp-dōrā** (Sad.). Better say *khassā-ēp*.

**copcopamba'anā** V. tr. To flood or soak with water, to besmear with oil.

**copcoprnā** V. n. Of any liquid or unctuous substance: to be poured (over a surface) freely; to be spread over, like a regular coating. *Ibrā nāl-ārī nū copcopra'ā amm ra'ī. Enghai khall copcopra'ā hallē ra'ī* my field is thoroughly soaked with water. *Goṭṭā mēd nū copcopra'ā isunggan kḥasnā. Ninghai mēd nū isung copcoprī'ī* (or: *copcopra'ā ra'ī*). *Ī jūtan narmā'āgan kiss-nētan copcopra'ā kḥasnā manō*. — Syn. *capcaprnā, cōrborōrnā*.

**copkārṇā** V. n. To make it a practice of (with idea of surmounted fear and hope of not being caught); to get familiarized with, to fall into a habit (which may eventually lead to capture). *Ōsgā isan bar'āge copkārki ra'ī: carpan ic'ā kḥanē, bajh-ro'ō. Kḥar'āge copkārkas rahcas; antle dharras, dara jehel maḥjas. Nīn enghai baṭgī nū kor'āge copkārkaī ra'adai; ciḥuṭ ra'ā*, thou hast made a dangerous habit of trespassing into my orchard: be careful.

**coplā** S. Same m. as *cokkā*, *coklā*.

**cop'ō** Adj. Syn. of *cep'ē*.

**coppā** S. Skin of fruits, roots or grains (as maize, urid); shell of pulses (when not yet separated; cf. *cokkā*). *Aluan coppā bārī iṇnā*, to cook potatoes under ashes.

**coppē** S. Same m. as *coppō*.

**coppō** or **coppō-iṇjō** S. Craw-fish. — A variety, smaller in length but stouter, is called *baṇḍī-coppō* — Syn. *coppē*.

**coprō** Adj. Wrinkled. *Koṭhem paccyas; āsgahi capṭā coprō maḥjā*, he is so old that his skin is all wrinkles.

**cōr** S. (H.) Better say *khābas*.

**cōr-balā** S. Quick-sand.

**corboramba'anā** V. tr. Same m. as *copcopamba'anā*.

**corborōrnā** V. n. Same m. as *copcoprnā*.

**corcorō** Adj. (from *corcorōrnā*). Glistening from head to foot with oil; hence, one paying excessive attention to dress. *Corcorō ālī, corcorō mētas*.

**corcoramba'anā** V. tr. To cause to glisten. *Tang'ā māhin isungti corcoramba'anā*.

**corcor<sup>o</sup>rnā** V. n. To glisten (as oil on the body, varnish, etc.). *Āsgahi goṭṭā mēd isungṭi corcorrīṭi. Isung āsgahi mēd nū corcorrīṭi.* — Cf. *jhal-jhalrnā, jorjor<sup>o</sup>rnā.*

**cōrdewā** S. 1. Wild cat, espec. as prowling and pilfering at night. — 2. In the popular belief, a sort of night-hag, who is supposed to enter houses disguised under the appearance of a cat. This animal will lick people about the head during sleep, thus causing premature baldness; or on the lips, what brings about illnesses, etc. It will also eat part of the rice put by for the morning meal, with the result that the remainder gets spoiled; in order to prevent this, a bit of charcoal is often put in or on the rice vessel, as a magic scare. If a wound or mutilation of any kind is inflicted upon the supposed cat, the infliction is in reality suffered by the witch.

**corgnā** [*curgyas, corgos*]. V. n. 1. Prop. to move forward with one's seat rubbing against the ground or in the grass (as dogs do after they have eased themselves). *Allā irkḥkā khō-khānū ghāsī nū curgī.* — 2. To crawl on the hands and seat, as cripples and infants. *Ī khaddasgahi karmā barīyār malkī, innā gūṭi corgdas.* — 3. To slide on one's seat (see *hoṭṭō*); also, to move forward in a squatting posture. — 4. To move on with difficulty, to drag oneself along (as sickly people). *Corgnum bar'ālagdas*, he is stepping painfully this way. — 5. To walk without lifting one's feet. — 6. To run about hastily and in a seemingly squatting posture (as partridges, wagtails, peacocks). — 7. (Of things not provided with feet) to crawl along. *Pāy ning tarā*

*curgyā, naigā maṅjkai*, the winnowing basket (or: enchanted ball) has crawled towards you: you are henceforward the village-priest.

**corgō** Adj. (from *corgnā*). Inclined upon a surface; i. e. held or fixed in such a way as only to scrape, and not cut deep into, a surface. *Mundō bīrī, khollan corgō nanā, aōgar ambā nanā.* — Adverb. Superficially. *Corgō dholnā. Corgō nār-nā*, to dispose yoke and plough-shaft for light surface work. — Cf. *aōgar.*

**corgta'ānā** V. tr., causal of *corgnā*. *Khaddāsīn corgta'ānā*, to clean a child by rubbing his back-side against the ground. — Ironical. *Khedḍan ambā corgta'ā: tattro'ō*, do not shuffle along: your feet will wear away.

**cōrnā** (1) Adj. (fem. *cōrnī* or *cūrnī*). Given to stealing or pilfering; thievish. *Cōrnā kukkos, cūrnī pellō. Cūrnī aḍḍō*, a bullock which does not keep with the rest of the herd. — Syn. *khār'ū*. — *Cōrnā-lē*, on the sly, surreptitiously (fem. *curnī-lē*).

**cōrnā** (2) Reflex. and pass. of *co'onā*. 1. *Engāge payā mallā; ī cirkhī engṭī mal cōrī*, I have not the strength; I cannot lift this burden. — 2. *Ī kareā āstī mal cōrī*, he does not wear this kind of loin-cloth.

**cōrnā** [*cuḍḍyas* or *cūryas, cōros*]. V. n. 1. To crackle. *Anglin natgō bīrī, cūrī*, fingers when attracted crackle. — 2. To burst, to explode, to break open. *Ī pakhnāṭi culhan ambā kam'ā; piṣā kuṛō hōle, cōrō dara kaṭṭun khōṭṭō. Ī kanh kīṭ'ā khāne, bēdar cūrī*, this kind of wood, put in the fire, explodes again and

again. *Jinhōran iṇnar kḥane, cūrī. Ī māsin purhem iṛkī, cūrā kerā: dāli mal bar'ō*, thou hast heated the urid too much, it has burst open and won't divide anymore. — 3. (Of the eyes) to be put out. *Āsgahi kḥann cūrā kerā*. Fig. *Ninghai kḥann cuḍḍā kerā?* art thou blind? — 4. To act wilfully and rashly, in a freak of humour. *Ā kukkōsin eḍḍā bujhābāc iṛkam, annuḥ cuḍḍas kī Bhoṭang kīrim biccyas*, in spite of our efforts to make this young man understand reason, he acted upon his own whim and left of a sudden for Bhutan. — Syn. *cōḍnā*.

**cōrnī** See under *cōrnā*.

**cōrō** S. Sparrow. *Cōrō-kḥadd*, a young sparrow. *Erpā-cōrō*, the house-sparrow. *Bādī-cōrō, madgī-cōrō*, field-sparrow (smaller in size). *Cōrō-kḥētō*. A boat-shaped cup, made of a single leaf sewn up at both ends.

**corokh-corokh** Adv. Same m. as *cokoy-cokoyra'ā*. *Corokh-corokh ḍnnā, cīpnā*.

**cōrta'ānā** V. tr., causal of *cōr-nā*. To make crackle; to cause to burst or explode. *Cicc jinhōr cūrī'ī. Anglin cōrta'ānā*, to make one's fingers crackle. *Anglī cōrta'ā cōrta'ā sarpa'ānā*, to heap imprecations upon one. [Here is an example: *Nīn nq-rangdai nek'ā . . . ṭhūrdai nek'ā . . . poccdai nek'ā!* Mayest thou perish (first finger attracted)! mayest thou die like a dog (second crack)! mayest thou swarm with worms (third crack)!]

**cōta'ānā** V. tr., causal of *co'o-nā* (1) and (2). 1. *Gurus kḥaddārin cōta'ādas okkta'ādas*, the teacher drills the boys (lit. makes them stand up and sit down). — 2. *Ād tang mē-*

*tāsin karean cūrī'ī*, she governs her husband at her will (lit. she puts his loincloth on to him).

**cōtārnā** Pass. of *cota'ānā*. Same m. as *cōrnā*.

**cotkha'ānā** V. tr. To reduce from a solid to a liquid state, to melt. — Cf. *cot'khnā*.

**cot'khnā** [*cutkhyas, cotkḥos*]. V. n. To pass from a solid to a liquid or flowing state, to melt. *Nētā, maēn, gullē, kībā dhaḍkī cutkḥī*, fat, wax, molasses, ice melt by the action of heat. Fig. *Cotokḥnā lekh'ā bi'rī*, the sun is scorching (lit. it is hot enough for one to melt).

**cot'khta'ānā** V. tr. Same m. as *cotkha'ānā*.

**cot'or** S. 1. Mud. *Ninghai kicrī cotor mañjā*, your clothes are soiled with mud. — 2. Mire. *Ekhāgalī ī ḍahrē nū cotor cu'ī*, during the rains this road becomes miry. — 3. Splash of mud. *Cotran pacrī nū capta'ānā*. — *Cotor-arḥhā* S. An edible plant with very small round leaves, which grows in marshy ground. — *Cotor-pāp* S. A small sweet-scented flower, of blue colour, which appears in marshy spots; syn. *pannā pāp, telhan*.

**coṭhā** Adj. 1. Striking hard, trained to dealing heavy blows. *Āsgahi coṭhā kḥekkhā ra'ī*, he is not light of hand (one blow of his hand may disable or kill). — 2. Practised to shooting, skilled to hitting a mark. *Ninghai kḥekkhā coṭhā ra'ī; nīnim hū ḍran lau'ā. Coṭhas*, a marksman.

**cothnā** [*cothcas, coth'os*]. V. tr. 1. To pinch off (as a part of a plant), to pinch out (as a warp, a hair, etc.). *Cuṭṭī, goccō, kḥann-pipnin cothnā*.

Fig. *Nīn enghain endran coth'oy?* what can you do to me? I have no fear of you (lit. what limb can you pluck out of me?) — 3. To pull out by pecking. *Ḍhicuā cenḥhōgahi mēdtā pudgan coth'ālagyā.*

**cottā** S. 1. One splash of fresh cowdung. *Ond cottā, duī cottā.* N.B. Dry cowdung is called *goēthā.* — 2. By ext. *Ond cottā ḥhajj,* as much mud as will hold in one hand

**cottō** S. Mouse. *Cottō mōṛan tūryā,* the mice have pierced a hole in the rice-bale. *Cottō kucrin kattyā.* *Onṭā cottō isan uphārki kuddā-laggi,* a mouse is rustling about this place. Fig. *Engdas naṛtī cottō* (or *cottō lekh ā*) *maḥjas,* my son has grown thin owing to fever. — *Cottō-adḍō,* a very small kind of bull, the bull of Hindoo beggars. It generally has one knot of matted hair on the back or about the neck. — *Cottō-bādhri,* S. The smallest kind of bats. — *Cottō-phandā,* S. A sort of ear-ring, worn by men.

**cōyā** S. Same m. as *kappō,* which see.

**coyā** S. 1. Scales (of fishes). *Ḥjō-gahi cōyan cind nū ragdā'arkī cho-rābā'anā,* to wear off the scales by rubbing the fish upon ashes. — 2. A snake-skin. Syn. *kacūr.* — 3. Bit of skin detaching itself from the body, from a healed wound, pellicle. — Cf. *rust.*

**coycoyō** Adj. Conical, pyramid-shaped. *Huclu coycoyō raṭ.*

**cubbā** S. Peacock. Also called *ṭorang-cubbā,* in oppos. to *ḥhamī-cubbā.* The latter is smaller and hay-coloured. — Fig. *Cubbā lekh'a jō-ḥhar pellar saprārkā urkhālagyar,*

young people, adorned like peacocks, were coming out of their houses.

**cuburcubur<sup>u</sup>rnā** V. n. To frisk about, to be in perpetual motion (as young children at play). *Ennē ambā cuburcuburra'ā.* *Cuburcuburra'ā em-nā,* to frolick in the water, while bathing. *Cuburcuburra'ā kōrnā urkh-nā,* to go in and out in a busy way — Syn. *cuhurcuhur<sup>u</sup>rnā.*

**cucī** S. Pap, nipple of the breast, teat. — Cf. *chīr.*

**cuddā** S. End, natural termination; the upshot, the last of. *Cuddā ullā nū,* on the last day. *Mokodmā-gahi cuddādīm ennē maḥjā,* such was the last of that lawsuit. *I ḥhērgahi cuddan mal ṭrkan,* I did not witness how this fuss terminated. *Innelā ṭaṭ-ḥhā-sāhēgahi cuddā manālaggi,* the season for mangoes is drawing to an end. — Syn. *cuṛmuḥjā, ṭundu.*

**cūgarḥhā** S. Tilling-log (for crumbling or levelling ploughed fields; dragging-plank for the operation called *lewā*). The instrument is shaped like a prism. If of the larger kind, it is tied to the bullocks by ropes; if smaller, it is drawn by a bamboo shaft (*cūgarḥhā-dāḍī*), the lower extremity of which is split in twain.

**cuglī** S. 1. Calumny, slander. — 2. Backbiting, detraction. *Ortosgahi cuglī nannā* (or *mokḥnā*), to speak evil of one, to defame him. *Cuglī maḥjkan,* I have been slandered. — Cf. *cawai.*

**cūgnā** [cūgyas, cūgos]. V. tr. 1. To harrow, to draw the harrow over a field (for covering seed when sown, or levelling the ground after the *bidhnā*-ploughing). *Cāḥḥā ḥhō-ḥhānū cūgnā.* *Ḥhess-arḥhan cūgnā.* — 2. Fig. *Bayā-barḥī paddan cū-*

*gyā*, the overflow from the river flooded the village.

**cūgul** or *cūgul-anglī*. S. The finger next to the thumb; the forefinger. *Kōhṛā-cīcon cūgul ambā ēd'ā, kittō kā'ō*, do not point at young pumpkins with your finger, or they shall rotten.

**cūgul-pān** S. A variety of plum tree. — Cf. *pān*.

**cugumugu** Same as *cokoy*.

**cuguy-cuguy** Adv. (der. from *cōgnā*). With short abrupt risings and fallings, joltingly. — Also pron. *cughuy-cughuy*.

**cuguycuguyrnā** V. n. To trot (of men only); to move at a quick pace (with short rhythmical risings and fallings of the shoulders). *Cuguy-cuguyra'ā kānā*. — Syn. *cōgnā, lujh-kārnā*.

**cughuy-cughuy** See *cuguy-cuguy*.

**cughuycughuyrnā** Same as *cuguycuguyrnā*.

**cuhcuhrnā** V. n. 1. (Of boils), to become pointed, to come to a head. *Ī phusrī cuhcuhri'ī*. — 2. (Of the *cuhcuhyā* bird.) To shout, to cry.

**cuhcuhyā** S. A small bird resembling the *dhicuā*; it cries at about 3,30' in the morning. *Cuhcuhyā cī-khālaggī; gucā, dāhrē ēkot*.

**cuhī-khajj** S. Marl; sort of limy earth, used for whitewashing. — Syn. *gurā-mattī, potnā-khajj*.

**cuhurcuhurnā** V. n. Same m. as *cuburcuburnā*. — Not to be confounded with *cuhcuhrnā*.

**cuī-cuī** Onomat. for the squeaking of mice, and the peculiar cry of the *cuī* bird (see *cuī-orā*). *Cuī cuī ba'anā*, to squeak.

**cuī-orā** S. A small bird, the male of which is perfectly red. — Syn. *runiyā*.

**cukīā** S. A small *cukkā*.

**cukkā** S. Earthen loṭā. — Syn. *ṭekkā*. — Cf. *aṛī*.

**cukrnā** V. n. 1. To omit (doing a thing), to fail to. *Ī nalakh nū, innū mal cukro'on*, I won't fail to do so. *Ī katthan ba'anum cukrkan*, I forgot to say this. — 2. When used with a verbal root or the dative of the infinitive, *cukrnā* is a syn. to *khaccnā*, which see. *Ninghai barnāge ēn ōnd cukro'on*, when you arrive, I shall have taken my meal.

**cukulmukul** Same m. as *cokoy*. *Cukulmukul okknā*.

**cukumuku** Same m. as *cokoy*. *Allā cukumuku ukkī ra'ī*.

**culbukyā** Adj. Same m. as *culculu*.

**culcul** Adj. Same m. as *culculu*. **culculrnā** V. n. (Of children.) To be mischievous, to be bent upon spoiling and destroying.

**culculu** Adj. Mischievous, bent upon fighting, destroying or damaging. *Culculu khaddas*, an unmanageable child.

**culhā** S. 1. Fire-place, hearth (either a built up recess as in houses, or a simple hole in the ground with stones disposed around, as on a journey-halt). *Culhā-piṇḍā*, the raised flat sides of a furnace (upon which the cooking vessels are put to cool). *Kaṭṭun culhā nū lādā*, to put the pot on. *Ī pakhnāṭī culhan ambā kam'ā*, do not construct your fireplace with this kind of stones. *Innā emhai culhā mal lagghrā*, to-day we have made no fire. — 2. Each of the fire-

holes in a brick-kiln. — 3. Fireside, hearth considered as the abode of comfort. *Culhan cōdnā*, to remove to another house or village. *Culhā heddē okknā*, *culhā gusan kac-nakhrnā*, to sit by the chimney corner, to talk by the fireside; (also, if said of women) to gossip about people, to speak ill of people.

**cullō** S. Wooden ladle, a sort of large spoon used for mixing, or serving out liquids from a vessel. — Syn. *quī*.

**culu** S. A fishing net of conical shape, made of grass. It is generally disposed under some field-ridge, at a spot where the water of the upper field finds its way down. — Syn. *huclu*. — Cf. *khodkhodō*.

**culug-bulug** Same as *ulug-bulug*.

**cum'ā** or *cup'ā*. Projecting point on a hill or mountain; peak, crag.

**cumakhāri** S. 1. Mussel. — 2. Mussel-shell (used as a measure, or as a vessel for compounding remedies, etc.).

**cumcumrnā** V. n. To taper regularly to a point; to be shaped like, or approach the form of, a cone. *Khess kā calkurgahi kudhā lekh'ā ī tūngri cumcumri'ī*. *Ā uḍquntā khessan arcāi: purhem cumcumra'ā nīndkī ra'ī*. — Syn. *toḷtoḷērnā*.

**cummē** S. Same m. as *combē*.

**cunaiṭi** S. Lime-box (a small tin case for carrying about a little lime, used in tobacco chewing). *Cunaiṭi kaṛmā nū taṅgnā*.

**cunauṭi** S. Same as *cunaiṭi*.

**cundī** S. 1. The hair-tail as worn by men. *Cundī uynā, khaṇḍnā, he'enā*. If it be very large at its basis

(on the man's head), it is called *jūrō*. Fig. *ī kaṭhan meñjan khane, enghai kīs cundī nū argyā*. — 2. In the upper half of the *bhūwar*-net, the central portion by which the net is shut and lifted out of the water. — 3. The top-curve by which the Oraon kitchen-knife (*biñṭhī*) is hung to the wall. — 3. Cock's comb; syn. *dalcā*.

**cungī** S. Cigar, cigarette (chopped tobacco rolled up in a *sāl-ticc* leaf). *Cungī kamnā*, to make a cigar. *Cungī ḍnnā*, to smoke a cigar. — Syn. *cuṭā, phikā*.

**cunī** S. Bits of peas and other pulse-grains, broken in the process of dividing them with the handmill. — N. B. Bits of broken rice are called *khudī*.

**cunjkā** S. A clay-coated hole in the ground, used as a mortar for pounding rice in.

**cuñjnā** [*cuñjyas, cuñjos*]. V. tr. 1. To pound rice, i. e. to beat it with the wooden pestle (*mann*) or the see-saw-pedal (*ḍhiaktī*), for separating the husks. *Emā kukoy bīrī argāge khessan cuñj muñjyā*, our girl had finished pounding rice before sunrise. — 2. With *beñjnā*. *Tangḍāsin biñjyar cuñjyar*, they married their boy, going through the cares and expenses thereby involved. — 3. To beat with repeated vertical knocks. *Nīn enganē lagḡdai? khedḡan dhar'on darā sopphē cuñjon*, thou wantst to fight? I shall catch thy feet and hammer the ground with thy head. *Ghāgtā amm istā calkūran cuñjī darā hibīrī*, the waterfall beats upon this sand and throws it sideways.

**cuñjrnā** Reflex. or pass. of *cuñj-nā*. *Amm ī pakhnā mañyā cuñjrīrī aḡge, phēn lekh'ā manī*, water, beat-

ing upon this rock from on-high, becomes foamy.

**cunmunrnā** V. n. To look neat and clean, to be smooth and clean (as the body or skin after bathing and oil-rubbing). *Emcas, isung khasras darā cunmunrdas.*

**cunnā** S. 1. Lime. *Bītāckā cunnā*, quick-lime. *Bharkāckā cunnā*, slack-lime. *Camārgaṭi cunnā*, lime made with clay-concretions (see *gangi*). *Cumakhārī cunnā*, lime made from shells. *Mōkhñā-cunnā*, lime used in tobacco chewing. *Cunnā kuṇnā*, *bīta'ānā*, to make lime. *Cunnā kin-drārñā*, to make lime with a sling (as children). — 2. Plaster. *Pacrīti cunnan talakhñā*, to pull off the plaster of a wall.

**cunumunu** Adj. 1. Neat and shining (said of the human skin, after bathing, oil-rubbing, etc.). — 2. (In childish language) beautiful. *Engan cunumunu nanā*; syn. *cunmunrnā*.

**cup'ā** S. Peak. — Syn. *cum'ā*.

**cuppī** S. Anus. — Syn. *erkh-cuppī*, *combē*, *cummē*.

**cūpul** Same m. as *cūgul*.

**cūrā** S. The fresh outgrowth (as long as quite young and tender) from the stem of a *sāl*-tree, the crown of which has been cut off. — When the new shoots have acquired some consistence, they go by the name of *kaḍrkā*; if higher and harder, they are called *kacrā* or *tombā*. — Syn. *naūrā*.

**cuṛcuṛamba'anā** V. tr. 1. To make away with, to remove totally, to consume, to use up, to exhaust. — 2. To lay bare, to strip of all accessories or ornaments, to empty by drawing out the contents. *Erpan cuṛcuṛamba'anā*.

**cuṛcuṛ<sup>u</sup>rnā** V. n., reflex. or pass. of preceding. 1. To be consumed or used up, to be made away with. *Emhai bēk cuṛcuṛa'ā khaccyā*. *Āsgahi kukk nū cuṛcuṛa'ā cuṭṭi mallā*, he has not one hair left. — 2. To be denuded, to be stripped of the usual accessories and ornaments, to look bare, empty. *Āsgahi kukk cuṛcuṛā kerā*, he is quite bald. *Ī partantā mann-mās, khoppā, kukur urmin tāryar occar: akkū cuṛcuṛa'ā itthrii*. *Erpantā urmī cīj-basutan occkam: akku cuṛcuṛiī*, now that we have taken away the furniture, the house looks very desolate and bare.

**curī** S. The sand or earth turned out by rats or insects in boring their holes, or by ants in making their hills, etc. *Isan ḍsgā curī tūrckī ra'ī*, here rats have pierced holes, have been at work boring.

**curil** or *curin*. S. The ghost of a woman dead in pregnancy or childbirth. Such a ghost is particularly bent on revisiting its old home at night; it tickles people and makes them laugh to death. As a precaution against this, the feet of the corpse are broken before burial and turned backward; thorns are also put on it before recovering it with earth. This backfooted ghost carries a load of coal, about which it fondly fancies to be its child. If a person, when assaulted, succeeds in robbing the ghost of this coal, the apparition is rendered powerless, bursts in tears and may even be killed. — Syn. *Berkhā-khedd*, *biṛdō-khedd*.

**curīlahti** S. Armlet of lac or glass (worn by Sadānī women).

**curin** S. See *curil*.

**curkī** *Curkī-dahrē*. S. 1. Short-cut. — 2. By-path; a lesser, private or disused way; in this meaning, it is opposed to *rāji-dahre*, the common road, the road in continual use.

**curkun** *Curkun nannā*, to smash (by dropping or knocking against).

**curkuñju** Adj. The last born of a family, of a number of animals. *Tangyō āsin, enghai curkuñjus tal-das ba'arkī, khōb cōnhā nanālagyā*, the mother preferred him as being her youngest child. *Īd emhai curkuñju bachru tatī*, this is our last born calf.

**curkha'ānā** V. tr. Same m. as *curkhnā* (1).

**curkhnā** (1) [*curkhas, curkh'os*]. V. tr. 1. To pour or let fall in drops. *Tangrī keccā, aōge ī kukoy khañjal-khon curkh'ī*. — 2. To distil. *Arkhn curkhnā*.

**curkhnā** (2) [*curkhyā, curkhō*]. V. n. 1. To let water in or out through a hole or crevice, to leak. *Mesgā curkhī*. — 2. To pass (as water, grains, etc.) through a crack, fissure or aperture in a vessel; to ooze. *Punā arintī amm curkhī*, water oozes through new pots. *Ninghai gurlu cirkhintī curkhālaggī*. — 3. To fall in drops, to trickle. *Adigahi khannī khañjalkhō curkhā helrā. Mōcrkā khādītī khēsō curkhālaggī*. — 4. To fall in numbers. *Madgī curkhālaggī*, the mahua-flowers fall like rain-drops.

**cur<sup>u</sup>khta'ānā** Causal of *curkh-nā* (1) and (2). *Nīn ningrin khañjal-khon endrgē curukhtāckī?* why hast thou made your little sister weep? *Nīn endrgē khañjalkhon curukhtāckī?* why hast thou wept? *Pēj, mōcā*

*khanē, khañjalkhō curkhtī*, mincing onions makes the eyes water.

**curmuñjā** S. Same m. as *cuḍ-ḍā*. — *Curmuñjā nū*, at length, finally, in conclusion. *Curmuñjā ālas*, the rearmost man in a row or file.

**curmuramba'anā** V. tr. To give one a clencher, to stop the mouth, to make one feel ashamed of himself. *Ortosin curmuranba'anā*.

**curmur<sup>u</sup>rnā** V. n., reflex. or pass. of preceding. *Ēn āsin ānā kirtāckan khanē, curmurras keras*, on my answering him, he had to shut up with shame.

**cūr<sup>nā</sup>** [*cūryā, cūrō*]. V. n. To get obstructed, blocked up (as a rat-hole, a pipe, etc.). — Syn. *ut<sup>u</sup>rnā*.

**cūrta'ānā** V. tr., causal of *cūr-nā*. To obstruct, to block up (a hole, a pipe, etc.), to allow it to get stopped up. — Syn. *uṭ<sup>rā</sup> c'īnā, uṭ<sup>rā</sup>ta'ānā*.

**cūr<sup>nī</sup>** See under *cōrnā* (1).

**currā** S. Vegetal sugar; the sweet juice which drops from mango-flowers and resembles *guṭ* in taste and colour, or from the new leaves of *sāl*-trees and is alike our white pounded sugar.

**cur'ū** S. 1. A little of (liquid), a ladleful. *Ōnd cur'ū amkhī c'ā*. — 2. In measuring large quantities, any of the small heaps of sand or grains which are put down on the ground for every twenty units. *Ēn khoyon: nīn ōnd cur'ū khess kurī uynum kalā*, I shall measure; you go on putting down one heap of paddy for every score (of pailas, sers, rupees, etc.). — 3. Any of the small heaps of rice disposed on the ground for sorcery manipulations or sacrifices. — Syn. *cur'uy*.



**cur'uy** S. Same as *cur'u*.

**curwā** S. Same as *cur'u* (1).

**cuṭā** S. Same m. as *cungī*.

**cūtnā** [cūtyas, cūtos]. V. n. 1. To lie down. *Cokkh, humkuryā, utān cūtnā*, to lie down on the side, on the stomach, on the back. — 2. To lay oneself down, to go to sleep. *Cutōbīrī, cūtnā beṛā*, at bed-time. — 3. To have unlawful sexual commerce. *Nannā ālī gane cūtnā*.

**cuṭṭī** S. Hair (of man or anim.); bristles, mane. *Āsgahi dighā cuṭṭī rahcā*, he wore his hair long. *Cuṭṭī khaṇḍta'ānā*, to have one's hair cut. *Cuṭṭī khārnā*, to divide one's hair by a line. Fig. *Cuṭṭī cuṭṭī nū*, essentially, to the backbone.

**cuycuyu** Adj. Same m. as *coy-coyō*.

**chabckā** (Prop. past partic. of *chabnā*.) Verbal noun; coating of mud or plaster on a wall.

**chabḍhung** Onomat. for the sound produced by a heavy object falling flat into the water, with only one splash. *Dāh nū ā kōhā pakhnān lebḍacar khane, chabḍhung ba'ī*, when they hurled the rock into the water, a loud splash was heard.

**chabnā** [chabcas, chab'os]. V. tr. To coat over with mud, to plaster.

**chachem** Adv. 1. Silently. *Chachem*, hush! *Chache chachem*, stealthily, without making any noise. — 2. In a low voice. *Chachem kacnakhrnā*, to talk in a whisper. — 3. In secret. *Chachem keras*, he went secretly. — With some verbs, *chachem* is often used with the value of an adjective. *Chachem ra'anā*: a) to keep silent; b) to keep a thing secret. *Ās indri'im katthan mendas hole, chachem mal*

*ra'adas; āsgahi jiyātī urkhī*. c) to abstain (from doing like others). *Endr nanor? chachem ra'anar*, what can they do? they must perforce hold their peace. *Khaddārin chachem nan-nā*, to check children from making noise, playing, etc.

**chachṇḍārnā** V. n. To behave thoughtlessly, to skip or move about imprudently, as though courting an accident. *Chachṇḍārkai kuddai?* do you want to get hurt?

**chachrā** S. Small falcon. (H. *shikrā*.)

**chadrī** Adj. Syn. of *choreā*.

**chagar** S. 1. A cart-wheel consisting of a simple wooden disc. — 2. A variety of bullock-cart, long and flat, mounted on wooden discs.

**chāhak** S. Smell, flavour. *Endr amkhin irtar? nagad chāhak bar'ā-laggī*. *Asmāgahi chāhak mu'ī nū bar-cā khaṇē, ambyas darā cōcas*, on perceiving the offensive smell of the bread (he was eating), he put it aside and rose to his feet.

**chāhkārnā** V. n. To affect the olfactory nerves, to smell.

**chāhnā** [chāhcā, chāh'ō]. V. n. 1. To spread all over. *Kodwā āsgahi goṭṭā mēd nū chāhcā*. *Badālī chāh'ī*, clouds are spreading all over the sky. — 2. To spread far and wide. *Āsgahi nāmē goṭṭā rājī nū chāhcā kerā*.

**chahur** Onomat. for the sound made by the feet in swimming, or crossing a river at low water.

**chāī** or **chāē rōgē**. Piles (prop. the morbid state consequent on suffering from piles). *Āsge chāī rōge marj-kī ra'ī*: *ek'ambīrī khēsō kālī, akh'ā hō baldas*, he has got piles, and may have bloody effusions at any time.

**chailā** Adj. Ostentatious, vain, seeking to please by one's good looks. *Chailā kukkos, chailā kukoy.* — Hence, *chailas*, fop, mesher. — Syn. *chalkō*.

**chakāchak** Adj. Full up to the brim. *Khār chakāchak nindkī ra'ī.* *Arī nū chakāchak amm ra'ī.*

**chakchakrā** Adj. Furnished with a rim. *Chakchakrā pagā*, a turban tied flat and broad. *Paṇḍrur chakchakrā ṭupī attnar.*

**chakchakrnā** V. n. 1. To stretch beyond, all round (as the brim of a hat). — To graze a surface. *Jhikī amm mañyā lebda'ā khañē, chakchakra'ā kālī*, if you throw a fragment of pottery above the surface of the water, it skims along. — 3. *Chakchakra'ā kindrārnā*, to dance in round, to revolve up and down like a wheel. — 4. To be perfectly level. *Ī paddantā nāl-kyārīgutṭhi ērnū chakchakrī'ī*, these rice terraces strike me as levelled to perfection. *Khaltā khess thārī besē chakchakrī'ī*, crops in the (embanked) fields are smooth and even, like a brass-dish.

**chal** (H.) S. Fraud, trick, pretence, artifice, delusion.

**chalbal** (H.) Same as *chal*.

**chalchalrnā** V. n. To be filled up to the brim. *Khār ammtī chalchalrī ra'ī.* *Arin chalchalra'ā nindnā.* — Syn. *chapchaprnā*.

**chālē** S. 1. Steam. *Urturnā ammtī, kuṇnā maṇḍī-āmkkhī chālē cu'ī.* — 2. Condensed vapour; any exhalation. *Paññāgalī pairī bīrī chālē ammtī, baitī urkhī.* — Syn. *qāhē* (2).

**chalka'ānā** V. tr. 1. To cause a liquid to flow out partly, to spill.

*Ho'ō bīrī dudhīn ambā chalka'ā.* — 2. To dilate or expand a thing beyond its former limits. *Gollas emhai pēṭh-ṭonkan chalkācas.* — 3. To save one by making him escape secretly (e. g. informing him that he is pursued). — Syn. (for the first two meanings only): *chilka'ānā*.

**chalkārnā** Reflex. and pass. of *chalka'ānā*. — 1. To be spilt partly; (of a river) to overflow. Syn. *chil-kārnā*. — 2. To escape, to scamper off (on private information of impending evil or pursuits).

**chalkō** Adj. Same meaning as *chailā*.

**challī** S. 1. Cream. *Dudhī nū challī ukkyā.* — 2. The film which forms on fatty liquids when left to cool.

**challiārnā** V. n. To become covered with cream, to assume the appearance of cream (as liquids containing fat). *Dudhī challiārā.*

**chalnā** [*chalcas, chal'os*]. V. tr. 1. To deceive, to practise fraud, to use an artifice. — 2. To sift, to clean by passing through a sieve.

**chal'us** S. Deceiver, cheat, impostor.

**chamā** or *chemā*. S. 1. Pardon, forgiveness. *Ortosin chamā nannā, cī'nā.* *Gunhan chamā nannā.* — 2. Relief. *Dukkhē chamā mañjā.*

**chamak-chamakrnā** V. n. To walk affectedly, to strut along. *Chamak-chamakrā'ā kuddas*, he moves about with an affected gait.

**chamar-chamar** S. A rattling or clinking sound (as of small cymbals, bells or pieces of metal); jingle. — Syn. *chanar-chanar*.

**chamar-chamar<sup>e</sup>rnā** V. n. To sound with a fine, sharp rattle; to clink, to jingle. *Ā erpā nū endr cham-mar-chamarriṭi?* — Syn. *chanar-chanar<sup>e</sup>rnā*.

**chamhā-chamhē** Adv. Face to face.

**chamhē** Postpos. and adv. In front, opposite. *Ālargahi chamhē nū*, in public. *Erpāgahi chamhē*, facing the house. *Engtarā chamhē nanā*, turn thy face towards me. *Erpāgahi chamhē tarā*, the front of the house.

**chamka'ānā** V. tr. To startle one, to frighten or alarm him.

**chamkārnā** V. n. To startle, to move suddenly or be excited, on feeling sudden alarm.

**chamm-chamm** S. Onomat. for the sound of cymbals. *Endrā chamm-chamm mindriṭi?* *Jhājh chamm-chamm kharkhṛi*.

**chanāchit** Adj. Scattered. *Ās-gahi rupiyā chanāchit mañjā kerā*, his rupees were thrown about all over the ground.

**chanar-chanar** S. Same as *chamar-chamar*.

**chanar-chanar<sup>e</sup>rnā** Same as *chamar-chamar<sup>e</sup>rnā*.

**chandband** S. Act of providing, of arranging in view of a certain end. *Chanband nannā*, to take steps towards, to look for the means of. *Gohlā jumāba'āge indri'im chandband nanot*, we shall try to replace the bullock wanting in our team (lit. to complete our team of bullocks).

**chandnā** [chandcas, chand'os]. V. n. 1. To fetter (a horse, a cow). — 2. To restrain, to impede the movements of. *Ī khaddas enghai kheddan chanddas c'idas*.

**changchungamba'anā** V. tr. To cause a liquid to gurgle (by shaking it any way).

**changchung** Onomat. for the sound made by a liquid when shaken.

**changchungrnā** V. n. Reflex. and pass. of *changchungamba'anā*.

**chanka'ānā** V. tr. 1. To fry in ghee or oil cooked potatoes, vegetables, grains, etc. *Chankāckā jinhor*, fried Indian corn. — 2. *Dālin chanka'ānā*, to pour heated ghee or oil on cooked pulses.

**chankhchankhrnā** V. n. To be brisk, bustling, full of liveliness and activity. *Emā khai nalakhge chankhchankhrkī kuddī*, my wife is ever busy at some work or other.

**chaōchaōrnā** V. n. To be pungent, biting, acrid; to affect the sense of smell or the eyes (as garlic, onion). *Peñj chaōchaōra'ā khane, khañjal-khō urkhālaggi*. — N. B. Not to confound this verb with *cāwcāwrnā*.

**chaōkārnā** V. n. To be deterred from doing an action (espec. eating) through disgust; to loathe or feel sick of beforehand. *Ās adigahi lendrāhin tryaskim adigahi mañḍin ōnāge chaōkāras*.

**chāp** S. 1. Seal. — 2. Rupee (in coin). *Enghai nalakh-nañjkā bharai nū, onṭe chāp goṭṭā, darā onṭe chāp-gahi phuṭṭiyan khakkhkan*, in payment for my work, I received one rupee in coin and another in small change.

**chapā** S. 1. Picture, engraving, sketch. — 2. Syn. of *chāp*.

**chapar** S. Cattle-swamp, a small tract of low wet ground for watering the cattle during the hot weather. It is

generally dug at some springy spot and salted at common expenses, by four or five neighbouring villages. *Mahrās guṭṭhīn chhapar ontācas kā malā?* did the *ahir* water the herd at the cattle-swamp?

**chapar-cheper** Adj. 1. (Of water) sufficient for wetting the feet of the passers by. *Jeṭṭhēgalī ekāekā khār nū chapar-cheper amm kālī*, in the hot season some rivers contain only just enough water for covering the feet. — 2. (Of the ground) wet and spongy, swampy. *Ekhāgalī nū ī ḍahre (nū) cotor cuṭī, darā (cotor) chapar-cheper manī*, during the rains this road becomes muddy and full of water.

**chapar-cheper<sup>e</sup>rnā** V. n. 1. Of water, to be very shallow, to be too scanty for. *Khār nū innelā amm chaparcheperīṭī: em'āge mal ban'ō*, there is now too little water in the river; it won't do for bathing. — 2. To make a splashing noise. *Jukkī amm nū ēkō bīrī chaparcheperīṭī*, if you walk in shallow water, a splashing noise is heard.

**chapchap** Adv. As full as can be, (filled) up to the mouth. *Arī chap chap nindkī raṭī*.

**chapchapamba'anā** V. tr. To fill up to the mouth. *Uḍḍun khesstī* (or: *khesan uḍḍū nū*) *chapchapamba'anā*.

**chapchaprnā** V. n. To be entirely filled, full up to the mouth. *Khār nū baṛhī chapchapra'ā raṭī*. — Syn. *chalchalrnā*.

**chapnā** Adj. Of the capacity of 18 *dhataks*. — See under *aurkā*.

**chāpnā** [*chāpcas, chāp'os*]. V. tr. To take an impression, to print, to photograph. — Cf. *chapā*.

**chapnahā** S. A wooden measure for grains, bearing the royal seal. It was formerly general in Oraon markets, and is still in use in the Jashpur and Sirguja States. It contains 1 ser of rice stripped of its husk. This in turn is equivalent to two measures of paddy and four of millet.

**chapri** S. Open shed, a simple roof supported by posts. These constructions are used as market-stalls, bowers, religious baldachins, etc. (See *debi-chapri*, also called *debigurī, debimaṇḍā*). *Chapri nū cūtnā*.

**chaprnā** V. n. To disappear, to vanish from sight, to be missed.

**chaptā'anā** V. tr. To cause some (book, etc.) to be printed.

**chaptā'anā** V. tr. To lay a coating of mud, plaster, etc. over a wall (lit. to make stick). *Pacrinta gaḍḍī ḍippā nū khajjan chaptā'a*, plaster this wall. *Goṭhā chaptā'anā*, to cover a wall with cowdung cakes. — For small repairs, one says *khajjan tasnā, nisignā, laṭakhṭā'anā*.

**chapṭārnā** Reflex. and pass. of preceding. To stick (as mud to a wall), to be made to stick.

**chār** S. Obsolete word. *Chār jhoknā*, to meddle in another man's business. *Nīn ārgahi kṛthā nū endrge chār jhok'ā kerkai?*

**charchir<sup>i</sup>rnā** V. n. 1. (Of fishes) to swim away like arrows. — 2. Fig. *Charchir'ā dudhī urkhī*, milk gushes in streaks (out of the udders).

**chardā** Adj. Childless. — Syn. *chafindā, chuṭā*.

**charḱā** S. 1. Sudden start (in fright). — 2. Convulsive movements (better say *jhankā*). *Kōhā narī nū*

*chaṛkā ghaṛī ghaṛī manī.* — Syn. *jhaṛkā.*

**chaṛka'ānā** V. tr. 1. To startle one, to give one a sudden fright. — 2. To dissuade, to deter, to prepossess or prejudice one (against). *Ēn āsin chaṛkācchan.*

**chaṛkārnā** Reflex. and pass. of *chaṛka'ānā*. 1. *Nerr dahrē nū īrkan darā ongh'onum chaṛkārkkan,* on my way I was startled at the sight of a snake. — 2. To demur, to refuse, not to acquiesce (through mistrust). — 3. (From *chaṛkā*) to have febrile convulsions, to suffer from febrile prostration.

**chāṛnā** [*chārcas, chā'ros*]. V. tr. 1. To filter or strain. — 2. In a fig. sense, to sift. *Phasiyār katthan chāṛnā,* to separate truth from falsehood. *Hakmisge mānī katthan darā phasiyār katthan bēgar darā chāṛnā kōhā otthā laggī.* — 3. To single. *Deḍḡas ingyon dainbisāhī chārcas kī otthras,* the sorcerer has declared my mother to be a witch. — 4. To clean (espec. a well). *Indran. tīsan, pokhārin idnā chā'ot.* — 5. To bake by dipping into boiling oil. *Chāṛkā asmā,* cracknel. (Better use, in this sense, *bārnā*).

**chaṛrī** Adj. Syn. of *choreā*.

**chāṛērnā** V. n., reflex. or pass. of *chāṛnā*. *Ī dudhin kicrītī chāṛro'ō,* this milk will become clean by straining.

**chaṭārnā** V. n. 1. To fall into a trance and begin to talk under supernatural influence. — Hence *caṭār'us*, one who, being entranced, can tell everything about a certain class of objects, their past story, etc. *Ēn mukkā caṭār'u ra'adan, īs maṇḍī caṭār'u ra'a-*

*das,* I can say all about women, he can say all about rice. — 2. To rave, to be delirious, to talk irrationally or frantically.

**chāṭchīṭ** Adv. Here and there, sporadically. *Ī partā nū chāṭchīṭ kusum mann ra'ī,* on this mountain there are only a few *kusum* trees here and there. *Pairī bīrī pēṭh nū chāṭchīṭ ālar rahcar. Phusrī chāṭchīṭ urkhā.*

**chaṭkā** S. Matting-work made of broad bamboo-strips (in great use for the protection of sheds, plants, young trees, etc.; it is also rolled in form of a basket to rest on a cylindrical bottom of straw).

**chaṭka'ānā** V. tr. To open anything tied up, to untie; to loosen. *Potom chaṭka'ānā,* to open a package. *Ēp chaṭka'ānā,* to untie a knot.

**chaṭkārnā** V. n., reflex. or pass. of preceding. To get loose; to be untied, opened.

**chatnā** S. Honeycomb. *Ī tinī-erpā nu eḍ chatnā ra'ī?* in this beehive how many honeycombs?

**chaṭnā** [*chaṭcas, chaṭ'os*]. V. tr. 1. To decapitate, to cut off the upper part of, to prune, etc. *Cuṭṭin chaṭnā,* to cut the hair. — 2. To single out, to pick out. *Dainbisāhin chaṭnā,* to designate one as a witch. *Mejhrā khessan chaṭnā,* to separate grains of of several kinds mixed together.

**chaṭpaṭnā** V. n. To twist the body about, to writhe (in pain, agony, hunger or rage); to move hands and feet about and quickly. *Ās chaṭpaṭnum cōcas,* he sprang to his feet.

**chattrī** S. The Hindoo caste of the Kshatriyas. *Ās gā Chattrīyas (or Chattris) taldas,* he is a Kshatriya. (Better say *Birtiyā*).

**chaṭṭus** S. A shrewd fellow, a Jew, a cunning customer.

**chaṭhī** S. The naming of a newly born child: a half familial, half religious ceremony, in universal use among pagan Oraons. It is attended by superstitious rites, such as the shaving of the infant's hair (*tūrī cutṭī*, considered as unclean), the taking of omens for the purpose of choosing a lucky name, etc. *Tūrī cutṭin muṇḍ-nā, etta'ānā. Ort khaddasgahi chaṭhī nannā.* — The purificatory power of the *chaṭhī* ceremony extends to all the members of the household where the child has been born; cf. *chūt*.

**chau** Adj. Six.

**chāu** S. 1. The shape and structure of anything, configuration, form, external appearance. *Khallgahi chāu cārkuṇyā ra'ī*, the field is a square in shape. — 2. Assumed appearance, appearance foreign to the object really present. — Cf. *muṭṭhan*.

**chaṭṭ** Adj. Of an offensive smell, stinking. *Chaṭṭ ahrā, khaṇṇjā. Chaṭṭ aḍḍā, erpā. Chaṭṭ kukkos.*

**chawain** S. (H.; lit. law n° 6.) Condition, for a native estate, of being taken under Government management, until cleared of its encumbrances. *Emhai bēlasgahi urmī paddā chawain mañjā, chawain nū kōrcā, chawaintī urkhā, chuṭṭrā.*

**chay** S. 1. Shade, shadow; syn. *ēkh*. — 2. Fig. *Chay mañjas*, he has vanished, disappeared. *Ortosin kā indri'im chay nannā.*

**chayā** S. Delusive appearance, form other than the natural one. *Nād, nerrgahi chayā nū, Ewā gusan kera. Ās tanghai chayan badlācas kī māchayan occas. Chayā mañjas*, he disappeared.

**chayā-bayā** S. Jugglery, leger-demain; trickery. *Chayā-bayā ēdnā, nannā. Chayā-bayā īd'us*, a juggler.

**chaymān** Adj. Disappeared, gone. *Chaymān mañjas*, he disappeared, he ran away or vanished out of sight.

**chechā** Adj. Inclined to war, wanting to have the upperhand, bellicose, pugnacious. *Chechā ālī. Chechas*, a fighting cock, a man who though beaten does not give in. — Cf. *chechō*.

**chechkā** S. 1. Name given to any bamboo-basket when old or dilapidated. — 2. Adj. Unkempt. *Chechkā kukk*, a man or woman with long uncombed hair, a Medusa's head; also a ghost. *Ī mann gusan onṭā chechkā kukk urkhī. Chichkī pellō*, a shaggy girl.

**chechnā** [chechcas, chech'os]. V. tr. To reduce to bits or powder by hammering, to pulverize, to pound to dust.

**chechō** Optional feminine form of *chechā*. *Chechō ālī.*

**chedām** S. In shop-reckoning, the value of the fourth part of one pice. (Fig.) *Āsge chedām malā jū'r'ī, annuhō kohā kohā tāgardas*, he has no farthing of his own, all the same he talks very big.

**chekā** S. 1. The portion of space concealed from the speaker (or any person) by a given object. *Ā mann erpagahi chekā nū ra'ī*, that tree is behind the house. — 2. Hence obstacle in the way, parapet, screen. *Enghai erpā ninghai erpan chekā nanī*, my house intercepts (the light) from yours, protects yours (from the rain), etc.

**chekchekrnā** V. n. To become or be shallow (as a plate), not to have much capacity. *Ninghai nāl chekchekrī*, your rice-field cannot hold much water. *Khār innelā gadḍī: khōkhānū chekchekro'ō*, the river-bed is now deep, it will later on fill up a good deal.

**chekkā** S. A long time, a spell of days, a number of years, a period. — Syn. *pariyā*. *Ā chekkā nū korhē cēp possā*.

**cheknā** [chekcas, chek'os]. V. tr. 1. To prevent, to oppose. — 2. To stop, to detain, to restrain. *Āsim enggan ennē nannātī chekcas*, he himself prevented me from doing so. *Nīn enghai ērnan chekdai*, you prevent me from seeing.

**chekra'ānā** V. tr. To check, espec. by surrounding.

**chekrnā** V. n., reflex. or pass. of cheknā.

**chēm** S. Pardon. — Syn. *chemā*, *chamā*.

**chemā** S. Pardon, forgiveness. — See *chamā*.

**chemchemrnā** V. n. To look neat and tidy. *Ī kukoy, ī epā chemchemrī*.

**chēm-kusal** S. Health, prosperity. *Ninghai epā tarā chēm-kusal ekāsē ra'ī?*

**chenchen<sup>er</sup>rnā** V. n. To speak or behave crossly, to be peevish, ill-humoured. — Syn. *cācāwrnā*, *chener-mener mannā*.

**chener-mener** Adj. Cross, ill-humoured, peevish.

**cheō** S. A stroke (from a sharp-edged instrument). *Ī dāran duī cheō nū hiḥābāckan*, I cut off this bough at two strokes only.

**cheōta'ānā** V. tr. 1. To mutilate by one violent blow, to cut off at one stroke with a sharp-edged instrument. Syn. *chunnā*, *hiḥāba'anā*. — 2. To cut in twain. *Khessan khoyānakhro'ō bīrī*, Budhus enghai duī ṭho anglīn cheōtācas, as we struggled for harvesting the field, Budhu cut away two of my fingers. *Ort ālasin cheōta'ānā*, *ontā nerr cheōta'ānā*, to cripple or mutilate a man, to cut a snake in two.

**chepchep** 1. Adj. Syn. of *chepēchepē*, which see. — 2. Onomat. for the sound made by disturbed water. *Chipīchipī amm nū ēkō bīrī*, *chepchep ba'ī*, if you cross (a river) at low water, it makes a peculiar sound. *Khekkhātī amman chepchep nannā*, to pat the surface of water with the hand. — Syn. *chipīchipī*.

**chepēchepē** Adj., used only with *amm* and *bīrī*. *Chepēchepē amm ra'ī*, there is just a little water (in the river, in a pond, etc. *Chepēchepē bīrī ra'ī*, the sun is setting, lit. only a portion of the solar disc is left. — Syn. *chepchep*, *chipīchipī*.

**chernā** V. n. 1. To have a loose stool. — 2. Of stars, to shoot. *Akāi ontā bīnkō cher'āluggī*, there, a star is shooting. *Cherckā bīnkō*, a shooting star.

**cher<sup>er</sup>nda'ānā** V. tr. To rend off by a long split, to tear off in rags (as a cloth or paper stuck to a wall). *Nē ī dāran chernācā?*

**chī** Interj. denoting contempt or disgust. *Chī-chī!* fie fie! pshaw! — Syn. *thū*.

**chichnī** S. Whitlow. *Anglī chichnī manī hole*, *ulā ulā khorop manī*, *arā aḥṛā galrī'ī*, *arā khocol urkhī kai*, when a finger is attacked by

whitlow, matter is engendered, the flesh falls away and the bone comes out.

**chichṛa'ānā** V. tr. To throw water, with sowing-like waves of the hand, upon (an animal, a man, the ground); to water, to sprinkle over. *Manḡhan chichṛa'ā. Amm chichṛa'ā darā errā*, give a sprinkling to the floor before sweeping it. *Beñjā nū, ālar bartiyar mañyā bālkā amman* (or: *bartiyārin bālkā ammti*) *chichṛa'ānar*, at marriages guests are sprinkled over with turmeric water. — Syn. *chīrka'ānā, chīṇka'ānā*.

**chidḡḡā** S. A culinary preserve for making curry. It consists of pounded and spiced *urid* made into small balls. (When still fresh, not yet dried and hardened, the small balls are called *ḡubkī*.) — Syn. *bārlō*.

**chidrī** S. Small particle of anything. *Īd endrā talī? Asmāgahi chidrī. Kankgahi chidrī enghai kḡekkḡā nū ḡuddū*.

**chilchil'rnā** To be stout, fat, corpulent; to shine with fat (said of men and animals).

**chilka'ānā** V. tr. 1. To cause a liquid to flow out partly, to spill. — 2. To throw off particles or bits all round; to cause bits to fly about. — 3. Fig. to expand or dilate a thing beyond its former limits. — Syn. *chalka'ānā*.

**chilkārnā** V. n., reflex. or pass. of *chilka'ānā*. 1. To be split. *Chipantā dudhī chilkārā kerā*. — 2. To run over. *Kḡār chilkārā*, the river has run over its banks. — 3. To expand or spread beyond the ancient limits. *lūnā pēḡ indā chilkārā, hū ṭonkā nū sagrō ālar nindkar rahcar*, to-day the market broke its accustomed limits to the extent of covering with

people the whole of yonder ground. — 4. To fly out. *Rahṛin pas'ō bīrī sagrō chilkār'ī*, when *rahṛī* is being threshed, particles are flying all round. — Syn. *chalkārnā* (not however in the meaning of to escape).

**chil'knā** [*chilkyā, chilkō*]. V. n. To fly out (as bits of rice, etc., under the pestle). — Cf. *chulkārnā*, 4th meaning.

**chinār** Adj. (fem. *chinarī*). Lewd, torncatory, adulterous *Ch:nārī, chinarī pellō*, a dissolute girl *Chinaras*, ribald, debauchee.

**chindā** Adj. Different, distinct.

**chindnā** [*chindyas, chindos*]. V. tr. 1. To divide, to separate into pieces. — 2. To single out; to apportion or partition. *Bhariyarge tang'ā tang'ā cirḡhin chindar cī'ā*, divide the loads between the coolies. — 3. To disunite in opinion or interest, to estrange, to set at variance. *Chindā kḡaccnā*, to exclude, to expel.

**chindnakhṛnā** V. n., reciprocal. To separate (v. n.), to part company; to be divided of opinion or interest.

**chindṛkas** Verb. noun. Schismatic. — Syn. *chindṛ'us*.

**chindṛnā** V. n., reflex. and pass. of *chindnā*. To be divided in two or more parts; to part company from each other; to separate oneself from. *Asan ḡahrē chindṛī'ī*, there the road branches off. *Nīm iklā hō ambkē chindṛa'ā*, never quit one another. *Dharmbangastī chindṛnā*, to separate oneself from the Pope.

**chindṛ'us** Verb. noun. Schismatic. — Syn. *chindṛkas*.

**chingā** Adj. Different, distinct.

**chingā'ānā** V. tr. Syn. of *chindnā*. To separate.



**chingārnā** Passive of *chinga'*-*anā*. To be separated.

**chinn-nā** [*chinn'cas*, *chinn'os*]. Syn. of *cheōta'ānā*.

**chipt-chipt** Adj. Syn. of *chepē-chepē*. *Chiptchipt amm nū gisō-iñjō uphār'i; endr talī? Tatkhā*. A giso fish is fretting in a little bit of water; what is it? The tongue.

**chipt** S. A small *chippā* (for children).

**chippā** S. A brass-vessel for rice-meals. The bottom is round and flat, the sides straight and rather high. — If the bottom be larger and the sides of small height, the vessel is called *tharā*. — *Onṭā chippintā maṇḍī*, a bowlful of rice.

**chīr** S. Teat (said of animals only). — Cf. *cucī*.

**chirī** S. Spur, the hard pointed projection on any bird's leg which serves as an instrument of attack and defence.

**chiringā** Adj. Narrow, thread-like; slender, lank. *Chiringā phitā, ēp*. *Chiringā qahrē*. *Chiringā mēd, ālas*.

**chiringā** Adj. Different, distinct.

**chiripitī** Adj. Dispersed, scattered about, in disorder. — Syn. *chanāchit*, *chitichān*, *chitirbitir*.

**chiṭka'ānā** V. tr. Syn. of *chichra'ānā*.

**chirr** S. Same as *churr*.

**chir'ū** *Chir'ū binko*, shooting star (from *chernā*).

**chirya'ānā** V. tr. 1. To disperse; to post at different places. — 2. To scatter about, to throw all round. *Muddyas kī khattras, khañē tanghai khūs tikhlan chirya'cas*, stumbling and falling, he scattered his rice all over the place. — 3. To divide a

certain object between several, to share in a common advantage or property. *Ī bandhantā amman ibrā khallgutṭhi nū tang'ā tang'ā urbar chirya'ānar*, the proprietors of these fields divide between themselves the water of this weir. — Syn. *chitya'ānā*.

**chiryārnā** Reflex. and pass. of *chirya'āna*. *Āsgahi amalpit chiryārā*, he went into a swoon caused by an effusion of bile; lit. his bile got spread.

**chitichān** Adj. Syn. of *chiripitī*.

**chitir-bitir** Adj. Syn. of *chiripitī*.

**chiṭka'ānā** V. tr. Syn. of *chichra'ānā*. *Chiṭka'ānā* may however be given as direct object not only names of liquids, but of all minute stuff, such as seeds, dust, etc.

**chiṭkārnā** Reflex. and pass. of *chiṭka'ānā*.

**chiṭknā** [*chiṭkyā*, *chiṭkō*]. V. n. Syn. of *chil'knā*.

**chiṭnā** [*chiṭcas*, *chiṭos*]. V. tr. 1. To throw or scatter about, without order. — 2. To throw, with a view to disposing for work. *Nabāge khessan khālī nū chiṭnā*. *Ēn birā chiṭ'on, nīn id'oy*.

**chiṭorā** Adj. Glowing with youthful vigour, blooming, in the full bloom of adolescence. *Chiṭorā jōkhas*, *chiṭorā pellō*. — Syn. *silsilra'ā*.

**chiṭpiṭrā** V. n. To show impatience, to utter impatient words. — See *ciṭbir'nā*.

**chitya'ānā** V. tr. Syn. of *chirya'ānā*.

**chobra'ānā** V. tr. To cover with a profusion of rubbing oil. *Punā samdō samdhīrin pāhī nū isungtī chobra'ānar c'inar*, at the visit (on which a marriage is settled, the younger people) rub the parents of the

intended husband and wife with a profusion of oil.

**chochra'ānā** V. tr. To scrape the skin accidentally, to rub the skin off. *Ghoṛnan kaṭṭālakkan khaṇē, jhaṭṭā enghai mēdan chochrācā.* As I was passing over the fence, the post gave me a bad rub.

**chochrārṇā** Reflex. of preceding. To rub one's skin off, to graze (one's leg, arm). *Mannī etto bīrī chochrārkan.*

**choēchoērnā** V. n. To fizz, to hiss (said of a fire or red-hot iron upon which water is thrown). *Kurnā pannā nū amm ci'ā khaṇē, choēchoēra'ā mindrī.*

**choēgorgorba'anā** V. n. To fizz or hiss violently (said of heated iron or stone plunged into cold water, of pastry articles plunged into hot oil etc). *Kurnā isung nū bār'ō bīrī, asmā choēgorgorba'.*

**choē-moē** Onomat., imitating the sound of something roasting. *Ahrā iryo bīrī choē-moē ba'.* *Choē-moē pāpā,* a sort of bread, very hard, baked a little oil.

**cholnā** [cholcas, chol'os]. V. tr. To clean by scraping, to rub off the surface with anything sharp (as a road); to plane (as a stick). *Ḍahrē, kank cholnā. Laṭṭī cholnā,* to scrape off weeds. *Ghāṣī cholnā,* to cut grass for fodder (by scraping it with a hoe).

**chopnā** [chopcas, chop'os]. V. tr. To hack into (so as to cut off, or into pieces, or produce a gash or notch). *Dahurā chopnā,* to clear the ground of brambles. *En enghai khekkan chopkan. Sakhuā mann chōpnā,* to tap a sāl-tree (for gum).

**choprṇā** Reflex. and pass. of chopnā. *Ṭong'ēī enghai kheḍḍan choprkan. Enghai kuḍḍī cōdna mañjā*

*kī ā khaddasgahi barnā mañjā: coppras keras.* as I was lifting my hoe, the child came up: he got a gash.

**chor** S. Edge, border, skirt. *A partāgahi chor nū paddā ra'ī,* there is a village close to that mountain. *Ṭoraggahi chor gūṭī sangē kālon,* I will accompany (you) up to the skirts of the wood. Syn. *chorē.*

**chorāba'anā** V. tr. 1. To force out or off, to take away from, to detach. *Tisiti ēp chorāba'anā,* to detach the fibres from the flax-stalks. *Khādītī mandran chorāba'anā,* to take a bandage off a wound. *Oṇok chorāba'anā,* to detach the bark. — 2. To dismiss, to expel. *Erpanṭī jōkhāsīn chorābācas,* he discharged his servant. *Dukhan, naṛin chorāba'anā,* to heal a pain, to dispel the fever. *Nimbās n'inghai ā malbēs hewān chorāba'os,* thy father will knock this bad habit out of thee. — 3. To rescue; to ransom, to redeem from captivity, forfeit or punishment. *Ekeka gōhār nañjar (cenkhoi) haslin chorāba'āge,* they made a noise to rescue the carcanet (out of the kite's claws). *Kaid-erpanṭī chorāba'anā,* to free from prison (by force, intercession or payment). *Bēlas chawaintī tanghai urmī paddāguṭṭhīn chorāba'ā pollos,* the rajah won't be able to recover all his villages, lit. to set them free from the attachment of their rents. *Jarpesgūtī, bandhātī khalan chorāba'anā,* to redeem a field from mortgage. — Syn. *chuṛāba'anā, chuṭāba'anā.*

**chorārṇā** Reflex. and pass. of chorāba'anā. Same as chor<sup>o</sup>rnā and chufurnā. — See the latter, which is in greater use.

**chorchor<sup>o</sup>rnā** V. n. To burn with crepitations (as wet wood, or kerosine oil mixed with water). *Telā kank chorchorī.*

**chorē** S. Same as *chor*.

**choreā** Adj. Abandoned (by his wife), sent away (by her husband). — Syn. *chadrī*, *ambrū*. *Choreā jōkhas*, *choreā pellō*. — N.B. A wife who has abandoned her husband is stigmatized as *bhagorā pello*, *pareā pellō*.

**chorr** or *chorr'le*. Adv., imitative of the slight hissing made by a red hot iron touching the skin or plunged into water; also, of the faint cracklings of kerosine oil mixed with water in burning. — Cf. *choēchoērnā*, *choēgoṛ-gorba'anā*.

**choṛ<sup>o</sup>rnā** V. n., syn. of *chuṭurnā*.

**chour** S. The broad way for the cattle, from the skirts of the village up to the main road. *Gāy-chour*, the milky way.

**chucchu** S. Musk-rat. *Kānum kā-num eksa'anum chucchu kā coṭṭō kecckā kḥakkhor hole*, *ba'anar*: "Ibrargahi beñjā dau mal manō". If on their way they meet with a dead musk-rat or mouse, they say: this marriage won't be happy.

**chuchuārnā** V. n. To stir about (as in active search). *Maṇḍi ṍnāge chuchuārkim kuddas*, he is fretting about in search of a rice-meal. *Ī mētas nalakh beddāge chuchuārkas kuddas*, this man is looking everywhere anxiously for work.

**chudḍī** S. A small fish with black scales, resembling in form the *sour*.

**chumchumrnā** V. n. To desire vehemently; to be eager, anxious to. *Beñjāge chumchumrdas*, he is impatient of getting married. *Kālage chumchumrdai*, thou art longing to be off.

**chun-chun** Onomat., imitative of a tinkling metallic sound, as of money,

chains, bells, etc. *Chunchun ba'anā*, to clink, to jingle.

**chupī** S. A sort of funnel-shaped hat used during the rains. Like the leaf-cloak (*gungu*), it is made of the leaves of the *lau*-creeper.

**chuṛāba'anā** V. tr. Syn. of *choṛāba'anā*.

**churkā** S. The seminal fluid of animals, sperm, spawn of fishes, frogs. Also called *churkā-amm*, *bihnī*.

**churr** (in the East, *chirr*). S. A boyish game. A level-plan on the dust represents a double suite of rooms, the last of which is a salt storeroom (*bēk-erpā*). A gang of thieves operate against a body of watchmen. If one thief succeeds in reaching the salt stores, he recalls to life those of his companions who have been "killed" in the attempt; and the game commences over again. *Churr bēcnā*.

**chūt** or *chutkā*. Adj. 1. Legally unclean, defiled. *Enghai maṇḍī chūt mañjā*. From the birth of a child until the *chaṭhi* ceremony, from the death of a member of a household till after disposal of the corpse, both the house and all its inmates continue "unclean"; other people won't eat in their house or with them. — 2. Profaned, desecrated. *Ī masṛā*, *ī girjā-erpā chūt mañjī bīṭ*, this cemetery, this church is profaned. — Syn. *sotrā*, *chutihār*, *chutyār*.

**chuṭā** Adj. 1. Empty, void of occupants. *Chuṭā erpā*, an empty house. — 2. Free, not actually detained by other work. *Ēn innam chuṭā ra'adan*. — 3. Destitute of children; not encumbered with children. *Chuṭā āṭi*, a childless woman (whether married or single). *Ēn kḥadmākhō ālin pellō mal uyyon*; *chuṭā ālin*. I will not en-

gage the services of a woman having children, but one who be free. Syn. *chaṛdā* or *chaṛindā*, also *chuṭā-chaṛda*, *chuṭā-chaṛindā*. — 3. The expression *chuṭā mannā* means only to be delivered from child. *Phalnasgahi tang ālī innā chuṭā mañjā*.

**chuṭāba'anā** V. tr. Syn. of *chuṭāba'anā* and *choṭāba'anā*, which see.

**chuṭi** S. 1. Discharge, dismissal. — 2. Leave of absence. — 3. Permission. *Engāge chuṭi ne'ā tukkī*, I have a mind to ask for my discharge.

**chutihār** Adj. Syn. of *chūt*.

**chutkā** Adj. Syn. of *chūt*.

**chuṭṛnā** Reflex. and pass. of *chuṭāba'ana*. 1. To come off (as the bark of a tree, the scar of a wound, the dye of a cloth). *Pakrī manngahi khaikā oṛok chuṭṛī*. *Khādī khayyā darā chuṭṛālaggī*. *Ī kicritā bannā chuṭṛā*. — 2. To be discharged, dismissed. *Emhai erpanti jōkhas chuṭṛas*. — 3. To be rescued from, to get rid of. *Ēn ī nalakhtī, dikdikī akkun chuṭurkan*. — 4. To be left behind. *Enghai kicrī erpānum chuṭṛā*, my garment has been forgotten in the house. — Syn. *choṭṛnā*, *chōṛornā*.

**chutṛār** Adj. Syn. of *chūt*.

## D.

**-d** A feminine or neuter ending added for the sake of emphasis to some nouns and verbs. 1. When suffixed to an adjective or participle, **-d** turns them into a noun or pronoun in the nominative case, denoting a woman, animal or thing. *Emhai kōhad sannīrin īrī*, our elder daughter looks after the little ones. *Keckkad eksan ra'ī?* where is the dead (woman)? *Bīsud engan bajhābācā*, the sale-woman swindled me. *Ā mukka*, this woman; but *ād*, she. *Ekdad dudhī bīsī barcā*, the (female) who sells milk is here. *Engheid ninghaiṭī dau ra'ī*, mine is better than yours. — 2. **-d** is often suffixed to non-masculine nouns, pronouns or other words (nomin. case) taken substantively, for the sake of showing that these words are used as predicates. *Īd urmid*, that is all. *Īd ninghai ondrkad?* is this that which you have brought? *Ī khall āsgahid*, this field is his. *Īd endr khōcol?* *Āl-gahid*, what kind of bone is this? It's a human bone. *Īd katthad*, this is the

very word. *Īd khajj mallī; pakhnad*, this is not clay, it is stone. *Emhai pokhārī gaḍḍid, nimhai cec'leṅg'od*, our tank is deep, yours is shallow. *Īd endrad?* what is this? — 3. **-d** may be added as a sign of emphasis to the nominative case of any non-masculine noun. *Malā malā: oṇṭū lakṛad barcā*, no, no, a tiger it was that came. *Ninghai nalkhad mañjā*, that work of yours (known) is done. *Raṅjkad* (from *raṅjak*) *mal cu'ī*, it is the fulminate that does not ignite. *Urmīgahi mūlī Dharmēdim talī*, the origin of all that exists is God. — 4. Finally **-d** may be suffixed to the infinitive of verbs and to the third person feminine singular of simple tenses, for the purpose of emphasizing the action *lūnd'īm dhibā khōṛ'ā*, *akhir gā ambnad manō*, hoard up treasures upon treasures, in the end you shall have to abandon them. *Mūkhī*, she eats; *mūkhīd*, she does eat. *Mokkhā*, she ate; *mokkhad*, she did eat. *Mōkhō*, she will eat; *mōkhod*, she shall eat.

**dā** (1) Vocative case of *dās*. *Barā dā, okkā dā. Barā dā-bagārō, okkā dā-guṭṭhyārō. Ningris jē, da hoy, endrge malā bardas?* Eh, my brother-in-law, where is my husband? — Cf. *dās*.

**-dā** (2) (Short for obsolete *khaddā*.) Daughter; daughter-in-law. *Engdā, ningdā, tangdā*, my, thy, his or her daughter. *Emhai khadd* (not *dā*), our daughter. *Khadd*, or *namhai khadd*, our (common) daughter. *Budhusgahi tangdā, a irbargahi tangdā*, Budhu's daughter; the daughter of those two people. *Nimhai khadd*, your daughter. — In the vocative, a parent will say: *Ān koy, ān bīṭi* (seldom *engdā*). The plural (*eng-, ning-, tangdābagar*) means either one's children or one's daughters. — *Tangdādim nitkī maṇḍī nalakh tara hu't*, his daughter brings him his meal every day. *Ningdā-pellō ḡaṇḍī pāṛī kā malā?* does your little girl cry much?

**ḡabā** or *ḡabā*. A net to catch birds.

**ḡab'ā-ḡub'u** Adj. Alternately diving and coming to the surface. *ḡab'ā-ḡub'u mannā*, to sport in water; or (in crossing) to be alternately within and out of one's depth. *ḡab'ā-ḡub'u mannum kaṭṭkan*, I crossed the river somehow, drinking water a few times.

**ḡabak-ḡubuk** Adv. imitative of the sound of knee-high waters when being waded through. *ḡabak-ḡubuk kaṭṭkan*. — Syn. *cabhar-cubhur*.

**ḡabakh-ḡubukh** Adv. Same as preceding.

**dabbī** S. 1. Palm of the hand (*khekkhā-dabbī*). — 2. Sole of the foot (*kheḡḡ-dabbī*). *Enghai kheḡḡ-dabbī cingcingra'ālaggī*, the sole of my foot seems full of needles.

**ḡabḡabamba'anā** V. tr. To fill up (a vessel); to pour in (liquid) up to the vessel brim. — Syn. *ḡab-ḡabra'ā nindnā, chap-chapamba'anā*.

**ḡabḡabrnā** V. n. (Of motionless liquid) to fill, to come up as high as the vessel brim; (of the containing vessel) to be full of liquid (motionless). *Ammṭī aṛin ḡabḡabra'ā nind'ā*, fill the pot with water. *Chippā ammtī ḡabḡabrki ra't*; or: *chippā nu ḡab-ḡabra'ā amm ra't*. *Adigahi khann nū kharjalkhō ḡabḡabrā kerā*, her eyes filled with tears. *Kiyārī nū amm ḡabḡabra'ā ra't*.

**ḡabḡubamba'anā** V. tr. While swimming, to strike violently and noisily with the feet. *Ōgō birī alghe alghe ōgā, kheḡḡṭī amman* (or *kheḡḡḡan*) *ambā ḡabḡubamba'ā*. — N. B. The meaning of this verb is not quite correlative to that of *ḡabḡubrnā*, which see.

**ḡabḡubrnā** V. n. (While bathing, swimming or crossing), to dive and reappear in succession; hence to sport or frolic, to struggle in water; also, to be alternately within and out of one's depth. — Cf. *ḡab'ā-ḡub'u*.

**ḡabkā** S. A contrivance that shuts suddenly over mice or birds; trap. — Cf. *takuā, tuaghī, carpā*.

**ḡabnā** (1) S. 1. A movable cover, in wood or earth, for shutting a pot, a box, etc. — 2. Hinged lid of a box. — *Akkuntī punā aṛī, punā ḡabnan beddar uyyā*, from to-day procure a new waterpot, and a new lid for it.

**ḡabnā** (2) [*ḡabcas, ḡab'os*]. V. tr. 1. To shut, so as to prevent ingress or egress. *Aṛin ḡab'ā. Amman ḡab'ā*. — 2. To overspread (like clouds on the sky). *Badālī ḡab't. Badālī-ḡabakā ullā*, a cloudy day. — 3. To

clothe. *Mēdan kicrītī dab'ā*, keep thyself covered. *Ḍabrkā-aḍḍantā katthan ambā kacnakhra'ā* (or: *katthā-gahi nāmen ambā ho'ā*), no obscene talking. — 4. To keep secret. *Ārgahi ḍabrkā katthan ulgācas*, he divulged their secret (thereby defaming them). — 5. To be coextensive with. *Ī paṭrī ā paṭrin ṭhaukam mal dab'ō*. — 6. *Titir jallī nu ḍabnā*, to catch partridges with a net.

**dabnī** S. Eyelid.

**ḍabrā** S. Bell-shaped field, artificially made on the track of a gully, the waters of which have been given another course. Such reclaimings are advantageous only where the ground along a gully is rising: by tilling the slopes for some years, the gully will gradually fill up and be turned into a new field. The entire track and every one of the concave fields which compose it are called *ḍabrā*.

**ḍabrnā** V. n., reflex. or pass. of *ḍabnā*. (See examples under *ḍabnā*.) — *Onṭē titir eklā jallī nū ḍabrā*, only one partridge was caught in the net.

**dacīā** Same m. as *dhuncu*.

**dadas** or, by contr., *dās*. 1. An elder brother. *Goṛaggī, dadā*, good day, my brother. — 2. Wife's (or husband's) elder brother. *Engdadābagar ēror hole, endr ba'or?* if my elder brothers see it, what will they say? *Ās uyāge tangdadābagargahi gohlan nēcas. Kank mallā, dadābagāro*, we have no fuel, brothers. *Dadas urkhas*, my (our) elder brother is gone out. — N.B. In all cases where there is only one possessor expressed, the possessive pronoun must be apocopated and prefixed to *dadas*. *Engdadas. Ningdadas. Paulusgahi tangdadābagar.*

But one will say: *Nimhai dadas, namhai dadas, emhai dadas*. If there are several possessors of the third person, one must say, again: *Ārgahi tangdadas*. — N.B. Grown up people speaking of themselves prefer *barkas, choṭkas* to *dadas, ingris*, etc.

**daddū** S. A contagious skindisease appearing in the form of rings or patches on different parts of the body; ringworm. *Eughai khedd nū daddū mañjkī ra'ī*.

**ḍaḍkā** or *ḍarkā*. S. Manger, trough (generally a hollowed out square-block of wood). — A pig-manger is called *kiss-kaṭṭu* (never *ḍaḍkā*); it consists of a hollowed out tree-stump.

**daēḍoērnā** V. n. To bristle up, to rise up or stand on end like bristles. *Ghāsi isan daēḍoēra'ā pardkī ra'ī. Kīssgahi mēd nū daēḍoēra'ā cuṭṭī pardī. Ninghai cuṭṭī daēḍoēri'ī*.

**daēḍoērnā** Reflex. or pass. of *daēḍoyamba'anā*. 1. To be very long or very tall, comparatively to breadth; to be all in length. *Ī kukkos mal padnā besē etthras, pahē daēḍoēra'ā pardyas*, at first it looked as if this boy would not grow, but he has become very tall. *Ḍaēḍoērdas*, he is a lamp-post. *Celārī osā caṭ'ō bīrī ḍaēḍoēra'ā urkhī*, when you uproot a *celārī*-mushroom, out it comes with an interminable root. — 2. To be extended to one's full length. *Nerr lātanti ḍaēḍoēra'ā urkhā. Āsgahi kicrī ḍaēḍoērnūm kālaggī*, his cloth trails along the ground. — 3. To be stringy, full of long fibres. *Ī arḥhan ḍaēḍoēra'ā irtkī*, thou hast cooked this vegetable with its filaments.

**daēḍoyamba'anā** V. tr. To lengthen, to outstretch or extend at

full length, to let trail. *Ī kukkos paghan semuṭācas-kī mal occas, pahē ḍaḍḍoyamba'anum occas*, this boy did not bring the rope coiled up, he came with it dragging behind at full length. — Cf. *ḍaḍḍoḍrñā*.

**dagā** (1) Same as *daghā*, which is in greater use.

**dagā** (2) S. Disappointment; defeat or failure of expectation, hope or intention. *Nin cerō "bar'on" bāckai kī mal barckai: engan kohā dagā cicckai. Bēlasgahi khe'enā āsin dagā ciccā*, the king's death blighted his hopes. *Dagā mokhnā*, to be disappointed, balked.

**dagḍagamba'anā** V. tr. 1. To give an excessive height (e. g. to a roof-post, by cutting it too long or not driving it deep enough into the ground). — 2. To shake the top of some slender upright object. *Ī gaḍḍkā bāsan tākā ḍagḍagamba'ī*.

**ḍagḍagrñā** V. n. 1. To be too high (i. e. to have an excess of extent from base to summit) so as to require being cut; to go beyond (in height). *Ī mundhārī khuṭā gaḍḍkai, pūrhem ḍagḍagrā kerū; kaṭik khaṇḍā*, the posts you have driven in for the hut-side are too high; cut them a little. *Ī jhaṇḍā-ḍāṅg korhem ḍagḍagrī'ī*, this flag-pole is very high. — 2. To oscillate at the top (from excess of height), to be shaky and insecure. *Ī gaḍḍkā bās nū argā bedan, backan ḍagḍagrī'ī*, I want to climb up this bamboo-pole, but it is shaking. — Syn. *ḍhongḍhongrñā*.

**ḍagḍagyas** or *ḍagḍagyā ālas*. S. Acrobat, rope-dancer (prop. one who practises pole-climbing; from *ḍagḍagrñā*). — Syn. *ḍangcarhyas. ḍagḍagyar mūnd nākhgoṭang arin kum-*

*nar darā dāṅg nū argnar kī aggī nū jhulurnar nukurnar*, acrobats will climb a pole with 3 or 4 pots on their heads, and there, at the top, balance themselves in a variety of ways.

**dagē** Interj. At work! begin! let us make a start! — Syn. *lagē, derā*.

**ḍagmagamba'anā** V. tr. To shake, to give a jerking motion to. *Mannan ḍagmagamba'ā. Tākā mesgan ḍagmagamba'ī*.

**ḍagmagrñā** V. n. 1. To be shaky, to jolt (as a carriage moving on rough ground). *Jahānj cer'arkī, ho'obīrī ḍagmagrnum kālī*, a marriage-litter brought on carrier's shoulders shakes all the way. — 2. To lose one's assurance; to become shaky, to get disheartened. *Āsgahi katthan meḥj-kaikim, ninghai jiyā ḍagmagrā*, as soon as you heard his voice, you lost all assurance.

**dagñā** [*dagcas, dag'os*]. V. tr. 1. To light, to set fire to. *Cicc dagñā. Billī dagñā*, to light a lamp. *Erpanṭā urbas kecckasgahi bañ pārmūd cicctī dagdas*. — 2. To set on fire. *Bus'u dagñā. Oṇṭā erpan dagñā*. — 3. To burn (i. e. to injure or mark with hot iron). *Enghai khekkan dagckan. Sārḥ dagñā*. — 4. Fig. to fan (an enmity existing between two persons) into an open quarrel, to add fuel to flame. *Nīnim ārgahi kalhan dagckai*. — 5. To report underhand, in a treacherous way (with a view to, or at the risk of, fostering a quarrel, etc.). *Ī aḥras namhai katthan gollas gusan dagcas*, this low fellow has reported to the landlord what we said.

**dagrnā** V. n., reflex. or pass. of *dagñā*. To catch fire, to ignite, etc.

*Khaikā aṭkhā cārē dagrī*. *Ciccābo carī mal dagro'o*, the match won't ignite. *Ī punā billī innā innā daggrā*, this new lamp is lit for the first time. *Ēn lāl pannātī enghai kheddan dagrkan*, I have burnt my foot at (or with) a hot iron.

**dag'us** or *uldu'us*. S. Incendiary, firebrand.

**daghā** (1) or *dagā*. S. 1. Stain, blot. *Endr daghā? Īd syāhigahi daghā*. — 2. Blemish, imperfection, defect, flaw (as in glass, stone, metal). — 3. Fig. Stain on one's past career; aspersion, calumnious reports or charges. *Ā kukkosge khadd mal c'ot, āsgahi kainō daghā ra't*, we shan't give our daughter to that young man; there are dark spots in his life. *Nīn enghai nāmē nū daghā cicckai*. — 4. Any mark or permanent impression. *Oldāckā daghā*, a burn.

**daghā** (2) S. White juice of certain plants, trees or unripe fruits. *Ninghai kicrin ērā: Īd daghā-khañj-pā talī*, take care of your clothes: this is a fruit which might stain them. *Pabita, dumbārī, pakrī, barā, ṭhuhā, ibrāgahi daghā urkhī*.

**daghdhā** S. 1. Regard, consideration; minding. *Āsge kaṭkō daghdhā malkī*, he has no regard for anybody; or: this is no consideration for him. — 2. (With *uynā*) to doubt, to be in suspense. "*Barnā cān idin mal c'os*" *ba'ake-kī, jiyā nū daghdhā ambke uyyā*, have no doubt that I will give it to you next year. *Nīn eō ullā gūṭī emhaī jīyan daghdhā nū uyyoy?* how long will you keep us in suspense? *Ī mokodmā nū eō rupiyā laggō? Endr akh'oy; ēn enghai jiyā nū kaṭkō daghdhā mal uydān*, what will be the costs of this lawsuit, who knows? I don't care about that.

**daghdhā'ānā** V. n. 1. To check oneself, to forbear; to restrain oneself from action or violence. "*Gollas urbas*" *bāckan kī jiyā nū daghdhāckan*, the landlord after all is the master, I thought; so I checked myself. — 2. To be in doubt, to hesitate. *Ēn ī khallan khēn-dāge gaccrkan rahackan; khōkhānū daghdhā'ā helrkan*, I wanted at first to buy this field; later on, I hesitated.

**dāh** S. Deep spot in a river; also, pit-fall in a dry river-bed.

**dahā** S. *Taziya* of the Mussulmans (representation in wood and paper of the shrines of Hasan and Husain). *Hū paddā nū onṭā dahā cu'l*, in that village they make a taziya. *Nē dahan cōddas?* who constructs the taziya?

**ḍahar** Interj., familiar to cattle-drivers. *Dahar rē*, keep to the road, no straying away! *Ḍahar-dahar*, means either: on on! make headway; or (among rice-fields): go on the ridge-path, get upon the ridge. In the last meaning one may also say: *panjar!*

**dahdahamba'anā** V. tr. To fan into a blaze, to cause to blaze up. *Cicc nū baggem bus'u sajjkai; ciccān koṛhem dahdahambāckai*, thou hast put too much straw on the fire and caused a huge blaze.

**ḍahḍahī** S. An illness (discharge of burning urine). *Āsge ḍahḍahī mañ-jā*, or *āsin ḍahḍahī dharcā*. *Āsgahi ḍahḍahī chuṭṭrā, koṛe mañjā*. (Cured by an infusion, in sugared water, of the *kuksima* or *ghiu-kuwḍr* plant.)

**dahdahrnā** V. tr. 1. To blaze up, to be in a blaze. *Cicc, culhā, mesgā dahdahra'ā laghra'ālaggi*. Syn. *hand-kārnā*. — 2. To transpire, to ooze out, to come to light; to be disclosed, divulged. *Ī katthā mundh nūkhurkī rahcā: akkū, sannī kohā ormar gusan*



*dahdahra' kerā.* — N. B. This second meaning seems derived from *dahdar*.

**ḍahḍahrnā** v. n. To feel a lively pungent pain or sensation (as of a burn). *Kuṇnā amman nuttkan, akkun gā ekēkā ḍahḍahra'ālaggī. Marcan pūrhem mōkhā khaṇē, kūl ḍahdahra'ālaggī*, eating too much *dhilli* sets the stomach on fire.

**dahdar** Adj. Known, public, visible for all, not kept secret. *Ās tangān khēkhel nū dahdar nañjas*, he revealed himself to the world. *Ī katthan dahdar ambā nanā*, do not make this public. *Ās mundh, ekāse rahcas, īd mal akhr'ālagyā; khōkhā khōkhā nū, āsgahi manē-matlab dahdar mañjā*, his true character was unknown at first; by and by, his designs disclosed themselves. *Nūkh'r'arkī ennē katthan ambā ba'ā; dahdar nū ba'ā*, do not say this in private, in secret; say it in the face of all.

**ḍāhē** (1) 1. The smarting pain caused by a burn or injury from scalding. *Ullkā khādīgahi ḍāhē ajgār cu'ī*, the pain from a burn is extreme. *Ī khādīgahi ḍāhēti khandra'ā poldan.* — 2. Jealousy, envy, enmity. *Hūr ḍāhēti emhai kānā barnā ḍahren uñṭar*, through sheer enmity for us, they have closed the common road. *Ḍāhēti nīndkā ālas, ālī; ḍāhē-ālas, ḍāhē mukkā*, a jealous husband, a jealous wife. — Syn. *ḍāhī*.

**ḍāhē** (2) S. Steam. *Kuṇnā ammtī ḍāhē cu'ī. Khēsōti ḍāhē co'ālagyā*, the earth was steaming with blood. — Syn. *chālē*.

**dahēj** S. Gifts in money or cattle, which it is usual for the parents-in-law to make to their son-in-law or his wife at the wedding feast (Cf. *dārya'āna*). *Ningāge adhā rājin dahēj c'on*, I

shall give thee half of my kingdom as a wedding present.

**dahī** S. Curds, coagulated milk.

**ḍāhī** S. Same as *ḍāhē*.

**dahin-dahin** Interj. A shout to the right-side bullock while ploughing, in order to make him turn to the left. — Cf. *tata, naō*.

**ḍahka'ānā** V. tr. 1. To lure by artifice into a snare, to decoy, to entice. *Ā kukkōsin Bhoṭang kālage hūsim ḍahkācas*, it is he who enticed the boy to go to Bhutan. — 2. To magnify, to exaggerate. *Jukkī katthan nīnim baggē ḍahkāckai*, you have made too much of a small affair.

**ḍahrē** S. 1. Track or path; route; road of any kind. *Kānā barnā ḍahrē*, the main road; *curkī-ḍahrē*, by-path. *Ḍahrē dharnā*, to take or catch a certain road. *Ḍahrē ēknā*, to set out. *Ḍahrē mōdhrna, ebsnā*, to lose one's way. *Ḍahrē ēdnā*, to guide; to show the way in (to a visitor), to accompany a departing visitor to a short distance, *Ḍahrē-īdus*, a guide. *Ḍahrē c'īnā*, to make room for another (on the same path); also, fig., to stop work for lending one's own implements to a friend. *Nēlā ḍahrē c'īoy hole, janu enghai khallan uyā khaccon*, if you will lend me your plough again tomorrow, I shall surely finish my own plough-work. *Ā ḍahrē nū*, that side i. e. in the vicinity. *Irb ālar ā ḍahrē nū barcar*, two men came to pass that way (i. e. not far from the house). — 2. Distance. *Ullērgahi ḍahrē*, a distance of a two days march. — 3. Means for effecting anything. *Āsin piṭāge ḍahrē beddā helras. Ḍahrē kolrā*, the door was open (e. g. to trade). *Engāge ḍahrēdim mal itthrī*, I see no way out. — 4. Manner

of proceeding peculiar to one. *Pacgir-gahi ḍahren īrkan*, I know how old fellows set about such businesses. *Ninghai ḍahrē nū kalā*, have your own way. — 5. Course of action selected, course of life. *Punā ḍahrē kaninā*, a) to originate a sect; b) to arrange a marriage. *Emā kukkosge punā ḍahrē kam'ālagdan*. *Maldaū ḍahrē ēknā*, to live a dissolute life. *Ormar tang'ā tang'ā ḍahrē nū kerar*, every one of them took to a different occupation (or: they separated, every one going where his business called him).

**ḍahū** S. The Indian apple-tree. The apples are very big, and have an acidulous taste.

**ḍahurā** S. Any shoot or branch separated from the parent plant or tree, and still provided with its leaves (whether fresh or dried up); a bough felled with its foliage. *Ṭaḥkḥā ḍahurāṭṭi beṇjru'ū kukkosin ḍiṭka'ānar*, they besprinkle the bridegroom with a mango branch. *Cālī nū karam ḍahurā gaḍḍkā ṭryas*, he saw a karam-tree branch planted in front of his door. *Ḍahur-sukhāw* (borrowed from Sadri): about two miles (lit. as much distance as a traveller can cover, before a branch cut by the roadside will wither in his hands). *Ā paddā istēk ḍahur-sukhāw ra'ī*.

**ḍahya'ānā** V. tr. To burn copse-wood (cut down and dried in the sun), with a view to fertilizing a certain extent of ground. *Khutiyārī ṭonkan sāre manāge*, *khoppāguṭṭhin chopnar dara*, *khāṭ hole*, *adin ḍahya'ānar*, in order to fertilize a *tanr* on the skirts of a wood, they cut down coppice, and, when dry, burn it.

**ḍahyārṇā** Refl. or pass. of preceding. *Ahāy, id endra talī? Kḥaikā*

*khoppāguṭṭhi ciccī ḍahyār'ī*, halloo, what is this? the dry bushes are on fire.

**daī** S. (Accus. *dayyan* or *dain*.) Elder sister. *Tangdaī*, his, her, their elder sister. *Engdaī, ningdaī*, my, thy elder sister. *Daī barcā*, our elder sister has come. *Tangrisge amṁōnku laggyā khanē, tangdayyan ānyas*: "*Amṁōnkā laggī, daī*", as her little brother began to suffer from thirst, he said to his sister: "I am thirsty, sister". *Nimdaī, nimdaiguṭṭhiyar*, your elder sister, or sisters ('your' referring to several persons present).

**ḍaīr** S. Line, a thread-like marking (as on a paper, upon dust, etc.). — *Ḍaīr natagnā*, to draw a line. — Syn. *dīṇḍ*.

**ḍaīt** (H. *dānav*.) S. Dragon, a fabulous demon half man and half animal, with fiery eyes, a crested head and enormous claws, spouting fire. Also called *danō-daīt*.

**ḍakā** S. Armed attack (by robbers); pillage. Burglary. *Ḍakā nannā*, to rob. *Ḍakā nanur*, brigands.

**ḍakkā - ḍukku** Adj. Rugged, uneven; full of rough projections on the surface, broken into irregular points or prominences. *Ḍakkā-ḍukku ṭungrī. Ī ghorōgahi mēd sam mallā, pahē ḍakkā-ḍukku ra'ī*. — As subst. *Usskā khall nū, dhekūgahi ḍakkā-ḍukkūṭh, ēkāge mal ban'ī*, walking in a ploughed field is difficult, the clods making the ground uneven.

**ḍakrā** S. A very quick and deadly vegetal poison, used by the natives for poisoning arrows (curare?). *Ḍakran ciyārī nū lagāba'ānar lakrā piṭāge*.

**ḍakus** S. Robber.

**dakhin** See *dakhnē*.

**dakhnahā** Adj. Southern. *Dakhnahā rājī*, southern country.

**dakhnē** S. The south. *Emhai paddā ā paddantā dakhnē ra'ī*. — Syn. *dakhnē-kōrā*.

**dal** S. Any great number (of men or animals) about one place; crowd, troop, flock, swarm. *Dal lek'hā*, in multitude.

**ḍalāduli** S. A small portable litter, with or without curtains. Fig. *Onṭe khaddāsīn ḍalāduli nannā*, to carry a child by catching him under the arms and keeping his feet lifted above ground (two persons are supposed to act in common for this).

**ḍalangō** Adj. See *ḍal'ngō*.

**dalcā** S. Cock's comb. — Syn. *cundī*.

**daldal** S. Swamp, quagmire. Better say *jubhī*, *thalhī*.

**daldalyā** Adj. (from *daldal*). Marshy, boggy, swampy. *Daldalyā aḍḍā*, *khall*.

**dālī** Adj. Same m. as *daryā*.

**ḍālī** or *ḍālī-ḍhibā*. The sum paid to a girl's parents by those of her intended husband. *Ībīrim ḍālīḍhibā-gahī katthan otthornar*, at this moment, the question of the girl's price is mooted. *Pancar ḍālīgahī katthan pharyācar*. *Ḍālīḍhibā pañcē rupiyā mañjā*, the girl's price was settled at Rs. 5. — Syn. *kanyā-dām*.

**dālī** (1) S. Generic name given to all pulse-seeds, when their two halves are separated. *Baṭṭā dālī*, *māsī dālī*, *rahrī dālī*. *Dālī-maṇḍī*, a meal of rice and pulses. *Dālī-amkhī*, curry of pulses.

**dālī** (2) or *dālī-arḥhā*. Name of a legume. — Syn. *aḍḍō-tatkḥā*.

**ḍaliyā** See *ḍalyā*.

**dalkhā** S. The circular line half-way between a mountain top (*pāṭh*) and foot (*mūlī*). *Mūlī nū malā ra'ot*, *pāṭh ambot argā*, *dalkhā nū sendrā bēcot*, let us neither remain at the foot nor go to the top; let us hunt about half-way uphill.

**ḍal'ngō** Adj. Half open, not well shut. *Bālī ḍalangō ra'ī*. *Uḍḍun mal ḍabackai: ḍalangōm ra'ī*.

**ḍalyā** S. A basket of hemispheric shape — in special use for carrying presents of fruits, etc., conveying to a certain place articles required for a sacrifice, etc. It is often in a *ḍalyā* that a sorcerer, called upon to point out a witch, will put the rice, eggs and light with which he makes his incantations. Hence the expressions *ḍalya ērnā*, *ḍalyā ērta'āna* or *menā kānā*, — Syn. *daurā*.

**dām** S. Price (better use *mullī*). *Kanyā-dām* (see *ḍālī*). *Dām-khall*, a rented field. *Khessgahī dām argyā kerā*, *itṭyā*.

**damādas** S. 1. Son-in-law. In this meaning, the word is Hindi; better use *jaudkhaddis*. — 2. *Bahin-damādas*, a younger sister's husband.

**damakdamakra'ā** Adv. *Damakdamakra'ā ēknā*, to sway or rock from side to side in walking, to waddle (like short stout people). — Syn. *halkā* or *halkārnum ēknā*.

**dāmar** Adj. All damp, penetrated with damp or moisture. *Dāmar ṭonkā*, spongy ground. *Dāmar kank mal laghrī'ī*. *Ēkhagalī*, *khaṭintā kicrī hō dāmar maṇī*, during the rains, even your bedding gets damp. — N. B. Damp on surface only is *kīrckā*, *ammī cīckā*, *mayyā catkā*.

**ḍambhā** S. 1. Pommeloo. — 2. Lemon.

**ḍamḍamrnā** V. n. 1. To draw oneself up, to assume a proud and stiff attitude (as a person offended). *Āsgahi bācrkā kicrin dharckan kī natagdan, khane ḍamḍamrdaś.* I was catching his clothes and pulling a little, when he draws himself up. — 2. To behave in an affectedly indolent way, with affected slowness. *Ningan mīkhkan khañē, nīn ḍamḍamrnum bar'ālagdai?*

**damkar** Adj. Heavy (used when comparing unequal weights). *Kanktī pannā damkar laggī,* iron is heavier than wood. *Īd urmintī damkar ra'ī,* this is the heaviest of all. — Cf. *otthā.*

**damnā** [*damcas, dam'os*]. V. tr. To train for work; to break in. *Khad-dārin nalakhge damnā manī. Ī aḍḍō damnā lekḥ'ā manālaggī,* this bullock becomes of an age to be put to the plough

**dampḥā** S. Small tambourine. *Damphan assnā.* — Syn. *daphlā.*

**ḍamuā** (acc. *ḍamuan*). S. Kettle-drum. *ḍamuan thoknā, kōrnā,* to beat the kettle-drum; to announce by beat of drum (as is often done on bazar days, for a royal order, a festival, etc.). *Bēlas tang bīrīgahi kecckāgahi ḍamuā thoktā'ā (cīta'ā, kōrta'ā) lagdas. Endrgahi ḍamuā kurī'ī?* what is being announced? (lit. what is the drum being beaten of? — Fig. *Ād ḍamuā aḍḍā* (or *arḥā*), she has become pregnant through misconduct. N. B. This expression, far from being obscene, is used as a euphemism.

**dana** S. 1. Grain, corn (in gen.). *Ālar oñṭē paddantī co'onar, darā, eksan dana khakḥhrī'ī, asan kānar,* men leave one village for another, and, wherever corn is found, thither they repair. — 2. Little perforated balls

of wood, metal, glass, *ganḡa* seeds, etc., strung on a thread. *Dana kurṇa,* to string beads.

**dand** S. 1. Solicitude, concern. *Ās nalakhge dand mal nandas,* he works carelessly. — 2. Anxiety. *Ī katthāge endr dand hū mallā,* never mind that. — Syn. *tihā.*

**ḍaṇḍā** S. 1. Stick, staff. 2. A sorcerer's wand. *Sokhas gusan ḍaṇḍā kaṭṭa'ā kerar.* — 3. Small dry branches collected for fuel. Better use *ḍhat-kā* or *jhuṭī.*

**dandaibindai** Adj. (Of the hair) loose, out of order. *Dandaibindai cuṭṭī.* (Of a person) dishevelled. *Dandaibindai ālī, kukk.* — See hereafter.

**dandanra'ā** *Dandanra'ā iñnā,* to stand up straight as an arrow.

**dandāpuṛā** or *dandaipurāi*. Adj. Same m. as *dandaibindai.*

**daṇḍē** Also written *ḍaṇḍē.* Punishment, penalty. *Daṇḍē nannā, daṇḍē khakḥhnā,* to punish, to be punished. *Daṇḍē cī'nā* means either to punish or to be punished. *Daṇḍē-kunḍē,* a fine. *Ortosin daṇḍē-kunḍē nannā, ortostī daṇḍē-kunḍē ho'onā,* to fine. *Daṇḍē-kunḍē cī'nā,* to be fined.

**ḍaṇḍī** S. 1. Song, hymn. *ḍaṇḍī pārnā,* to sing a song. In a spec. meaning: *Ī pellō phalnasgahi ḍaṇḍī pāryā,* this girl has misbehaved with such a one. — 2. Crying of babies. *Ningdas jōkḥas (niṅḡdā pellō) ḍaṇḍī pārdas (pārī) kā malā?* Does your little boy (or girl) cry much?

**dāṇḍī** S. 1. The wooden shaft joining the harrow to the yoke. *Cū-garkḥā-dāṇḍī.* — 2. Scale-beam. — 3. A sort of steelyard. — Syn. *bisī.*

**dandrārñā** V. n. To run about in anxious search. *Emā oñṭē khadd*

*ebsrā*, *aōgem dandrārkim kuddā-laggen* (or: *dandrār'ālaggen*), one of our children has got astray: this is what I am fretting about for.

**danduārnā** Same m. as *dan-drārnā*.

**dandur-piṭā** or *dandur-piṭā*. Divulged, unduly disclosed, noised about through indiscretion. *Nin nam-hai nukhrkā katthan kacnakhrnum kacnakhrnum dandur-piṭā nañjkai*, with thy ceaseless talking thou hast let out our secret.

**daṇḍhar** (1) N. pl. The people of the plains (by oppos. to *ṭorang-ra'ur*, *pariā-basru'ur*, *pāṭhyar*). *Ṭorang-basru'urgahi calan daṇḍhar lekḥ'ā malkī*.

**daṇḍ-har** (2) Adj., term of archit. Gabled. *Daṇḍhar erpā*, a house the two sidewalls of which end in a triangle (or, as the natives will define it, a house in which only two of the four walls are roofed over). — Cf. *caupār*.

**danē** or *pahē*. An enclitic particle analogous to the Greek *ἄν*. When followed by *danē*, the future and pluperfect tenses lose their ordinary meaning and express "futuribility"; i. e. they state what event would be, or would have been, the consequence, if a certain condition were, or had been, fulfilled. *Khēndon danē*, I would buy, or I would have bought. *Khīndkan danē* or *khīndkan rah'ckan danē*, I would have bought. For more examples cf. *hōlē*.

**dang** Adv. Imitative of the sound of the tomtom, when played upon the centre of its smaller end (by the four fingers extended). "*Dhatung dang*", *īdim āsgahi ōr rahcā*, "dhatung dang", such was his beginning (at evening-parties). — Cf. *tung*, *cāng*.

**dāṅg** S. 1. Any long slender piece of wood, perch, pole; colstaff. *Dahrē nū onṭā sattē pursāgahi dāṅg ijtācar*, they set up on the road a perch seven times the full height of a man. *Bairākhī-dāṅg*, flagstaff. *Aru-dāṅg*, a perch for the aru-creeper. *Ṭotkō-dāṅg*, the high perch around which, on platforms erected for the purpose, the yearly stock of rice-staw is heaped up. *Bansī-dāṅg*, fishing-rod. *Ṭeṇḍā-dāṅg*, the balancing pole above native wells. — 2. In morning and evening, a moderately high elevation of the sun above the horizon, corresponding to about  $\frac{1}{6}$  of the whole daytime length. The computation never goes beyond a couple of *dāṅgs*. *Ōnd dāṅg bīṭī argkī ra'ī*, it is 6  $\frac{1}{6}$ , to 7 A. M. (if in June); or 8 A. M. (if in Dec.). *Dū dāṅg bīṭī argkī rahcā*, (in June) it was 8  $\frac{1}{6}$ , or 9 A. M.; (in Dec.) it was about 10 A. M. *Bīṭī puttāge ōnd dāṅg ra'ī*, (in June) it is 5 P. M.; (in Dec.) it is 4 P. M. *Bīṭī puttāge dū dāṅg ra'ī*, (in June) it is 4 P. M.; (in Dec.) it is 3 P. M.

**dangaḍōrē** Adj. and adv. Tail-like, too long (said of hay, straw and other similar stringy articles). *Kōm-arḥhan dangaḍōrē bārī irtkī*, thou hast cooked this kom-vegetable without cutting it. *Bus'un ennē dangaḍōrē ambā nanā, pahē nagad samuṭa'ar ho'ā*, don't take long dragging armfuls of hay, arrange it properly before taking it away. — Syn. *dangāḍulī*.

**dangāḍulī** Same m. as *dangaḍōrē*.

**dangbudī** S. A leguminous creeper, the pods of which are one foot or two in length. — Syn. *jhurungā*.

**dangcarhyas** Same m. as *dag-dagyas*. *Dangcarhyar barcar*; *gucā*

*kaṭik khēr ēdō'tot*. The acrobats are here; come, let us have an exhibition of some tricks.

**ḍang-jinhor** or *gangai*. A cereal plant, the stalks of which attain fully 20 feet in height. It yields a white globular grain used in beer brewing, beer seasoning, etc.

**ḍanglō** Adj. Half open, ajar; imperfectly closed or shut. *Balin ḍanglō ambā nanā*. *Ḍanglō arī, ḍanglō sanduk*. — N. B. Dist. *ḍanglō* from *anglō*.

**ḍangrā** (1) or *ḍangrī*. Adj. Broken down (as a result of illness); worn out with work; decrepit. *Ḍangrī ghorō, ḍangrī allā, ḍangrī aḍḍō*. — Not applied to persons.

**ḍangrā** (2) S. 1. An old bullock (unfit for work or consumption), a living carcass; also, a bullock dead of natural death. *Ḍangran pitnā*, to kill a decrepit bullock. *Ḍangran mōkhdai?* thou art eating the meat of a dead bullock? — 2. *Ḍangran thesnā, pasnā*, to sacrifice (lit. to stun) a bullock. *Ḍangran mōcnā*, to cut to pieces a dead bullock. — 3. *Ahrā-ḍangrā*, term of slight abuse to stout people (lit. dead bullock's meat). — 4. A boyish game, the game of the vultures and bullock. *Ḍangrā bēcnā*.

**ḍangrī** Adj. See under *ḍangrā* (1).

**ḍanjnā** [*ḍanjcas, ḍanj'os*], from *P. andāz*. 1. To guess. *Enghai muṭṭhi nū endrā ālō ra'ī ḍanj'ā*, guess what there is in my fist. *Ciārī eng gusan ekā tartī barcā ḍanj'ā pōlkan*, I could not find out from whence this arrow came. — 2. To grope for. *Andhrā ālar ṭempāṭī ḍahren ḍanjnar*, blind people grope their way with a stick. — 3. To understand, i. e. to apprehend the

meaning of. *Ninghai katthan ēn ḍanj'ā pōldan*, I do not understand the words you use.

**ḍankla'ā** Ad. High-legged. *Dankla'ā ālas. Khaṭkhaṭū, ghāṭḍō dankla'ā ōrā talī*, beefsteak-birds and cranes are high-legged birds.

**danō** See under *daīt*.

**ḍanṭi** S. 1. Handle (of a knife, hammer, etc.). *Ṭong'ē-ḍanṭi, kuḍḍi-ḍanṭi*, the handle of an axe, of a hoe. *Karbā-ḍanṭi*, ploughtail. *Kullā-ḍanṭi*, the handle of an umbrella. -- 2. Pedicel of a leaf, peduncle of a fruit. *Bheṭangō-amkhī nū bheṭangōgahi ḍanṭi irirīṭ*, brinjals are cooked together with their peduncles. 3. *Tamku ḍanṭi*, one rolled leaf of tobacco (as sold in the native market)

**dapdapamba'anā** V. tr. To brighten by scouring or by applying a gaudy colour. *Hū khaṭṭā mukkhā tanghai kapṛēn dapdapambāckī ra'ī*, this foreign female has besmeared her forehead with vermilion.

**dapdaprnā** V. n. (Of metallic objects, or colours) To be bright, shining, resplendent. *Punū kicrintū bālkā ṭuddkā dapdapirīṭ*, the turmeric marks on a new piece of cloth are too gaudy, too glaring. -- Syn. *dip-diprnā*.

**dapp** S. 1. Moral influence. *Nannar mayyā dapp calāba'anā*, to wield a great influence on people. *Ā mahtosge paddantar mayyā kōhā dapp ra'ī*. — 2. Sway; power or authority arising from elevated station, wealth and the like. *Bēlasgahi dappṭī rājī nū urmī koreṃ ra'ī. Ninghai dapp em gusan, emhai majhīnū mal calro'ō*, you shan't have your way with us.

**daphlā** S. Same m. as *damphā*.

**darā** or *ki*. 1. Conjunction of coordin. And. — 2. Postconjunction of subordination: when, as, because, etc. The aggregate of a verb and *darā* (following and governing this verb), closely corresponds to the Hindi conjunctive. *Tīrkan-dara barcan*, I have come late (lit. I have walked up to this place, while I was lagging behind). *Endrṇā cīkhḍai, ukkai-darā?* why do you weep, seated (there)? *Sukurwar ullā aḥṛan mokkhas bhulras-darā*, on Friday he ate fleshmeat by mistake. “*Mal bar’os*” *ba’ā-dara, jiyā nū daghadhā ambke uyyā*, I shall come, have no misgiving about it (lit. Entertain no doubt, saying “he won’t come”). *Kukkos paghan termyas-dara mal occas, pahē daēdoyamba’anum occas*, the boy did not bring the rope rolled up into a coil; he brought it draggling behind. *Naigas tanghai kētran, oṇṭā khēṛ eṛbdas-darā, tanghai erpā ulā okta’ādas*, the village-priest, having sacrificed a fowl, stows away the winnowing-basket into his house. — 3. Adverb. Of all men, of all things, of all places. *Kaṭikuna ānāge rūṣī mandai, beṭā; ēn malā ānon darā, ne niṅgan ānō?* for a small remark thou getst ruffled, my boy; (if) I, of all men, do not say this to you, who will? *Bēlas bācas: ēn pollon ci’ā darā, ne ci’ā ongō?* the king answered: (if) I, of all men, cannot satisfy you, who will be able? *Nē hō mal etṭhrnar dara, nē engan mīkhī?* not one soul is in sight; who is calling me? *Eksan īrkai ra’adai dara, pacgī?* where on earth have you seen that, husband? — 4. Expletive particle. When two verbs, the second of which is expletive, are juxtaposed in the same tense, gender and person, *darā* may be inserted between them; in this case, *darā* also

is expletive. *Khaṛdyas dara keras*, he got tired. *Tiḍḍas dara ciccās*, he dropped it. — *Darā* is also expletive, when occurring between a conjunctive in -ar and an imperative. *Ambar dara kalā*, leave that alone (go away leaving that). The following construction is also allowable: *Jahānj cēṛ’ar-darā ho’ōbīrī, ḍagmagnum kālī*, when a litter is carried on men’s shoulders, it goes along jolting. — N. B. It would be a mistake to say: *Ambar dara keras*.

**ḍārā** S. 1. Shoot (of a tree, or any small plant), branch, bough. (*Ḍārā* is quite as generic in meaning as its English equivalents; it makes abstraction of the two conditions which restrict the meaning of *ḍahuṛā*). *Khōkhrōgahi ḍārā. Pāpgahi ḍārā. Urminṭi aggī ḍārā nū oṇṭā ḍrā ukkī ra’ī. Urkā ḍārān ondra’ā.* — 2. Limb, arm or leg. *Khādī eksan mañjī ra’ī? Mēd nū khādī gā mallā; ḍārā khādī mañjī ra’ī.* Where is he hurt? He has no wound on the trunk; the limbs are injured.

**darangā** S. 1. High bank of a river; any precipitous acclivity, as one forming the side of a deep ravine, of a hollow way. — 2. The brim of such a precipice. *Ād darangā nū ijjā darā māṛan hibryā*, she stood close to the edge of the river’s bank, and threw the corpse into the stream. *Ās chachem darangā heddē nu kaprkas rahcas, dara, ekābīrī lakrā barcā, ābīrim kukknim passas*, he squatted silently near the precipice, and, when the tiger arrived, stunned him. — Syn. *dhāsrē, dhasnā*. To be dist. from *ḍharangā*.

**darangārṇā** V. n. (from *darangā*). 1. To slip down, to fall in (said of the sliding of earth or land from a higher to a lower level). *Ṭon-*

*kū darangār'ā darangār'ā khār nū khattrā'alaggī*, the land (above and close to the river) is sliding down gradually. — 2. To fall into a precipice. *Ī addā gusan enghai addō darangārā dara keccā*.

**darapp** S. 1. Metal (as gold, silver, iron, lead). *Īd maldau darapp talī*, this is bad metal. — 2. Metallic vessel. *Darappan bilcā'ānā*.

**darcī** Adj. Of the hair, bushy (i. e. long, curly and unkempt). *Darcī cuttī*, *darcī kukk*. — Subst. *Darcī*, a bushy-headed female. *Ahāy onṭā darcid bar'ālaggī*.

**dardahā** Adj. (f. -hī). Eating food in large quantities, ready to devour or swallow up, voracious. — Subst. *glutton*. *Ī dardahasge iūnd'im cī'ā, pahē hurū mal ba'os*, however much you give to this glutton, he will never say: enough.

**dārē** S. A living being sacrificed to some deity, in the performance of a religious rite; victim. *Nādge dārē argnar, cī'inar*, they sacrifice to the devil, they offer a victim to the devil. *Ortosin dārē nannā* (or *cī'inā*) to immole somebody. *Jīsus krūskāṭh nū namhai khatrī dārē mañjas*, Jesus offered himself as a victim for us on the cross. *Kissan, khēran kā ēran, ekā dārēn cī'ot?* What kind of victim shall we offer, a pig, a fowl or a he-goat? — Female animals are never offered in sacrifice, nor castrated male animals. This does not hold good for human sacrifices.

**darghā** S. A group of persons assembled for a particular purpose; gathering, party, company. *Darghā nū ennē kacnakhrā'āge ningāgē lajjē mal laggī?* You do not feel ashamed of speaking thus before the company?

**darhā** or *darhā puccō*. Name of a female devil, whose wrath may imperil the harvest, if she is not propitiated by some victim, buffalo, bullock, sheep or pig. This sacrifice is offered before the tree where she lives, and oftener before the post (*darhā-khutā*), specially erected as a representation of her. A certain portion of upland (*darhā-tonkā*) is considered as infested by her; and, although this ground may be ploughed like the rest, walking over there at night is very unsafe.

**darhāba'anā** See for this word at its rank (after *dārya'ānā*).

**darhī** See lower down.

**darī** S. 1. A pit of rectangular form for catching wild boars. — 2. Pass, defile between two hills or two walls of rock.

**dariyā** Cf. *daryā*.

**dariya'ānā** Cf. *darya'ānā*.

**darkā** S. Catalepsy (often a consequence of high fever). *Darkā āsin dharcā, āsin laucā*. Adj. *Ās darkā mañjas*, he fell in a cataleptic state.

**darṣkā** Adj. *Darṣkā cēp*, shower (heavy fall of rain of no great duration).

**darṣkā** S. Same as *darṣkā*.

**darṣkā'ānā** V. n. To fall in a shower (cf. *darṣkā*). *Cēp darṣkā'alaggī*, we are having a shower.

**darmar<sup>a</sup>rnā** [*darmarras, darmar'os*]. V. n. To be more dead than alive, to be very low (as the result of hunger, illness, a beating, etc).

**darmaruā** Adj. More dead than alive (with illness, bruises, etc.). *Āsin darmaruā musugnar, darmaruā kuhla'ānar*.



**darpakā** Adj. Half-ripe. *Darpa-kā* *khess*, *ṭaṭkhā*.

**ḍarpoknā** Adj. Coward, chicken-hearted.

**darrā** S. Wheat or other corn roughly ground; very coarse flour, full of particles uncrushed. *Ī jatā bagrārkā ra'ī*: *gunḍan darrā nanī* (*utthri'ī, kas'ī*). This handmill is spoiled: it grinds very coarse, lit. it turns out flour in corn bits.

**daryā** Also *daryau*. 1. Sea, ocean. — 2. Any very large lake.

**daryā** Adj. Thick (said of things with a large flat surface, as a book, a plank). *Daryā pacrī*, a thick wall. *Daryā mēd*, a stout body; stumpy, thickset. — Syn. *dalī*.

**dārya'ānā** V. tr. To consolidate (a post in the ground) by hammering in earth or bricks round it.

**dārya'ānā** V. n. To refuse to partake of a meal and remain sullen, until a certain condition is complied with. Of a child who leaves his meal of rice untouched: *Endran beddas?*... *Dālīge janu dārya'ālagdas*, what does he want?... He is pouting in order to get pulse-curry, no doubt. — It is customary for a newly married boy to "pout" at the wedding-meal offered to him by his parents-in-law, until he forces his *dahēj* out of their hands; and so for his bride, at her husband's home. *Jaudkhaddis dārya'ālagdas*; *oṇṭe aqḍō cī cī'ā*. Our bridegroom is "pouting"; give him a bullock.

**darhāba'anā** V. tr. 1. To make fat. *Ennē mōkhnāguṭṭhid ālarin darhāba'ī*. — 2. To feed for slaughter. *Oṇṭe eklā kissan darhāba'adam*, we have fattened but one pig.

**darhī** (1) Adj. Stout, fat. *Darhī ālas*, kiss.

**darhī** (2) S. Beard. *Darhī-mēchā*, moustache. — In both meanings better say *goccō*.

**ḍarhī** S. Curds. *Ḍarhī mahnā*, to make butter.

**darhrnā** V. n., reflex. or pass. of *darhāba'anā*. To grow fat, to become plump or fleshy.

**-das** (short for *khaddas*). S. Son. *Engdas, ningdas*; *Budhusgahi tangdas*; *ā irbargahi tangdas*. My son, thy son; Budhu's son; the son of that man and woman. *Ort kumbhrasge oṇṭā tangdas rahcas*, a potter had only one son. *Ā ālī tangdāsin ānyā*, this woman said to her son. *Ekā-ortos engdas, adin hō modhras*, he even forgot which of them was his son. *Nin īsgahi tangdai taldai?* You are the son of the man here present? *Ningdas jōkhas*, your baby-boy. In addressing his or her son, a parent says: *beṭā, babu, kō* (but not *dā*). When several possessors are expressed, the pronouns (if of the first and second persons) must be written fully; and *das* is replaced by *khaddas*. *Emhai khaddas, namhai khaddas, nimhai khaddas*.

**dās** S. 1. Elder brother. — 2. Husband's elder brother; also, wife's elder brother. *Dā hoy*, my elder brother (vocative case). — Syn. *dadas*. Cf. *dā* (1). — N. B. The possessive pronoun is never prefixed to *dās*; it is never apocopated, nor used expletively. *Enghai dās, emhai dās*, my, our elder brother. *Ninghai, nimhai dās*, thy, your elder brother. *Namhai dās* (or simply: *dās*) our elder brother to both of us. *Āsgahi, ārgahi dās* (not: *ārgahi tangdās*), his, their elder brother.

**ḍās** S. 1. The whole weight of a heavy object, as thrown upon one

point (and thus likely to injure or break); heavy stress or pressure (from a burden) upon one particular point. When a heavy stone, being raised on end, reaches the point where it may fall forward, they will say: *Dās kīyā mañjā*. *Enghai khekkhā nū ī dhar-nāgahi dās mañjā*, the entire weight of the beam was thrown upon my hand. *Kughīr nū ond cōkkh ukkai: ninghai mēdgahi bojhā ghorōgahi mēd nu dās ciccā, dara caddrā*. — 2. Prop, support. — Syn. *tekā*. *Oṇṭē dās ci'ā*.

**dasā** S. 1. One's circumstances, happy or unhappy; situation in life, prosperous or otherwise. *Aulantim enghai dasā bagrārā*, from that very day all my affairs began to go wrong. *Khōkhānū āsgahi dasā palṭārā*, in the sequel, his affairs improved (or: got worse). — 2. State of soul. *Ās gusan ra'anum, tanghai mundhantā dasan bujhras darā nalakh nanā helras*. In the course of his stay there (the boy) realized his former wrongs and took to work.

**dasain** S. A religious feast of the Hindoos; it is kept in September or October, in honour of Dasharā, the ten-handed god. With the help of funds raised among his tenants, every landlord has a number of he-goats, rams and buffalos sacrificed, the latter only being abandoned to the tenants to feast upon.

**dāsas** S. A weaver (of Sadān caste). There is another caste of sadān weavers, the *cīkar*. — See *cīkas*.

**dasī** *Dasī-mēr*, waste threads; the bits of thread which, in a piece of cloth just woven, remain over on the sides. They are cut off, spun again; the cloth made with them is coarser

and cheaper. *Dasī mēr kicrī*, coarse and cheap cloth.

**dassē** Adj. Ten. Like all numerals, it may be used substantively. *Ā dassergahi karnē*, for the sake of those ten people

**dasṭūr** S. 1. Any approved or generally prevalent custom. — 2. Rate of wages, fixed amount of pay, of gratification.

**data** S. Tusk of elephant, of boar, etc.

**ḍaṭā** S. 1. The strengthening strip, woven along the edges of a garment (as a sort of hem) or, also, right across its middle. 2. The broader bamboo-strip fixed, for elegance and additional strength, round the mouth or edge of any basket-work (as *baugī, kēter, guugu, pankhā*). 3. The left-hand stick used in the *khatī*-game.

**ḍaṭgar** Adj. Hard (said of rice unsufficiently cooked, and of bread badly baked). — Syn. *bariyār*.

**dati** or **dātī** S. Tooth (of a saw or sickle).

**dat'lā** (from H. *dānā*). Adj. Characterized by projecting jaws, prognathic. *Datlā bāī; datlā ālas. Ort datlas, ort datlad*.

**datlī** or **dātlī** S. An imaginary worm, supposed to set within the teeth, and affect them with caries, etc. *Datlī-mōkhṇā*, tooth-ache; caries. *Engāge datlī mahjki ra'ī*, I suffer from tooth-ache.

**ḍaṭṇā** or **ḍaṭṇā** [*ḍaṭcas, ḍaṭos*]. V. tr. 1. To browbeat, to snub; to raise the voice so as to discourage. *ḍaṭcasdara ba'ā helras: kḥanē chachem rahackan*. He began to speak with a bullying air, and I kept silent.

-- 2. To threaten, to overbear with menaces. — 3. To assume an exacting tone of voice, so as to enforce yielding. *Paṭcā enggusan ḍaṭ'arkī ambā ne'ā*, pray, don't ask for a loan in this overbearing way.

**dau** Adj. 1. Good; conducive in general to any useful end. — 2. Useful, beneficial, wholesome. *Keckkasge hō dau manō, dara namāge hō manō pahē*, it will do good to the dead man, and to us alike. — 3. Right, proper, righteous. — 4. Benevolent, humane. — 5. Crowned with success. *Āsgahi cahaṭ dau mañjā*, he achieved, or got, what he wanted. — Cf. *dau'le*. — As subst. 1. Welfare, prosperity. *Mēdgahi, jiyāgahi dau. Dharmes namhai khall nū dau nañjas*. — 2. Beneficent act, favour conferred. *Nannārin dau nanā; hole, nannar hō ning ganē dau nanor*. — 3. Righteousness, the moral good. *Dau nanā, maldauti bongā*. — 4. Blessing from on-high. *Ennē sagun punā biñru'urge kharā dau talī*, this omen is a great blessing on the betrothed pair. *Anai, jhakhrā paccō, emhai urmī khurjī pājā nū dau cī'ike. Ennē nannā tile paddantar oṛ'gnar: "em naigas tartile dau khakkhdam"*. The villagers fancy that, through all this, they receive great blessings at the hands of their priest. *Dau khaṭrkā ālas*, a man blessed in his enterprises.

**dāu** see *dāw*.

**daubhāgē** Adj. Prosperous, blessed in one's enterprises, etc.

**dau'le** or *dau'lem*. Adv. (from *dau*, which see). *Ekāsē ra'adai? dau'lem ra'adan*. How are you? I am all right. *Koṛem urmī mañjā darā dau'le kirryar*, everything went well and they returned in safety. *Dau'lem ōnā mokhā-*

*ge ciccar*, they offered him a good meal. *Mann dau'le pardyā*, the tree grew to a goodly height. — Syn. *koṛem, dau'lekan*.

**ḍau-pōk** S. The large black ant.

**daurā** or *dauṛā*. S. Syn. of *ḍalyā*.

**dāwṛā** S. See *dāwṛā*.

**daurā-daurī** Adv. In a hurry, post-haste, hastily, precipitately. Better say *bongornakhrnum*.

**daūṛī** S. (obsol., except in phrases noted). The team of bullocks by which grain is trodden out. *Khessan daūṛī khednā* (or *nannā*), to tread rice with bullocks. *Daūṛī nañjkā bus'un uṭ-ka'ānā ra'ī*, one must lift up (and turn over) the sheaves after they have been trodden upon. *Daūṛin othornā*, to stop the treading operation.

**dauṛhas** S. Post-runner. *Dauṛhas tanghai pothā nū cīthiguṭṭhin attrā ittrā ho'odas ondrāqs*.

**dāw** S. Opportunity. *Kālage engā dāw mal mañjā*. — Syn. *saṭṭ*.

**dawā** S. 1. Medicine, remedy. — 2. Active ingredient of any kind, used in view of some effect upon a mass, or object of greater bulk. — Cf. *mandar, biṛō*. — 3. Any of the layers of mud which, in the erection of a native hut, constitute one day's work, and are then left to dry till the next layer may be superimposed. — N. B. The first layer, being on the ground, is of course a sort of basement, but *dawā* never means foundation (cf. *neō*).

**dawṛā** S. Bamboo tray.

**dāwṛā** S. A wild corn which grows along with the *gorā-dhan*. Its appearance has much of that of *gundli* (Or. *gurlu*). — Syn. *allā-dāwṛā*.

**dayā** S. 1. Compassion, kindness (conceived as operative of help, or shown by actual facts or tending to some practical end). *Timburge mayātim mal c'īdan*; *dayātim c'īdan*, to beggars, I do not give through mere feeling; mine is a discerning compassion. *Mayā upjārā*, *dayā nannā rahcā*, you felt compassion, you should have done something. — 2. Hence: Kind help, favour, grace. *Engan dayā nanā*, be merciful on me. *Engan Dharmes ī dayan nañjas ēn Khristān mañjkan ra'adan*. *Ninghai dayātī*, thank you. — N.B. It is to be remarked that the help implied by *dayā* is conceived as purely gratuitous. — Syn. *soggē*.

**daydoērnā** See *daēdoērnā*.

**dē** Interj. 1. Forsooth, indeed. *Nañjkan dē*, I did do so. — 2. Friendly appellation between parents of a married pair, also between husband and wife (without any distinction of sex).

**debayyā** Adj. 1. Left-handed. *Debayyas*, one using the left hand with more facility than the right. — 2. Left (when speaking of left-handed people). *Ī khaddas debayyā khekkhātī lebda'ādas*, this boy throws stones with his left hand. — Syn. *ḍibriyā*.

**debbā** Adj. Left. *Debbā khekkhā*. *Debbā cōkkh cūtnā*, to lie on the left side. *Enghai debbā cōkkh nū okkā*, sit down on my left. *Debbā tarā kalā*, go to the left. *Debbā aḍḍō*, the bullock on your left. — Cf. *lengā*.

**debtī** or *debi-mai*, lit. the goddess-mother (diff. from *Kālī*). A female deity, on whom villages, i. e. the agglomerations of residences as opposed to the fields, depend much for health and general safety. In outbreaks of epidemic, *Debi-mai* is propitiated

by the sacrifice of a ram, or an ashy-haired he-goat, or a goat that has never had kids. Besides, near the entrance of the village, a small mud-altar, three or four inches high (*Debtī-mandap*), is erected, supporting a number of roundish lumps: these represent the many breasts of the goddess. Occasionally a flag is planted close by; or a shed, made of four posts with some foliage or a mat on top (*Debtī-gurī*. *Debtī chaprī*) covers the altar. The whole of these operations is called *paddā kamnā*, lit. to adjust the village. One of the essentials of a *Debtī-gurī* is a spear-iron with three barbed prongs (*tirshūl*).

**dēg** S. 1. Pace, step. *Barā, bīs dēg eklā ra't*, come, it is only twenty steps. *Ālargē dēg dēg partī phandā ra't*, accidents are always at hand (lit. for men there is a snare at every step). — 2. A short distance, i. e. one mile or so. *Istek Koinartolā ōnd dēg ra't*, from here to *Koinartolā* there is no distance to speak of — 3. A jump, a leap, a bound (syn. *cauk*). *Tin dēg nū eng gusan ārsyas*.

**degcī** S. A cooking-vessel of brass. The lower part is a spheroid very much flattened; it is surmounted by a broad neck and a mouth still broader. When heated, it is handled with the tongs called *gahuā*.

**degnā** [*degcas*, *deg'os*]. V. n. and trans. 1. To leap, to jump, to spring; to jump over. *Ṭetengā lakrāgahi baī num degcā*, the lizard jumped into the tiger's mouth. *Ōṇṭe gaḍḍin, dhorhan degnā*, to cross a pit, a gully at a jump. *Endr, ghorō, sāt pursāgahi ḍāngan deg'ā ongoy?* Wilt thou be able, o horse, to jump above a pole, seven times as high as a man? — 2. Fig.

To speak with effrontery; to try to belie another by pert interruptions. *Ningāge chachem ra'anā rahcā: endrge pancar mundhbhāre pharpharra'ā ḍeg'ā helrkai? Engan ambā ḍeg'ā: ēn ṭhaukem akhdan ba'adan.* Don't try to get the better of me by bold speaking: I know things well and say them as they are. — 3. "To skip over the second line" is expressed in Oraon by "*tisar ḍṭr nū ḍegnā*", lit. to skip to the third line.

**ḍegta'ānā** V. tr., causal of *ḍegnā*. *Tang'ā ghorō ḍegta'ā helras*, he tried to make his horse jump.

**dekh-dekh** Interj. A cry for exciting dogs to attack a person. — Cf. *lihā*. *Orot khalbas maṇyā allan dekhdekhbāckan*, I set my dog to the heels of a thief.

**ḍelā** S. Bamboo fence-work round a young tree. *Gachī nū ḍelā cī'inā*. — N.B. A mud-wall answering the same purpose is called *khajjgahi ghērā*.

**ḍelḍelē** Adj. Puffy, turgid (about the stomach), tun-bellied. — Syn. *naṛhu*.

**ḍelḍelrnā** V. n. To have the stomach distended with flatulences, liquids; to be puffy. *ḍelḍelra'ā amm ḍnnā*.

**ḍemba'ā** Adj. 1. Gathered up in the form of a ball or head (said of some flowers, or the top-leaves and seeds of certain plants). *ḍemba'ā kodai*, the ball-headed *maṇruā* (opp. to another species, the *jhibrā kodai*, the "expanded" *maṇruā*). *ḍemba'ā gangai*. *ḍemba'ā pāp*. — 2. Fig. *Maṇḍin ḍemba'ā naṅj naṅj ḍnnā*, to eat one's rice, making little balls of it. *ḍemba'ā maṇḍin engāge ambā cī'ā*, do not serve me cloddy rice. — As subst., bunch of fruits, cluster of

flowers. *Ī ṭaṭkhā ḍemba'ā ḍemba'ā khaṅjkī ra'ī*, this mango-tree has given regular bunches of fruits (syn. *jhopā*).

**ḍemco'ō** Adj. Stumpy, short and stout, thickset. *ḍemco'ō kukkos*, *ḍemco'ō khadd*.

**ḍemḍemākō** S. A wild bulbiferous vegetable.

**ḍemḍemamba'anā** V. tr. To distend (without excess or pain. — Cf. *caṇḍcaṇḍamba'anā*). *Ḍnnā moḥhnā kūlan ḍemḍemamba'ī*.

**ḍemḍemrnā** Reflex. or pass. of preceding. — Cf. *caṇḍcaṇḍrnā*.

**ḍēnā** S. 1. Wing. *Engā ḍēnā rahackā hole*, if I had wings .! — 2. Fig. *Leḍḍā bīrī gā ek'annem pōskam; akkun, ḍēnā kundyā khaṇē, endrgē jahṛī mal manoy?* When a babe, we fed you by hook and by crook, now that your wings are grown, why indeed not show yourself overbearing with us? — 3. *Uḡtā ḍēnā*, the sides of the ploughfoot, i. e. of the block in which the ploughshare is inserted. *Uḡtāgahi tīnā ḍēnā bagrārā kerā*.

**ḍeṇḍē** Adj. Same m. as *ḍeṛē*, *ḍeṇḍlē*.

**ḍengā** S. Undergarment worn by females (in connexion with monthly flow). A superstitious belief exists that the *ḍengā* belonging to a healthy woman can procure menses to another, and causes it to be stolen as a sort of talisman.

**deōrāī** S. Sorcery; divination or healing by the assistance of evil spirits. *Ēron gā īs ekāse deōrāī nandas*, I must see how he sets about making his charms. *Tani tani deōrāī akh'ā-lāgyas*, he knew just a little sorcery.

**deōrākhi** S. A sort of iron candlestick with several branches supporting oil-burners.

**deōras** S. Sorcerer (see *deōrāt*). The *naigas* or village-priest is supposed to be the absolute master of spirits; the *deōras* only supplicates them, when he has discovered whence they hail from. There are perhaps three or four *deōras* per pergannah, and long journeys are frequently undertaken to consult one who has made a name for himself. Every *deōras* keeps a school of sorcery in his house and confers degrees, according to the number of magic formulas mastered. *Deōras punā khaddārin tīn cān sikhābācas dara siddh nañjas* (or *cicās*), the sorcerer instructed his disciples three years and dubbed them masters. Syn. *sokhas, matis, ojhas*. — *Deōrā okknā*, to study in a sorcery-school. Also, to sit cross-legged.

**deōtā** S. 1. Idol (among Oraons, only *bhagat* people have idols). *Deōtā man'us*, idolater. — 2. Name of each of the small earthen lumps on *Debī's* altar. — 3. A wilful child. *Ī deōtan bujhābā'āge manō; bagrā khane, mal ban'ō*, one will have to correct this little self-willed creature; it will not do to spoil him (or her). — *Tangan deōtā besē ērnā*, to love oneself inordinately, to idolize oneself.

**derā** Interj. of encouragement. Come, at work; make, or let us make a start. *Derā, ārin dhar'ā*, up and at them. *Derā, bicchr'ā*, come, let the cattle out. *Derā, qahrē ēkot*, come, let us be off. *Derā, nalkhan ōr nanot*, come, let us fall to work. — Syn. *dagē, lagē*.

**ḍērā** S. 1. Journey-halt, espec. night-encampment. *Ōnd aḍḍā ṭorang nū ḍērā nañjar*, they stopped for rest somewhere in the jungle. — 2. Rest-house, usual place for encamping dur-

ing journeys; also, a friendly house at which one intends breaking journey. *Ōṇṭā ḍēran abrāge kam'ālagnar*, they are erecting a dāk-bungalow in those quarters. *Enghai ḍērā phalnasgahi erpā talī*, I as a rule stop for the night at so and so's. — Fig. *Ī khēkhel gā namāge ṇṭā nīdī ḍērā talī*, this world is no permanent abode for us

**ḍerangō** S. Sorrel, cock-sorrel'.

**ḍerē** Adj. 1. (Of young birds) Still red and featherless. *Ḍerē-ōrā*. — 2. (Of a newly born child.) *Ḍirē khaddan ambā otthra'ā*, do not take out of doors a child when just born. — Syn. *ḍendlē, ḍendē*.

**ḍerkhnā** [*ḍirkhyā, derkhō*]. V. n. 1. To play to and fro, to dance or bob, as an unsteady plank when hammered upon. *Ḍās mallā; īge bās enne ḍirkhālaggī*, this bamboo has no steady seat: this is the cause of its bobbing. — 2. To rebound without taking effect. *Ṭong'ē ī kank nū mal khup'ī, pahē ṭong'ēdim ḍirkhī*, the axe cannot cut this wood, it rebounds.

**ḍernā** [*ḍercas, ḍer'os*]. V. tr. To spread out in front as a check, or round for a screen. *Munyā-jallī ḍernā*, to pitch a hare-net. *Ḍerā ḍernā*, to screen off one's halting spot (for meals, etc., during journeys).

**derhsiyā** Adj. Of a capacity of  $1\frac{1}{2}$  ser. — Cf. *aurkā*.

**ḍerhyā** Adj. and adv. At 50%, interest. *Khessan ḍerhyā c'īnā, ho'onā*, to lend, to borrow paddy at 50%. *Ḍerhyā nahrā*, a loan half of which must be repaid as interest.

**desbālī** S. 1. A harmless kind of spirits, one of which is to be found in every village; an annual *pūjā* is offered to him. *Mahurāng Desbālī-*

*gahi asal ra'anā-aḍḍā talī*, bagichas of mahua-trees are the preferred residences of Desbalī. — 2. The grove where Desbalī resides. *Katingtā des-balī onṭā sarnā talī*, the abode of Desbalī in Kating is a sāl-tree grove. — Syn. *Deswalī*.

**dewā** S. A beam thrown, for passage, across a muddy spot, a gully, etc. *Khūṛī heddentā dhōṛhāguṭṭhi nū, kalā bar'āge, dewā aṭṭnar*, across gullies close to villages they throw a beam for the passage.

**dewānas** S. 1. Minister (of a king, feudatory chief, etc.). — 2. Term of kith. Same m. as *samdhis*. (For *samdō*, *dewān* may be used.) *Nē bar-ḍā? Engdewānas, engdewān. Anā dewān. An dewān.*

**-ḍī** (A word which like *-ḍis*, *-das* and *-dā* is used only in composition with a possessive pronoun). Younger sister. *Ingḍī*, my younger sister. *Ning-ḍī*, thy younger sister. *Ārgahi tangḍī*, āsgahi tangḍīguṭṭhyar, their younger sister, his younger sisters. *Emhai ing-ḍī, nimhai ningḍī*, our young sister, your younger sister. *Nangḍī* or *namhai ingḍī*, our (common) younger sister. *Em ās gusan ingḍin gacchrkam*, we have engaged our younger sister to him (*namhai* being left understood). — N.B. The plurals *ingḍī*, *ningḍī*, *tangḍīguṭṭhyar* may mean also my, thy, his younger brothers; see *-ḍis*.

**diasalai** (H.) A match (to light fire).

**dibī** or *dibī-mai*. Same as *debī*.

**dibī** S. An earthen vessel, shaped below like a *tawā*, but having a neck like a *bhaṇḍā*.

**dibriyā** Adj. Same m. as *debayyā*.

**dibyā** S. Any small wooden box.

**ḍiḍḍō** Adj. Same m. as *ḍelḍelē*, *ḍhiḍhrā*.

**ḍiḍrkā** Verb. adj. (from *ḍiḍrnā*). Selfish, bowless. *Ḍiḍrkas*, F. un repu.

**ḍiḍrnā** [*ḍiḍryas*, *ḍiḍros*]. 1. (Of the stomach) to be satisfied, to have one's fill. *Kūl ḍiḍryā: iḍdam ḍnon*, I am satisfied: I won't take more. — 2. (Of earthen or wooden vessels) to warp or grow flaccid owing to prolonged contact with water. *Ī kaṭhauṭi bagge ullāṭī amm num ra'ī, ḍiḍrkī ra'ī: bīrnā nū khaid'ar ci'ā*, it is a long time this tub has been full of water, it has grown quite soaked: put it in the sun to dry.

**ḍiḍrta'anā** V. tr., causal of *ḍiḍrnā*. *Tanghai kūlan ḍiḍrta'anā*, to glut oneself.

**ḍiḍh** or *ḍiḍh*. S. 1. Courage, intrepidity. *Ḍiḍh nannā*, to be fearless. *Ḍiḍh nannā ālar lakran launar*, there are fearless men who fight tigers. *Muhyāge onṭē hō ḍiḍh mallā*, hares are all timidity. — 2. Foolhardiness, temerity. *Īrnum ĩrnum ḍiḍh nanarkī hathī gusan keras*, rashly and with his eyes wide-open, he made for the elephant.

**ḍiḍhgar** Adj. (from *ḍiḍh*). Intrepid; foolhardy. Also pron. *ḍiḍhgar*.

**ḍigrī** S. (Engl. decree). Acquittal, favourable sentence. *Enghai ḍigrī mañjā, ēn ḍigrī khakkhkan, ēn ḍigrī mañjkan*, I have been acquitted, I have won the day. *Hakims innam āsgahi ḍigrin mentācas, phurcācas*, to-day the judge pronounced his acquittal.

**ḍiguāras** S. Village watchman, chaukidar. — Syn. *koṭwāras*.

**dighā** Adj. 1. Long (in space). *Dighā ḍahrē*, a long way. *Dighā cuṭṭī*, long hair. — 2. Long (in time).

*Dighā katthā*, a lasting affair. *Dighā ullā*, a long day. — 3. Tall. *Dighā ālas*. — 4. Addicted to pilfering. *Ās-gahi khekkhā dighā ra'ī*. *Dighā nan-nā*, to lengthen.

**dik** S. Trouble, vexation. *Ās en-gan sagarkhanē dik nandas*, he is constantly plaguing me. (Better use *bitla'ānā*.)

**dikdikamba'anā** V. tr. To vex, to tease, to trouble, to pester. — Syn. *bitla'ānā*.

**dikdikrnā** V. n, reflex. or pass. of preceding. To be annoyed, to get impatient. *Adigahi ennē nannātī ās dikdikrdas*, these manners of her annoy him.

**dikkā** S. Seat, backside, buttocks, hindquarters (Syn. *līṇḍī*). *Dikkā* enters as an element in several humorous nicknames; thus: *cogre-dikkas*, one possessed of a diminutive seat; *uḍḍū-dikkas* or *paṭhyā-dikkas*, one with a bulky seat. *Ī paṭhyā-dikkas endr besē bongos?* how could this plumpy-seated fellow possibly run away? *Dikkā-nuk'us*, one who advances by rocking the hips from side to side; *dikkā-nuk'ū*, the wagtail. *Ālar nalō pāṛō assō bīrī dikkā nuk-nar*, people, when dancing, singing or beating the drum, sway the body from side to side.

**dikus** S. Landlord. Better say *gollas*.

**dilā** S. Calf-muzzle (two bamboo-sticks disposed V-shape above the mouth). — Cf. *dīlnā*.

**dilgar** Adj. Excessively corpulent, obese. *Dilgar bhāis*, a buffalo unwieldy with fat. *Ī dilgāras endr besē cārē ēkos?* *nukrdas ḍoṛ'ō*, how possibly could this massive fellow walk fast? he only shakes himself on.

**dilingī** S. A huge bamboo-basket for corn-stocks. A *dilingī* contains from 12 to about 16 maunds.

**dilka'ānā** V. tr. 1. To cause (the ground, house, roof, etc.) to quiver. *Ṭungrintā pakhnā ghaskūrā dara, biḍṛnum biḍṛnum emhai erpā gūti barcā: adigahi dilka'ānan em akkh-kam*, a rock got loose from the hill and rolled down near our house: we felt the ground tremble under its weight. *Rēlgarī jōrtī bongā kḥanē kḥēkḥlan dīlki'ī*, a train in fast motion shakes the ground. — 2. To give a shock on the nerves, to stun by a blow, to render dizzy. Cf. *dīlkārna*. — 3. V. impers. To thunder faintly. *Badālī pachim tarā dilka'ālaggī*, there is a faint thundering towards the west. (One might also say here: *dīlkār'ālaggī*.)

**dīlkārṇā** V. n., reflex. or pass. of preceding. *Badālī murrnātī goṭṭā erpā dīlkārā*, the whole house was shaken with that thunderclap. *Ās adin muṭgātī mēdnum laucas, ulā dīlkārṇā besē*, he gave her such a cuff on the chest as to cause internal injuries. Cf. *dilka'ānā*.

**dīlnā** [dīlcā, dīl'ō] 1. V. n. To fill up (i. e. to grow or become full) with water. Said of rice fields, drains, pools, etc.; not of ordinary vessels nor of rivers. *Innantā cēptī pokhārī dīl'ō*. *Ī aḍḍā, ī kiyārī ammtī dīlckī ra'ī* (or: *ī aḍḍā, ī kiyārī nū amm dīlckī ra'ī*), this spot, this field is full of water. — 2. Fig. To be stored up in abundance, or to be replenished with. *Ās-gahi erpā khurjītī dīlckī ra'ī*. — 3. V. tr. To muzzle (a calf, a young buffalo, in order to wean it). Cf. *dilā*. *Ninghai bacchrūn dīlckai kā malā?*

**dīlta'ānā** V. tr., causal of *dīlnā*. *Certā cēp pokhārīn dīltācā*, yester-



day's rain has caused the pond to fill up.

**-dim** The strongest of the Oraon emphasizing particles. This suffix is really the emphasizing particle *-d* reinforced by the other emphasizing particle *-im*. *Ambnā*, to abandon, becomes *ambnad* or *ambnādim*. *Khall* (field), *nerr* (snake), *rañjak* (fulminate) may be emphasized as *khalldim*, *nerrdim*, *rañjakdim*. *Ī erpā nekhaidim?* whose house is this? *Enghaidim*, it is mine. Cf. *-d*. — The following other uses of *-dim* are well established, but in their origin were probably abusive, being due to the speakers having forgotten the real nature and import of the suffix *-d*. — 1. *-dim* may serve to emphasize a feminine participle in *-kī* (hence only in finite conjugation, i. e. in a compound tense). *Allā aṅglkīdim bar'alagyā*, the dog was approaching with open mouth. *Ī calan innā gūṭī rahackīdim ra'ī*. *Ēn cicckīdim rahac'an*. — 2. *-dim* may also emphasize the 2<sup>d</sup> person sing. of any finite tense. Thus *īrdīdim*, *īrkīdim*, *ēroydim* are emphasized forms of *īrdī*, *īrkī*, *ēroy*. But the more regular forms *īrdim*, *īrkim*, *ēroyim* exist also.

**qīmbō** S. A species of egg-shaped gourd, of a bitter taste. It is generally sown and grows along with cotton, on the same field. The larger variety is called *mankhā-qīmbō*, the common edible variety being known as *mōkhñā-qīmbō* or *mānī-qīmbō*. A third variety, extremely bitter, is called *nerr-qīmbō*, it is used in native medicine.

**qīmbō-bohā** S. A flower, shaped like the *tulsi* flower; when touched, it gives forth a disagreeable and far off spreading odour of native gin. There are two varieties of it, one white, the

other purple-coloured; the stronger scented of the two is the latter.

**qīmsā** S. The third and principal stomach of birds; gizzard.

**-dīnā** One of the many suffixes formative of adverbs of manner. It is mostly added to words descriptive of the noise made by beating or falling. Its best English equivalents are the suffixes *-ly* and *-like*. *Hudurdīnā*, with a tramping noise. *Phūhdīnā*, with a muffled noise. *Ṭhāḍīnā*, like a loud hammering. — Syn. *-anā*, *-dise*, *-sinā*, *-lē*, *-dinale*, etc.

**dīnāī** S. A cutaneous disease of the *daddu* (ringworm) kind. It affects by preference the chest, the abdomen and the anus. After a period of severe itching, the skin of the parts affected falls off.

**dīṇḍ** S. 1. A line (thread-like mark). *Ī ciṭhī nū dīṇḍ kam'ā*, draw a line upon this paper. *Churr bēcage onṭā dīṇḍan khēkkel nū natagnar*, to play at the *churr*-game, they draw a line on the ground. Fig. *Ēn ās gutta kālāge dīṇḍ natagkan ra'adan*, I won't see him (go to him) anymore; I have ceased all intercourse with him. *Bankā dīṇḍ*, a curve. *Terhō-benkō dīṇḍ*, a whimsical line (with all manner of curves or tangles). *Ninghai dīṇḍ sorgo'ō kerā*, you have drawn a crooked line. — 2. Starting line (e. g. in a race); boundary line (between two fields). — 3. Conduct. *Dīṇḍnum ēknā*, to keep in the path of duty. — 4. Rank. *Dharmes mundhbhārē ormā ālar onṭē dīṇḍnum ra'anar*, before God all men are on the same line. *Iskūlyar majhī nū phalnas mundhta dīṇḍ num ra'as*. — 5. Connected series, as of descendants. *Phalna purkhastī ās ujgō dīṇḍnum barcas*, he

is a lineal descendant of so or so. — Syn. *ḍīr*.

**ḍiṇḍā** Adj. 1. Unmarried. *Sannis ḍiṇḍam rahcas*, the youngest son was not married. *Masṛā gusan ḍiṇḍā kukkō- kṛā kukoykhaddar, kṛā pellō āliguṭṭhyar mal kānar*, unmarried boys and girls, or married women before they have had a child, never accompany a corpse to the cemetery. *Ād tanghai khe'enā gūṭī ḍiṇḍābārim rahcā*, she remained a spinster, a virgin through life (cf. *bārī*). *Enghai ḍiṇḍā-paryā nū iklā hō jatrā nu malā bicckan*, in my youth I never danced at any feast. — 2. Fig., of trees. *Ḍiṇḍā ṭaṭkhā, ḍiṇḍā pakrī*, a mango-tree, a fig-tree that have not yet given fruits. — 2. *Ḍiṇḍā mēr*, raw thread, unbleached thread.

**ḍiṇḍad** S. Spinster.

**ḍiṇḍas** S. Bachelor.

**dinkī** or *dinkī-dinkī*. Daily, every day, day after day. *Dinkī dinkintā pāp*, venial sins. — Syn. *nīt, nītkī*.

**dipdipamba'anā** Same as *dapdapamba'anā*.

**dipdiprnā** Same as *dapdaprnā*.

**ḍippā** S. 1. A mound, a hillock; any rising of the ground however insignificant. *Āṭṛgahi ḍippā*, the ridge of a furrow. *Gaḍḍī-ḍippā* (see *gaḍḍī*). — As adj., bulging out, projecting. *Ā āṭṛgahi kaprē ḍippā ra'ī*, that woman has a protuberant forehead. *Ḍippā-kaprē ālas*, a man with a bump on the forehead.

**ḍipū** S. (from E. depot). A station where recruits of coolies for tea-gardens are received. *Ḍipū kānā*, to go to the depot.

**ḍīr** Same as *ḍiṇḍ*, which see.

**dirdirī** S. Steep incline, precipitous place (hill, rock, etc.); steep bank.

**ḍīrh** Same as *ḍiḍh*.

**ḍīrhgar** Same as *ḍidhgar*

**-ḍis** or *-ris*. Younger brother. *Ing-ḍis, ningdis; āsgahi, ārgahi tangdis*. — Cf. *-dī*.

**dise** See under *dinā*.

**distā** (H) A quire (24 sheets or *tāo* of paper)

**distār** Adj. (Better say *dahdar*). Clear, evident. *Īd distār katthad*, this is something evident. *Distār maṇjā*, it became manifest. *Indrīm distār nannā*, to render a thing clear. *Distār nū* (syn. *kḥann mundhbhārē*), publicly.

**ḍīth** Adj. See *ḍhīth*.

**dō** Interj. used by women or girls in addressing one another. *Ān dō*, I say.

**doābāras** S. Name of a childless widower, when remarrying a spinster. (Cf. *bāras, sagais*.) *Nīn punā bār, kṛā doābār, kṛā sagai?* art thou at thy first or second marriage; or doest thou take a widow?

**dobaṛ** Adj. 1. Twofold, double (twice as much or twice as many). *Dobaṛ multī, dobaṛ malgujārī*, double pay, double rent. *Darōgas telengārin ayyā dobaṛ naṇjas*, the sub-inspector has put there twice as many constables as there were before. *Ḥr pichṛīnim dobaṛ nanā darā jhaprā*, put on two pieces of garment, one upon the other. — 2. Folded. *Oṇṭā kicrīn dobaṛ nannā*, to fold a cloth in two. N.B. If the sides folded be sown or glued together, say *duhrī* or *dohar*. — As pron., *dobaṛ-ābō. Ōmā-hariyan*

*ambā cī'a*: *dobaṛ-ābon cī'ā*, do not give me a simple one (e. g. piece of cloth, letter-paper); give me a double one. — *Dobaṛ* is adverb in the phrase *dobaṛ uynā*, to give a double ploughing (lit. to plough double). — Cf. *-baṛ*. — Syn. *dūharī*, *duhrī*, *dōharyā*, *dohar* or *dohrā*.

**ḍobbō** Adj. Muddy, turbid. *Ḍobbō amm*. — Syn. *boḍḍō*, *ḍobbo-boḍḍō*.

**dobra'ānā** V. tr. 1. To fold, to put double. *Kicrīn dobra'ā*. N.B. To double, in the meaning of to increase by adding an equal sum is rendered by *dobaṛ nannā*, not by *dobra'ānā*. — 2. To give an after-ploughing to a field. *Innā kḥallan dobro'oī*.

**ḍobhā** S. 1. Any small pool. — 2. Puddle. *Oṇṭā māḥ ī dobhā nū amm ḍnā bar'ī*, a deer comes to drink at this pool.

**ḍoḍḍō** 1. Associated with *aḍḍō*, *ḍoḍḍō* is a mere jingle, the equivalent of which is 'and the like'. *Aḍḍō-ḍoḍḍō*, cattle (i. e. ploughing oxen with cows, calves, buffaloes, goats, etc.) — 2. *Ḍoḍḍō* is also frequently associated with *kicrī*. *Kicrī ḍoḍḍō* means garments in general, clothes, clothing. *Phalnā kukkos singār darā kicrī-ḍoḍḍōī sobh'ālagyas*, such a boy was looking smart with his gewgaws and linen.

**dodnā** [*dodcas*, *doḍ'os*]. V. tr. 1. To deny, to gainsay. *Enghai katthā mānī talī, annuhḍ as dodcas*, I was speaking the truth; all the same he denied. *Ninghai kḥaḍḍkan ambā do-ā'ā*, don't deny your theft. — 2. To disown. (In this m., *dodnā* is intr.) *Dharmes bāre nū dodnā*, to deny God. *Tambas bāre nū dodcas*, he has disavowed his own father.

**dōdhandhā** S. 1. Doubt (fluctuation of mind regarding the truth or correctness of a statement). *Patta'-ānāgahi katthā nū dōdhandhā nannā*, to entertain doubts about matters of faith. *Endr aḥh'oy cī'os kā malā cī'os, engāge dodhandhā laggī*, will he give or not, I am in doubt. — 2. Condition of difficulty, dilemma. *Ortosin dodhandhā nu tīrna* (or *sajnā*), to put one into a fix.

**ḍoḍē** S. The stone inside the fruit of the mahua-tree. Its kernel yields an oil (*ḍoḍē isung*), used for light and also a substitute for ghee.

**ḍōḍēh-ḍōḍēh** Onomat. for the grunting of pigs (when in search of food, frightened, etc.).

**ḍōḍēḍhōḍēhrnā** V. n. To make a deep guttural or short rough noise, like a hog running to its feed; to grunt voraciously.

**doghā** S. Bullocks-leash; a long rope furnished with three or four ties along its length, for attaching a row of bullocks when treading paddy.

**dohai** S. Supplication, earnest request. *Ning gusan dohai mokḥdan* (or *nandan*), I beseech thee.

**dohanjārnā** V. n. 1. Of a disease or wound, to grow worse; espec. to increase in severity after temporary remission, to become recrudescant. — 2. In a moral sense, to become even less recommendable than before. — Cf. *rosārṇā*.

**dohar** Adj. 1. Same m. as *dobaṛ*. — 2. Same m. as *duhrī*. — Subst. Same m. as *barkā*.

**dōharā** Adj. See *dūharā*.

**dōharī** Adj. Same m. as *dobaṛ*.

**doharyā** Adj. Same m. as *dobaṛ*.

**dōhichnā** [dōhichcas, dōhich'os].

V. tr. To forsake or quit that to which we are bound by duty or natural affection; to reject or renounce earnestly or with protestations, to forswear. *Tanghai ujjnan, nalkhan dōhichnā*, to forsake one's livelihood, to abandon one's work. *Tambas tangdāsin dōhichcas*, that man does not know his son anymore, he looks upon his son as a dead man. (Cf. *khār, indra*.) *Emhai khaddas eman dōhichcas kī korā kirrim biccyas*. Cf. *harcha'ānā*.

**dohmat** (Sad) S. Better use *gunhā* or *dōkh*.

**dohrā** 1. S. Repetition, the act of uttering or doing a second time (or many times). *Adinum dohrā nannā*, to do the same thing again. Cf. *dohra'ānā*. — 2. Adj. Syn. of *dobar*.

**dohra'ānā** V. tr. To utter again, or to utter in imitation. *Nīn onṭē katthānim gharī gharī dohra'ādai*, you are perpetually harping the same chord. *Enghai katthāguṭṭhin dohra'ā*, repeat my words.

**doidoiō** See *doydoyō*.

**doidoirnā** See *doydoyrnā*.

**doiñ** (Sad). Better say *nāl*.

**dokrā** S. Half a pice (the smallest of coins).

**dōkh** or **dōs**. S. 1. Grievous offence against duty or law; crime. *Dōkh nannā*, to commit a crime, misdeeds. *Dōkh mañjas*, he developed into a scoundrel. *Nēk'im mundbhāre ortosin (ortos mañyā)* *dōkh thekāba'anā*, to calumny a man before some other person. *Dōkh thekāba'us*, slanderer; lit. one who (falsely) fastens imputations upon others. *Ortosgahi dokhan tengnā, calkhnā*, to accuse, to charge with a crime, offence or fault; to enter

a complaint against (syn. *nālis nannā*). — 2. Stain, a lasting blur on one's name; guilt. — 3. Enmity. *Dōkhtī naman enne nañjas*, it was through enmity that he acted so with us.

**dokhhā** fem. *dokhāhī*. Adj. 1. Culpable, morally delinquent, criminal; stained, tarnished in one's reputation. *Pāpī ālar jiyā jiyā nū taman dokhhā akhnar. Raibaṛī nū ālpiṭṭnāgahi dokhhā urkhas*, at court, he was found guilty of murder. — 2. Deserving a penalty. *Hakims āsin phāsī manṇāgahi (manāge) dokhhā thahrācas*, the judge condemned him to death. — 3. Unfriendly, adverse. *Ās engāge dokhā ālas*, he is my dead enemy. — 4. Noxious, hurtful. *Dokkhā arkhā*, a noxious plant. — Subst. *Dokkhas*; fem. *dōkhāhid*. — 1. Scoundrel, wicked man. — 2. A man with a reproach on his past life. *Nīn dokkhāsin endrge ondrkai?* Why do you bring here a disreputable man (a man e. g. who has been put in jail)? — 3. Foe; (in the plur.) hostile force.

**dokhtī** Adj. (m. and f.). Same m. as *dokhhā, dokkhāhī*. *Dokhtī* however is not applied to things.

**dōl** S. A cylindrical vessel in copper, for raising water out of wells.

**dolkhnā** (1) [dolkhas, dolkh'os]. (The *kh* may be replaced by *kh*.) V. tr. 1. To deflect from natural straightness, to bend, to curve. *Dāran dolkhas khanē, essrā*, he bent the branch, which broke. — 2. To attract, to incline the heart or mind towards good or evil. *Ārgahi lollō-pottō adigahi jiyan tamtarā dolkhā*, their adulations won her heart.

**dolkhnā** (2) [dolkhyas, dolkhos]. (The *kh* may be replaced by *kh*.) V. n. 1. To bend, to be or become

curved. *Dārā khañjpatī dulkhī*, the branches bend under the fruits. *Ī ereṭ baṛiyārim ra'tī*, alghem mal dulkhī, this bow is hard, it does not bend easily. *Ā dharnā dulkhī ra'tī*, that beam is bending. — 2. To incline morally towards one side, to develop a liking or propensity. *Adigahi jiya ār tarā dulkhyā*, her mind has turned away from us towards them.

**dol<sup>kh</sup>nā** Cf. *dol<sup>kh</sup>nā* (1), (2).

**dollō** S. In native houses, any suspensible contrivance (as a network pocket, a string and hook), for putting eatables out of the reach of mice and rats.

**ḍolō-ḍolō** or *hilō-ḍolō*. Adj. In a swing; oscillating to and fro (as a flower under the wind, or a body suspended). *Ḍolō-ḍolō nannā*, to make oscillate loosely. *Ḍolō-ḍolō mannā*, to move to and fro, while being supported by, or hanging from, something. — Fig. *Phaudgahi baman meñjar kha-nē*, *paddantargahi jiyaṅ ḍolō-ḍolō mañjā*, on hearing of the arrival of the force, the villagers began to hesitate.

**ḍōmas** S. 1. A Hindoo of the *ḍōm*-caste (employed in disposing of carcases and corpses). *Urb ḍōmas*, undertaker in chief. Prov. *Keckkā khōkhā*, *ḍōm bēlas*, in the other world, a *dom* will be king (i. e. no one knows what will be his condition after death). — 2. Used as an ironical abuse by boys who find one of their own releasing himself. — 3. Shout used in a boyish game. One runs after the others, who shout all along *ḍōm rē ḍōm*. If the pursuivant can touch any, he ceases to be *ḍōm* and the fellow who has been touched takes

his place. — *Ḍōm-khakhā*. See separate heading.

**ḍomkac** S. Name of a special dance. (Sad. *angnai*, from its taking place inside the house-yard.) A row of girls, their hands on one another's shoulders, move in a ring around a group of young men seated on the ground. These, while beating drums, move slowly, so as to keep facing the dancing row. *Ḍomkac bēcnā*. *Ḍomkac-ḍaṇḍī pārnā*.

**ḍōm-khakhā** S. A variety of crow (raven) characterized by its stout body, big head and jet-like black plumage. It is opposed to *khār-khā-khā*, the common raven. — There are no rooks in Chota-Nagpore.

**domphnā** [*domphas*, *domph'os*]. V. n. (Of flowers) to close. *Onṭā pāp ullābīrī bithrārī*, *mākhābīrī dum-phīrī*; *endrā talī*? Kullā. A certain flower is full-blown in daytime; it closes at night; what is it? An umbrella. — Cf. *min<sup>kh</sup>nā*.

**domphō** or *domphrō'ō*. Adj. (Of flowers.) Closed. *Ullābīrī jhīngā-pāp domphō manī*, *puttīrī bithrārī*.

**domphrō'ō** Adj. Same m. as *domphō*.

**ḍoṇḍā** S. A long bag in net-work, for carrying money; it is worn from the waist. *Ḍoṇḍā he'enā*.

**ḍoṇḍē** S. Leg, quarter of venison (espec. as sent or accepted as a gift). *Ī ḍoṇḍen kam'ā*, prepare this leg.

**ḍoṇḍkō-osā** S. A special kind of mushroom.

**ḍoṇḍō** 1. S. A water-snake feared for its bite, though not poisonous (H. *dhorh*). — 2. Adj. Awkward at any work, bungling. *Ḍoṇḍō ālas*.

**dongā** S. River canoe, small boat made of a hollowed out sāl-tree.

**dongī** See *đungī*.

**dophrnā** [*duphyras, dophros*]. V. n. To swell up (as result of a blow, a fall, a bee-sting, etc.). — Syn. *pop°rnā*.

**đor** S. 1. Halter; a rope buckled round the neck or horns of an animal; a string or leash by which a dog (or dogs) is held in. Cf. *jōrā*. — 2. The rope tied to the extremity of the balancing pole of a native well; cf. *laṭh-đor*.

**dordor°rnā** V. n. To make free (said only with reference to thoughtless stepping in or trespassing). *Ās dordororkas kuddas*, he enters everywhere. *Ī ālas dordorra'ā erpā korcas*, this man stepped straight into the house (thoughtlessly, without either previous hemming or sounding his stick against the ground). *Ēn dordorrā'ā hakims gusan kerkan dara sawāl cicckan*, I made straight (without previous notice) for the judge and presented him my request.

**dorhā-nerr** S. A poisonous water-snake, often found in rice-fields, the embankments of which it loopholes. On its back there is a series of cross stripes, alternately black and yellow.

**dōrō** S. Name of the *munga*-tree's fruit.

**đorr-bē** or *đorr-mē*. The customary shout to call goats.

**đorr-đorr** or *oṇđor-oṇđor*. Syn. of preceding.

**dorrō-porrō** Adj. Mediocre, indifferent. *Dorrō-porrō nalakk nannā*, to do poor work. *Enghai jiyā innelā dorrō-porrō ra'ī*, I have not been

quite well of late. *Enghai mokodmā dorrō-porrō manō*, my lawsuit has a rather bad outlook. — Adv. *Bus'un doriō-porrō he'enū, ce'nā*, to tie, to carry a bundle of straw negligently (so that the bundle opens, or the straw drops along the road).

**dōs** S. See *dōkh*.

**dōsar** Adj. 1. Second, other. *Dōsar ortos*, some one else. — 2. The wrong (one); cf. *nannā* (1). *Dōsartisar cintā nannā*, to be absent-minded, occupied with thoughts foreign to one's work. — Adv. Secondly, in the second place.

**dosī** Adj. Same as *dokhī*.

**dōsnā** [*dōscas, dōs'os*]. V. tr. To accuse (wrongly), to asperse, to calumniate. *Dharmesin dōsnū*, to accuse Providence. *Tang'ā khađđkan nannā-rin ambā dōs'ā*, do not impute your own theft to other people. — N.B. The alternate form *dōkhna*, though suggested by analogy with *dōkh*, *dokhī*, does not exist.

**dosnā** [*doscas, dos'os*]. Sometimes used instead of *dušnā*.

**dostī** S. Friendship; syn. *pirit*. *Dostī nannā*, to enter into friendship (with, or together). *Ninghai enghai dostī ra'ānek'ā*, let us be friends.

**đoṭō** Adv. Syn. *roṭō*. Only. *Kierī doṭō malā, pahē ḍhībā hō ciccas*, he gave not only clothes, but money too. — N.B. *Đoṭō* cannot affect verbs; cf. *eklā*.

**dowā** or *dayā*. *Ninghai dowāī*, thank you.

**dōyđoyō** S. Nickname of tigers and monkeys. *Đoyđoyō mākḥābūrī barca*, a tiger came during night. (The word prop. means *long-tailed*.)

**doydoyrnū** V. n. To be very small in thickness with regard to the length or height; to be slim, slender (lit. tail-like). *Ghoṛō, cubbāgahi khōlā doydoyrī*. *Doydoyrdas*, he looks very thin and tall. *Doydoyra'ū par-dyas*, he has grown up lengthwise only. — The word is akin to *day-doernū*.

**dū** Adj. Same as *duī*.

**dubaṭyā** S. The point where a road forks into two branches; bifurcation. *Ā paddāgahi dubaṭyā gusan qahren bēṇḍārkan*, I got astray at the bifurcation close to the village. — Var. *duībaṭyā*.

**dubbā** or *dubbā-ghāsī*. A kind of grass much used as fodder for horses. *Ghoṛōge dubbā-ghāsīn chol'ā kalā*, go to "hoe" some grass for the horse. (This grass, in growing, keeps crawling along the ground, never standing erect).

**ḍubkī** S. Small balls of pounded *urid*, prepared for the native kitchen. When fresh, they are called *ḍubkī*; after they have become hard, they go by the name of *chiddā*.

**dubnocā** S. A bird of a red-brown plumage, with black and white spots on the wings. It wears at the back of the head a tuft of feathers which, when folded, present the appearance of a second beak, turned the wrong side. (The hoopoe?)

**dubrājas** S. A rājā's son and presumptive heir. — Syn. *ṭikaitis*.

**dubṛī** S. The parts of generation in woman and any female animal.

**ḍubsā** S. Grass-bud of any variety, if pointed and hard enough to pierce the skin. *Enghai kheadan oṇṭā*

*dubsā cakkhyā*, a prickly grass-bud has entered my foot.

**ḍub'u** Adj. (from a verb little used *dubnā*). *Dub'u mannā*, to get immersed, to plunge under water. *Ḍub'u mulkhnā*, to dive.

**ḍubhā** S. Brass bowl (a vessel of semi-globular shape in whitish brass, for containing the meal curry). *Oṇṭā ḍubhantā amkḥin ci'ā*, give a bowlful of curry. *Khētā-ḍubhā*, a leaf-cup, a leaf-bowl. — N.B. Better use *khujhā*.

**dudbā** or *bokcī*. Bottle-gourd (a shut vessel, in earth or leather, flat-shaped like powder-bottles, for carrying a little water, etc., on a journey; it is ordinarily carried hanging from a shoulder-belt).

**dudinyā** (H. *dō din*). Adj. Short-lived, fleeting, transient. *Namhai khē-khel nū njnad dudinyā ra'ī*, our stay here on earth is but of short duration.

**dud'us** Verb. noun (from *dodnā*). Contra-dictor, opponent.

**dudh-bhaiyas** S. Half-brother (by a different father). — Cf. *har-bhaiyas*.

**dudhī** S. 1. Milk. *Dudhī pall*, milk-teeth. *Dudhī bhaṇḍā*, milk-pot. *Dudhī khess*, rice when just formed in the ear, before it has acquired consistency. *Dudhī kakṛō*, a variety of soft-skinned and white-blooded crab, the claws of which can do no harm; it is not eaten. *Dudhī ḍonnā*, to drink milk. *Dudhī mōkhnā*, to live on the produce of cows (either by drinking the milk or selling it). *Bhaīsan nē khāpō? nīn dudhin mōkhdai, nīn khāpoy*, who shall look after our buffalo? thou hast the profit of the milk,

be the shepherd. — 2. Breast. *Babūsin dudhī cī'ai, ontā'ai, ciptā'ai*, suck the child. *Dudhī ambkas ra'as*, he is weaned. *Khaddāsin dudhī ambta'ānā*, to wean a child.

**dudhiārnā** See *dudhyārnā*.

**dudhmā** Adj. 1. Resiniferous. — 2. Resinous.

**dudhyārnā** V. n. (Of corn just formed in the ear) to acquire or have the appearance of milk. *Innelā khess dudhyār'ālaggī*.

**ḍugḍugyā** S. 1. An eel of large size, which lives in ditches and miry spots; it is caught in May and June. Syn. *ḍungḍungyā*. Another variety of large eel, found in the bed of rivers, is called *minj*. — 2. The kind of drum which is beaten during the performances of native acrobats or *ḍangcarhyar*. *ḍugḍugyan assnā*.

**dūharā** (Sad. *dō hār*). Adj. Possessing only two ploughs or four oxen; hence, poor, having barely enough to live. — Cf. -*harā*.

**dūharī** (or *duhrī, dohar, dohrā, doharyā, dobar*, which see). Adj. Twofold, double, etc. — Cf. also -*harī*.

**dūharyā** Adj. Same as *dūharī*.

**ḍuhḍuhamba'anā** V. tr. (Of heavy clouds) to dim the light of day. *Ekhāgalī badālī ḍuhḍuhamba'ī*.

**ḍuhḍuhrnā** V. n., reflex. or pass. of preceding. *Innā ḍuhḍuhrī'ī*, to-day we have a heavy sky.

**ḍuhḍuhū** Adj. Cloudy, obscured with clouds. *ḍuhḍuhū ullā*. (Not said of the sky itself.)

**duhrī** Adj. 1. Double-made, i. e. formed of two parts or folds sown together, glued together, etc. *Duhrī kā-gat*. — 2. Fig. muscular, having well-

developed muscles, brawny. *Duhrī-mēd ālas*.

**duī** or *dū*. Adj. Two. *Duī jhan-ālar*, two men. *Duī kharkhyā*, it has struck two. *Duī-chanyā erpā*; cf. *erpā*. — See *irh, ēr*.

**ḍuī** S. Syn. of *cullō*.

**duībaṭyā** S. Same as *dūbaṭyā*.

**duiō** See *duyō*.

**ḍukkū** S. Anything standing out from a surface (as boulders on a clean slope); anything which juts out, protuberance, hump, knotty excrescence on trees, etc. *Enghai pītrī kiyā endr ḍukkū talī?* *Khekhelgahi ḍukkū talī*. What is poking out under my mat? Some hard bit of earth.

**dukkhē** S. 1. Ache, physical pain. *Kaprē-nuñjā dukkhē*, megrim. *Kūl nuñjā dukkhē*, *khann nuñjā dukkhē*, pain in the stomach, ophthalmia. *Āsge dukkhē manī*. *Dukkhē sahnā, ceṇnā*, to suffer. *Ortosin dukkhē cī'nā*. — 2. Illness. *Narī kōrnā dukkhē*, fever. *Māy, sāsī dukkhē*, small pox, asthma. — 3. Sorrow, grief. *Ārge dukkhē manjā: onṭē khaddāsin bong-tācar*, they are afflicted, they have lost a child (i. e. one of their children is dead). — 4. *Tang'ā dukkhē*, the throes of child-birth (lit. the throes proper to her sex). This phrase is used only when death has ensued without deliverance. *Tang'ā dukkhēṭī keccā*. But if a woman dies of the consequences of child-birth, one says: *Pachlī dukkhēṭī keccā*. — Postpos. For want of, for lack of. *ḍhibā dukkhē*, for want of funds. *Āl-dukkhē, khall parī raih kālaggī*, our fields remain fallow for lack of hands. *Jōkh-dukkhē, enghai nalakh khattrā kerā*, my work has remained undone for want of a servant.



**dukhālī** Adj. (m., f.). Suffering, in grief. Subst. *dukhālīs*, *dukhālud*.

**dukhas** S. Proper name. *Khaddāsin Dukhas piñjro'ot*, let us call the boy *Dukha*.

**dukhdand** S. Same m. as *dukkhē*. - Espec. cares, anxiety, difficulties. *Dukhdand nū ērānakhrnā*, to render assistance to one another in difficulties.

**dukhī** Adj. (m., f.). Same m. as *dukhālī*.

**dukhliya** Adj. (m., f.) Same m. as *dukhālī*.

**dukh-sukh** S. 1. Personal news (about one's health and general welfare). *Irbarim, khēkkhā jo'arkī, dukh-sukh meñnakhra'ar, ānagē ukkyar*, having shaken hands and inquired of their respective welfare, both sat down to meal. - 2. Vicissitudes, ups and downs in life (cf. *gaḍḍī*). *Dukh-sukh nū āsīn iklā mulā ambon*, for better for worse, I shall never abandon him.

**dulār** S. Affection, love, fondness, dilection, tenderness. *Dulār khaddas*, a favourite child. - Better use *conha*, *lolā*.

**dulārī** Adj. (m., f.). 1. Fondled and indulged (as a favourite child or a pet animal). - Hence: 2. Asserting oneself, or creating annoyance (after the manner of a spoiled child) by asking too many things and too freely. *Kubī-urkhhā cā; en dulārī mandan*, give me a cabbage for nothing, and excuse my importunity (lit. I assume with you the position of a spoiled child). *Pārhem dulārī manna bēs mallī*, it is not well to importune people by too much begging.

**ḍulgī** S. A leaf-cup or leaf-sachet (made of one single leaf rolled upon itself funnel-like).

**dulhas** S. Bridegroom or newly married man. Better say *bāras*.

**ḍulī** S. Litter (a bed suspended from a couple of shafts). - *Ḍulī-jahāj*, nuptial litter. (Its shape is nearly cubical; it has a pointed roof, and is carried on three shafts. Its hangings are adorned with crosslets).

**dulrā** Adj. (f. *dulrī*). Same m. as *dulārī*.

**dumbā** S. Wasp, hornet. Two varieties are of a large size, both of them of a brownish hue; they are known as *gaḍḍī-dumbā* (because living in whiteants' nests), and *mōṛa-dumbā* (see *mōṛā*). Two other varieties are smaller and yellow (cf. *erter-khaī*). - *Dumbāguṭṭhī caēcaēra'ā ulgī*. *Ās dumbā lekhrdas*, he is exceedingly stout. - *Dumbā-phūrī*, inflammatory tumour, boil or ulcer giving acute pain.

**dumba'ā** Same as *ḍemba'ā*.

**ḍumbārī** S. Fig-tree. *Onṭā ḍumbārī mann nū khañjan īryas*, on a fig-tree he saw fruits.

**dumbia'anā** See *dumbya'anā*.

**ḍumbī-cawai** S. Talebearing, backbiting, slanderous gossip. *Ortosin ḍumbī-cawai nannā*, to gossip at someone's expenses. *Nannargahī ḍumbī-cawai ambā menā, menāge ambā pattārā*.

**dumbhārō** S. A species of very long hornet, which builds its nest in mud, on the doors or windows or under the roof of human habitations.

**ḍumbya'anā** V. tr. To gossip maliciously about, to backbite (very little used). *Ortosin ḍumbya'anā*.

**ḍumḍum** S. 1. Flatulence, with a sensation of swelling. *Engḥai kūl ḍumḍum laggī*. — 2. Indigestion. *Ḍumḍum laggī. Ḍumḍumgahi jōrtī puttras*.

**ḍumḍumrnā** V. n. (of the stomach). 1. To suffer from an accumulation of gases, to be flatulent. *Engā-ge kūl ḍumḍumrīṭ*. — 2. To have an attack of indigestion. *Ḍumḍumrna lekh'ā ambā mokhā*.

**ḍuṇḍlu** S. Tadpole.

**duṇḍū** S. The larger species of owls; it keeps in hollow trees. Its shout, which is very lugubrious, is often attributed to ghosts of wicked men, witches, etc., coming back to weep on the scene of their misdeeds (*mūwā cīkhālaggī*). *Ortosin duṇḍū nannā*, to blindfold (at game only). *Duṇḍū bēcnā*, to play at blindman's buff, at blind-Harry. *Engan peccā duṇḍū lekh'ā ambā ērā*, don't roll big eyes at me, this is no use. *Ī katthan ēn dhargā nū ānkan kḥanē*, peccā duṇḍū lekh'ā ērā helrar, when I related this to the company, they opened their eyes wide.

**duṇḍun<sup>u</sup>rnā** V. n. To rise high above ground. Hence: 1. To be lofty. *Duṇḍunra'ā pagā hēckai ra'adaī*, thou hast put on a glorious (a towering) turban. — 2. To stand up to one's full height, to rise on end. *Mākhābīrī ḍahrē nū endrālō duṇḍunra'ā ijjkī rahicā*, something lofty rose up across my way in the dark. *Lakrāgahi ilckātī āsgahi cuṭṭī duṇḍunrā*.

**ḍungḍungyā** or *ḍugḍugyā*. The ditch-eel.

**ḍungī** or *ḍongī*; also *ḍongā*. 1. A river-canoe (sāl-tree hollowed out);

any small boat. *Ḍungī calāba'anā. Ḍungī nū argnā*. — 2. One half of a bamboo-tree split lengthwise, for the conveyance of water from a well, etc., above irregular ground. — 3. *Kūri essnā dungī*, weaver's bobbin

**dūpahar** Adv. At noon. *Ḍipātīp dūpahar*, at twelve sharp (syn. *kukk-cappō birī*). *Cerō dūpaharta katthā*, an occurrence which took place yesterday in broad daylight. — Var. *dū-pahrā*.

**duphurkā** V. n. (from *dophor-nā*). Swelling, bruises. Cf. *bheloā*.

**durā** Interj. expressive of wonder. Cf. *durū*.

**durbehār** Adj. Outcast, banished, wandering. *Ortosin durbehār nannā. Ewāgahi durbehār khaddat*, we, the banished sons of Eve.

**ḍurī** S. Name given to the mahua-fruit stone, when stripped of its pulp (e. g. by flying-foxes which drop them at the foot of the tree; cf. *ḍoṛ*). *Ḍurī pesā kerā*. — *Ḍurī-kharī*, dregs of the mahua kernels (after extraction of the oil).

**ḍuriā** See *duryā*.

**ḍuria'ānā** See *duryā'ānā*.

**ḍurī-caōrī** S. A slender, string-like, tress which women make with their fallen hair, and intertwine again on their head with the remaining hair. Every tress may contain about 50 hairs. *Ēn khār nū engḥai ḍurī-caōrīn modhā'an keran*, I have forgotten my braids on the river bank. Fig. and by euphemism. *Ī erpantū ḍurī-caōrī curī kerā*, a girl in this house has been outraged, has misbehaved.

**durjatyā** Adj. Of a different caste. *Ād beṇjā turu durjatyā maṇjā*, by her marriage, she has changed

caste. *Namhai jatyas maldas ās: du'jatyas*, he is no fellow of ours: he belongs to another caste.

**durkhō** S. A species of tree (H. *pithor*), bearing clusters of white berries or grapes. *Durkhō kiṭṭi kerar*, they have gone out to pluck *durkhō* and *kiṭṭi* fruits.

**durō** A nursery word for appeasing a young child or lulling him to sleep. *Ho'ō, babū, durō ... durō ... durō*, hush, my boy, hush, hush, hush.

**duru** Interj. expressing surprise mixed with impatience or reproach. 1. After an interrogative: possibly, conceivably, on earth, of all (men, things, places). *Endran duru mok-khas, khañē ennē manāldas?* what on earth has he eaten, to be now in such a state? *Hurmin ēn cicckan, hārckan: endr aḥh'oy aur endran duru beddas?* I gave him all he wanted and could not satisfy him: who knows what more he may be wanting? *Ninghai endr manē duru ra't?* *tengā*, what on earth do you want? speak out. — 2. There! *Cerom nam gutta parbī rahcā: innā duru bar-cas*, the feast at our house was yesterday: there, to-day he comes! — 3. How is it that...? (N.B. In the Oraon sentence no interrogation is supposed). *Nimbas "bar'on" bācas: nūn duru barckai!* your father had said he would come; how is it that you come? *Ninghai liṇḍī ārgahi ep-pā nū duru khap'i!* how is it that you are always found squatting in that house?

**durust** (H.) Adj. Right, square (as accounts), correct, in working order. *Durust nannā*, to adjust, to rectify (e. g. accounts), to correct (e. g. a child), to repair.

**ḍurwā** *Ḍurwā bēcnā*, to knock or press head against head. *Ī ēr aḍḍō sagarkhanē ḍurwā bīcī*. *Ās ganē ḍur-wā lakkan* (or *bicckan*), we accidentally ran head against head.

**ḍuryā** (1) S. An edible plant. *Ḍuryā arkhā, ḍuryā pūp*. It is a small variety of the *adar-arkhā* (H. *bhājī sāg*).

**ḍuryā** (2) Adj. Woven tight-and-loose. *Ḍuryā kicrī*, a tissue in which series of threads pressed closely together alternate with threads of a looser weaving, the general effect being one of white and grey stripes extremely close to one another.

**ḍurya'ānā** V. tr. To take along by (or as though by) a string (Sad. *durī*, a string); to take the lead of; to take to a distant place one who is stepping behind. *Ī baggē ālarin ḍuryāckaiḱi eksan ho'odai?* whither do you take this row of people walking behind you? *Onṭē ēran ḍurya'ānā. Onṭē khaddāsīn ḍurya'ānā*.

**ḍuryārñā** V. n., reflex. or pass. of preceding. To walk behind, to follow close at the heels, 'to dog the steps of. *Tangyō ganē urmitarā ḍuryārkas kuddas*, he follows his mother wherever she goes. *Ī baggē ālar ning ganē ḍuryārnum ekātārā kālagnar?* *Nekhāi epā eng ganē ḍuryārnum bar'ālaggī?*

**dusnā** [*duscas, dus'os*]. V. tr. 1. To disdain, to hold cheap or worthless. *Nannārin ambā dus'ā. Ār em-hai cicckā kicrīn duscar*, they received our gift of cloth with a scornful eye *Ā kukkosīn malā dusdan*, I do not dislike that young man. — 2. Not to mind, to disregard. *Urbas-gahī pēskan dusnā*, not to mind one's

master's order. — Syn. (seldom used) *dosnā*.

**dūtas** S. 1. Envoy. — 2. Angel.

**duyō** Adj. The two. *Duyō jhanar barcar, duyō jhan barcar, duyō jhan-ālar barcar*, the two persons came, both persons came. — Cf. *ō-*.

**dwāl** S. 1. Shoulder-belt (e. g. to carry a drum, a bottle). — 2. The stirrups' leather-straps.

**dhabā** S. Verandah. Syn. *pindā*.

**dhabasā** S. Hunting bludgeon (a straight bough, one half of which is stripped of its bark and serves as handle; the other and heavier half is pointed at the extremity). — Syn. *dhamsā, kotgā*.

**dhacā** S. A pole with a rag or bundle of straw at top, set up in a field or forest-tract, etc., in order to intimate that, for the time being, any cutting is forbidden there. (As long as certain crops, e. g. *būt*, are very young, outsiders are allowed to come and cut the shoots, as this is beneficial to the plant.) *I patrā nū dhacā hūrcē ra't: attrā kāk ambā kalā*.

**dhacā** S. Same m as *dhuncu*. — Fig. Uncombed. *Lohārī gūfī dhacā kukk bārī ra'adī?* Wilt thou remain with thy hair uncombed till after luncheon?

**dhadhū** Adj. Big-bellied, corpulent. — Syn. *dhidhrā*.

**dhādhūrā** Onomatop. verb, imitating the report of a gun. *Nekhai banduq dhādhūrā?* *Ṭorqar tarā banduqgahi kharkhnā dhādhūrā mendrā*.

**dhāi** See *dhāy*.

**dhāk** S. The biggest kind of drum (with barrel slightly curved at both ends).

**dhakā-dhukī** S. Pushes and pulls; the act of shoving, of thrusting right and left. *Alarīn dhakā-dhukī ambā nanā, ambā cī'a*, don't push people. *Beñjā nū dhakā-dhukī kha-kkham*, we got some thwacks at the wedding.

**dhakā-dhuku** Adj. Cohabiting, without being lawfully married; living together in concubinage. *Ar dhakā-dhuku mañjar*. — Syn. *dhakā-mukā*.

**dhakā-mukā** Adj. Same m. as *dhakā-dhuku*.

**dhakārñā** V. n. 1 To be quite out of breath (as after a long run), to be quite spent with fatigue. *Dhakār-kātī keccas*. — 2. To be worn out (by prolonged illness, a life of hard work, etc.).

**dhakdhakī** S. 1. Breath; the act of breathing. *Bongōbūrī dhakdhakī khōb calrī't*, during a run, breathing is active. *Āsgahi dhakdhakī keccā*, he can run, or exert himself much, without getting out of breath (see *khe'enā*). — 2. Keen desire, longing for, hankering after. *Engāge ghorō khendāge dhakdhakī lakkī ra't*. — 3. Besetting thought or wish, unpleasant memory, fear, etc., recurring again and again. *Jiyāgahi dhakdhakī, throbs of conscience, remorse. Īnalkhan nanā manō: adigahi dhakdhakī enghai jiyā nū lakkīdim ra't*, this work has to be gone through, the thought of it leaves me no rest. *Āsgahi kebnā-gahi dhakdhakī enghai jiyā nu mal miṭrkī ra't*.

**dhakdhakra'ā** Adverb. At one draught. *Ōnd chippā bāsī amman dhakdhakra'ā ōndas dara kalam hel-ras*. — N. B. *Dhakdhakrñā*, as a verb, is fallen into disuse.

**dhakdhakrnā** V. n. To beat (as the heart or pulse), to throb. *Pūrhēm dhakdhakrnā*, to palpitate. *Ūkhā nū khoppān mērho bācān dara enghai jiyā dhakdhakra'ā helrā*, in the dark I mistook a bush for a bear, and my heart began to beat quickly. — The subject of this verb is either *bukā* or *jiyā*.

**dhakkī** S. A round basket of the *uḍḍā*-type, but of larger size.

**dhakkṛa'ānā** V. tr. (Obscene language.) To have sexual intercourse with. The subject can only be the name of a male, the dir. obj. being the name of a female. — Syn. *khennā*.

**dhaknā** or *foknā*. S. Earthen pot - lid, of a semiglobular shape. Very poor people use this at meals instead of a *ḍubhā*. — Prov. *Dhaknā amm nū mulkhoykī khe'oy*, you would get drowned in a lidful of water.

**dhāl** S. Shield. — Cf. *phirī*.

**dhamas** S. A disease characterized by a crimson rash upon the skin and the eruption of very small pustules. It is of only two or three days duration; it attacks grown up people as well as children. *Āsge dhamas urkhā*. *Āsghi dhamas koṛē mañjā*.

**dhamdhamrnā** V. tr. 1. To give a burning sensation; impers. to be stifling hot. *Naṛīti āsghi mēd dhamdhamra'ā laggī* (or *kuṛī*), his body is burning with fever (i. e. produces on my hand a burning sensation). *Culhā heddē okkā khañē, culhantā sēk dhamdhamra'ā sik'ī*. *Jeṭṭhēgalī ī eṛpā nū kōr'a khañē, dhamdhamrī'ī*, in May, the heat in this house is simply stifling. — 2. *Dhamdhamra'ā mahkārñā*, to have a strong

scent. *Endr pūp dhamdhamra'ā mahkār'ālaggī?* (One might say also: *endr pūp dhamdhamra'ālaggī?*)

**dhamkārñā** V. n. To utter threats. *Ās eng mañyā dhamkāras*. *Ār engan, paddantī kudāba'om bāc bāc, dhamkārñar*, they threaten to expel me out of the village.

**dhamsā** Syn. *dhabsā*.

**dhamsa'ānā** (written with *dh*, though derived from *dhamsā*). V. tr. To beat unmercifully, to belabour with the fists or with sticks. The object is always a name of a person.

**dhan** (H.) or *dhanjurjī*. S. Fortune, wealth, opulence. — Syn. *kurjī-paṭṭī*, *kurjīpājā*.

**dhand-hā** (1) S. Feeling of wonder, astonishment. *Ninghai kathan menar engāge dhandhā laggī*, what you say makes me wonder. (With *nū* understood): *Ār dhandhā mañjar*, they felt surprised.

**dhandhā** (2) 1. Exertion, effort, endeavour. — Work of much toil, servile work. *Khall-uynad dhandhā talī*, ploughing is hard work. *Nalakh-dhandhā*, odd jobs, drudgery-works (all bits of work foreign to one's main work).

**dhandhkārñā** V. n. To be ablaze, to send out flames. *Ṭorāngtā dagackā ciccguṭṭhi dhandhkār'ī*, the fires are ablaze on the mountains. *Culhā, bhaṭṭhā dhandhkār'ī*, the furnace, the kiln is sending out large flames. — 2. Fig. *Enghai kūl dhandhkār'ī*, I am hungry, or: my stomach is burning. — 3. To be fired up with anger. *Jhagrāge dhandhkārñā*.

**dhang** S. Common sense, intellect. *Ningāge dhang hō mallā?*

**dhangar** Adj. Better say *jōkh*.

**dhangdhangrñā** V. n. 1. To empty on the ground. *Aṛī dhangdhangra'ā bidrkī ra'ī*, the waterpot is empty and turned mouth downwards. — 2. Fig. To lie down naked. *As erpā nū dhangdhangra'ā bidrkas rahcas*, he was lying down with hardly anything on, in his house.

**dhangrāī** Adj. Pertaining to a servant. *Dhangrāī khall* (better say *jōkh-khall*).

**dhangras** S. See *jōkhas*.

**dhaniā** See *dhanyā*.

**ḍhankas** S. An Oraon of the East (Ranchi) -side, a nickname meaning wild, savage. *Purbyā Kūrkhar "Ḍhankar" bātārnar. Ḍhankasgahi kaṛmā nū nākh pañcēgoṭang kaṛkā ep ra'ī; khebda nū dighā biṭlā ra'ī*. The Oraons of the East are called 'Dhankar'. A 'Dhankar' twists a rope four or five times round his waist, and wears a bamboo -twig in his ears.

**ḍhanmunamba'anā** V. tr. To cause to advance by turning over and over, to drive onward or downward by a rotatory motion.

**ḍhanmun<sup>u</sup>rnā** V. n. To move along in quick rotation; to be whirled along on level ground; to roll down a slope (as a stone accidentally detached, as boys in play). — Syn. *bherguṛ<sup>u</sup>rnā, ḍhulghul<sup>u</sup>rnā, luṛghuṛ<sup>u</sup>rnā*. See *ḍhanmunyā*.

**ḍhanmunyā** S. Somersault. *Ḍhanmunyā bēcnā*, to make Indian somersaults. (Having put on a pagri, the player in a squatting posture lays hold of his toes, and rolls himself head over heels to a distance.)

**dhanuā** Adj. (Of female animals.) Having a suckling; recently calved. *Dhanuā ghorō, lakṛa, bhaṭs*. — Cf. *khadmākhō*.

**dhanuānā** V. act. To litter, to bring forth (said of viviparous animals only). *Gāe dhanuāckī ra'ī*, the cow has calved. *Emhai berkhā tīn thur khadd dhanuācā. Orā majhinū, ek-dā hō mal dhanuā'ī*, no bird is viviparous. — Syn. *Khadd nanna, c'īnā* (see *khadd*).

**dhanuk-has** S. A bowman, an archer. Better say *ēret-alas*.

**dhanyā** S. Coriander, an annual plant the seeds of which have a strong smell and are used for sweetmeats and cookery.

**dhāō** S. Time (an occurrence with reference to repetition). *Eō dhāō ker-kai?* how many times did you go? — Syn. *bhaṛī, khēp*.

**dhaōk** S. 1. Heat of the sun (diffused, not direct; see *bīrnā*). *Bṛ-nāgahi dhaōk erpā ulā gūṛī āṛst*. 2. Heat from a furnace, espec. when just emptied and still quite hot.

**dhaōṛō** (H. *kadnār, Bauhinia variegata*). A high shrub, the seeds, flowers and young leaves of which are eaten.

**dhaōṭhā** S. A species of tree, the wood of which becomes extremely hard in drying. Being much attacked however by weevils, it is not used as timber.

**ḍhapang** Adj. 1. Just a little open (less than half). *Balī, aṛī, sanduk ḍhapang ra'ī*. — 2. (Of an empty stomach) sunken in. *Kūlkīrātī kul ḍhapang kur'ī*.

**dhapdhap** Onomat., imitative of the sound of gentle blows with the

hand or some soft substance. *Kabsin dhuncētī dhun'ōbīrī*, "dhapḍhap" ba'ī, when cotton is being carded with the bow, the coarser parts fly off with the sound "dhapḍhap".

**dhapḍhapamba'anā** V. tr. To strike gently some soft substance with the hand, to dab. *Kumbhras, aṭ-tawāguṭṭhin kam'ō bīrī, khēnā saṅ-gīguṭṭhin dhapḍhapamba'adas*, the potter gives shape to his pots by dabbing the unbaked articles with the hand.

**dhapḍhapamba'anā** V. tr. To slam repeatedly, to cause (a door) to swing and bang; to flap. *Tākā balin dhapḍhapamba'ī. Kōkrō, cīkhnā mundh, dēnan dhapḍhapamba'ī.*

**dhapḍhaprṇā** or *dhapḍhap ba'anā*, to sound like a soft substance which is being dabbed upon. *Kumbhras dhapḍhapra'ā koṛāge lakkas ra'as*, the potter is busy shaping and dabbing away.

**dhapḍhaprṇā** V. n. To swing (as a door under the wind), to bang.

**dhapnā** [dhapcas, dhap'os]. V. tr. To cover (with a cloth, with an upturned basket, etc.). — 2. To conceal from view. — 3. To close (a door, etc.). — Syn. *ḍabnā. kullnā, uṭnā.*

**dhapnī** S. Cover of any kind, lid of a basket, a box, etc.

**dhappā** Adj. (applies only to the leaves of some plants) broad. *Sakhin, purni kucu, ibṛāgahi aṭkhū dhappā dhappā manī.*

**dhār** S. A series of things in a line; row, range. *Ī partā ōnd dhār eklā Chainpur gūṭī kirkī ra'ī*, this mountain continues as one single range

up to Chainpur. *Ōnd dhār simbi, aluā, pēj īdnā.*

**dhārā** S. In a group of parallel ranges or concentric rows, any one of them. *Ek'am ālargahi ba'ī nū dūī dhārā pall ra'ī*, some men have two parallel sets of teeth. *Pāce-dhārā partā*, a mountainous group composed of five parallel ranges. *Ōṇṭē koṭṭhā nū dassē dhārā jatrā-bīcur rahcar*, the dancing group round the tree comprised ten concentric rows of dancers.

**dhārā** S. Beam. Syn. *bhaṇḍī.*

**ḍharā** S. A native balance, the scales of which are in plaited bamboo.

**dharak** S. Beating of the heart or arteries, pulse. *Bukāgahi dharak. Narīgahi dharak, naṛī kur'ō bīrī, tēj manī*, the pulsation of arteries, during fever, becomes quicker.

**ḍharanga** or *ḍhērengā*. 1. Rapid slope, mountain-side, descent to or ascent from the point where a path crosses a river; cf. *oḥrā*. — 2. Adj. Steep. *Ī partā ḍharangā malkī*. — Syn. *dhērengā*.

**dhārārṇā** Passive (irreg.) of *dharnā*. To be taken, understood, etc. *Enghai katthā nimāge dhārārā kā malā? bujhurkar kā malā? Khabas telengartī dhārāras keras.*

**dhardhā** Adj. 1. Voracious. — 2. Stout, corpulent. — Syn. *ḍhīḍhā*.

**ḍharḍhur<sup>a</sup>rnā** V. n. To thunder (*murnā* implies a greater noise, with lightning and thunderbolts). *Ḍhar-ḍhur'ālaggī, badālī ḍharḍhur'ālaggī*, there is thunder.

**dhārē** S. Edge (of a blade). *Kan-tōgahi dhārē kerā, muṇjra*, the knife has become blunt. *Nīn ī kanton dhārē-dharta'ā* (or: *dhāre-dhar'ā*),

sharpen this knife. *Dhārē - mūhi*, wease<sup>1</sup> - faced. *Āsgahi akil dhārē lekḥ'ā calrī't*, he is most sharp-witted. *Āsgahi katthā dhārē lekḥ'ā calrī't*, his oratory, like a sharp knife, cuts through all that stands in the way.

**dharkā** S. Watery discharge or running of the eyes, a disease of men and cattle. — Syn. *lorār'nā*.

**dharka'ānā** V. tr. 1. To incline out of the perpendicular something resting on the ground, supporting it meanwhile with the hands. *Amm tun-dāge arin dharka'ā*. — 2. To pour, to shed. *Khañjalkhon dharka'ānā*, to shed tears. *Amm dharka'ā*, pour out some water.

**dharka'ānā** V. tr. To intimidate, to frighten.

**dharkārnā** V. n., reflex. or pass. of *dharka'ānā*. 1. To get out of the vertical line. *Tengrāckā arīgufṭhi dharkār'ālaggī*, these pots, piled upon one another, are leaning to one side. *Bīrī dharkār'ālaggī*, the sun has just passed the meridian. *Pakhnā dharkārā kī khatirā*, the boulder got out of equilibrium and fell (down or on one side). — 2. To be poured out, to be shed. *Khañjalkhō dharkārā helrā*, tears began to roll down. — 3. To be emptied (as a water vessel). *Pukḥkā pañjkū khādī dharkār'ō*, your ulcer, when mature, will void its matter.

**dharkārnā** V. n., reflex. or pass. of *dharka'ānā*. To get frightened, to be intimidated.

**dharm** S. 1. The quality of being just; righteousness. — 2. Kind-heartedness. *Āsgahi jīyā nū onṭe dharam hō malkī*, he has no kindness in him (or: no sense of justice). — 3. Merit (with regard to after-life). *Nimbās ī khēkhel nū baggē dharam arjūcas*,

*aūge mānim āpūrnū āsge korḥē dau manō*, your father has accumulated much merit here below: in the other life, it will fare well with him.

4. Religion. *Phalnā dharam nū barnā*, *phalna dharam dharna*, to be converted to, to embrace such a religion. *Dharam ambnā*, to apostatize. — 5. Good name, honour, esteem due to a blameless life. *Tang'ā dharman etta'ānā*, *ebsnā*, *nūs nanna*, to damage, lose, forfeit one's honour.

**Dharmes** S. 1. God. 2. Sometimes used between acquaintances as a term of polite address. *Nim tara korē korēm ra'adar?* *Ha'i, dharmē*, *ninghai dowātī* (or *dayātī*), at home, all of you are keeping well? yes, my respectable friend, thank you.

**dharmī** Adj. Virtuous, deserving, religious, honourable. *Dharmī ālas*, *dharmī nalakh*. — Subst. *Dharmir*, the just.

**dharnā** (1) (H.) Beam. Better say *bhaṇḍī*.

**dharnā** (2) [*dharcas*, *dharc'os*]. V. tr. General meaning: to take.

1. To seize. *Jurāi āsin dharcā*, he has caught a cold. 2. To arrest, to make prisoner. — 3. To acquire, to learn. *Ālarin ērā ērā lūr dharc'oy hole*, *janu ond ullā erpan calāba'oy*, by observing other people you will gain experience, and one day be able to manage a house. *Daṇḍī dharnā*, to learn a song. — 4. To embrace. *Mundhta dharman ambkai*; *endṛge nannū dharam dharcakī?* — 5. To understand. *Enghai katthan dharc'ā pol-dai?* — 6. To win over, to ingratiate oneself with. *Pellō dharna*, to make friends with a girl. — 7. To have unlawful connection with. *Nannū ālin dharnā*, to have a concubine.



8. *Bai dharnā*, to gain access to, to introduce oneself to somebody by putting him some indifferent question. — 9. To owe. *Ēn Mangrasgahi pañcē rupiya dhardan*, I owe five rupees to Mangra (lit. I have in my hands five rupees of Mangra's).

10. To whet, to sharpen. *Nīn ī kanton dhārē-dhar'ā*. — 11. To form. *Padā dharnā*, to take root. 12. To go into. *Nannā dahren dhar'ā*, take the other path. — 13. To put on, to assume. *Undul ennē mañjā, Dhar-mes rembu ālargahī muṭṭhan dhar-cas*, it happened once that God took the appearance of a mendicant. — *Dharnā bicdrnā* (lit. to seize and let go), to manipulate constantly, to pull this way and that way. See ex. under *gīhjrñā*.

**dhārna** [dhārcas, dhār'os]. V. tr.

1. To cast, to form by pouring liquid metal into a mould. *Muddī, loṭā, ghughrīguttḥin, pitālī aurkan ennē ennen dhārnar*. — 2. To unload (at a certain spot during a journey); hence to halt for the night, to encamp. *Ladnā-aḍḍon phalnā paddā nū dhār-car*, they unloaded their pack-bullock for a rest at such a village. *Nīm mudīguttḥyar ekayyā dhār'or?* you, pack-bullock drivers, where will you stay for the night? — 3. To throw or fasten one man's fault upon another man; to accuse or condemn the wrong person. *Nannasgahi qasuran pañcar eng mañyā dhārcar*, the arbiters have saddled upon me the wrongs of somebody else. — Cf. *dhārarnā*.

**dharri** Adj. Big-bellied, corpulent; voracious. Syn. *dhidhrā*.

**dhārarnā** V. n., reflex. or pass. of *dhārnā*. *Āsgahi qasur rāibarī nū eng mañyā dhārarnā kerū* (his fault

was saddled upon me in court), I was condemned in court in place of another man.

**dharta'ānā** V. tr., causal of *dharnā* (2). To cause to take, arrest, etc. Also, to take in, to betray (either by playing into the hands of an enemy or by committing a breach of trust). *Ās engan dhartiācas*, he played me false.

**dharta'us** or *dhartu'us*. A traitor.

**dhasnā** (1) Same m. as *darangā* and *dhāsrē*.

**dhasnā** (2) [dhascas, dhas'os]. V. tr. 1. To demolish, to pull down anything lofty. *Ī erpan dhas'on darā punā kam'on*, I will pull down this house, and build it anew. *Tākā bus'u kudhan dhascā*, the wind has thrown down the straw-stack. — 2. To notch, to break off one bit of. *Enghai khollā-kantōgahī dhāren dhasackai*, thou hast notched my razor.

**dhāsrē** S. Same m. as *darangā*.

**dhasrnā** V. n., reflex. and pass. of *dhasnā* (2). *Āsgahi erpā ōnd cok-khē dhassrā. Ekḥāgali darangā dhas-rī'ī dara khār nū khattri'ī*, during the rains, river-banks slip down into the water below. *Kantōgahī dhārē dhassrā kerā*, there is a notch in the knife-blade.

**dhat** (1) Onomat. imitative of the sound made by the tomtom when beaten on its larger end.

**dhat** (2) Interj. Get away! away with you!

**dhatam** S. Work, engagement, state of being occupied. *Ning urbas endr keras? Endr aḥh'oy, indri'im dhatmim keras hōtang. Indri'im dhatam nū lakkas ra'as. Dhatman mal ērā kḥanē, mal ban'i*.

**ḍhaṭkā** S. Any small and thin bit of wood, splinter (as may be used to fill up a loosened joint in a chair, etc.), wooden peg. *Onṭe ḍhaṭkan on-dra'ā, ī lātan hur'āge.*

**ḍhatrā** S. (*Datura fastuosa*.) A medicinal plant, two varieties of which are cultivated; the bark and flowers are, in one variety, white, and, in the other, purple; the fruit of both is a sort of bulb armed with spikes. "Dhatra" is used externally as a specific against whitlow; in cases of incipient death, rubbing the wrists and forearms with a decoction of oil and dhatra-root revives the pulse. Any part of the plant, seed or wood, taken internally causes instant frenzy shortly followed by death.

**ḍhatung** Onomat. imitating the sound of the tomtom. — Cf. *dhat* and *tung*.

**ḍhaṭhī** S. Behaviour (always taken in bad part, for misbehaviour). *Nīn endī ḍhaṭhīn dhar'ckai?* how do you behave? *Āsgahi maldau ḍhaṭhī aur rōsārā kerā,* his immoral life only grew worse.

**ḍhāy** S. Loud noise, of any kind. *Banduk ḍhāy bācā,* the gun went off with a loud report. *Ennē ḍhāy-ḍhāyī kukk nuñ'ī, katthā mal min-dri'ī,* this continued hammering splits my head, prevents us hearing one another.

**ḍhāy'lē** Adv. 1. Noisily. *ḍhāy'lē balin mucnā,* to bang a door. — 2. Heavily, soundly. *ḍhāy'lē launā,* to thrash soundly. *Paccō, tanghai ort-eklā khaddasgahi keccan mejhā-dara, ḍhāy'lē paṭkārā,* the old woman on hearing of her only son's death fell heavily to the ground.

**ḍhebdhebrnā** V. n. General idea: to undergo, under the action of humidity, a change for the worse. Hence: 1. (Of wood) to be too freshly cut, to be soaked with water, etc. *Ī kank dkebdhebrā, otthā laggi,* this wood is damp, it is heavy. 2. (Of a drum) to be too low in pitch, to sound hoarse. *Paññāgalī, khēl dheb-dhebrī'ī* (or: *ḍhebdhebra'ā kharkhī*). — 3. To feel heavy, after meal. *Ōṇk-kā mokkhkā khōkhā, jiyā dheb-dhebrī'ī kālī; antle beyrā tukki.* — 4. To have a feeling of satiety, to be sick of. *Katthā minnum minnum enghai jiyā dheb-dhebrā kerā,* listening to this long-winded speech made me almost sick.

**ḍhekā** S. Lump of hard earth, clod. *ḍhekātī āsin laucas,* he threw a clod at him. (Cf. *bhiththar*). *ḍhekā-guṭṭhīn khotnā,* to break clods.

**ḍhekārī** S. Morning sunshine (in the cold season). *ḍhekārī sekra'ā-lagnar* (or *akhra'ā-lagnar*), they are warming themselves in the morning sunshine.

**ḍhekḍhornā** (Nagpur. V. tr. To winnow in such a way that the paddy and the small pebbles mixed with it, after separating, remain in the winnowing-basket. *Khessan dhek-ḍhornā.*

**ḍhekkā** Adj. Dense, thick, inspissated. (Opp. to *loṭloṭ*.) *ḍhekkā ḍālī,* peas cooked in very little water. *Cunnan dhekkā ghor'ckar: amm sa-jā,* you have made the lime too thick; pour in some more water. *Ī gullē dhekkā lekhi'ā mañjā,* this treacle has become a solid mass. — N.B. This adj. seems to be derived from *ḍhekā*.

**ḍhekra'ānā** V. n. To belch. Syn. *ḍhikra'ānā.*

**dhekrārṇā** V. n. To be concealed; not to care for, or deign to speak to, others. *Dhekrārṇā ālas.*

**dhelkā** or *dhelkō*. Same as *dhekā*.

**dhelka'ānā** V. tr. To throw a clod at. *Hūs tīnā nandas, āsin dhelka'ā*, that fellow in front of thee ploughs crooked; throw him a clod as a warning.

**dhelkō** S. Same m. as *dhekā*.

**dhemba** Adj. (Syn. of *ḍemba'ā*.) Collected into a lump, clod-like, ball-like. *Dhemba maṇḍī*, clotty rice, or a lump of cooked rice. *Dhemba ālī*, hailstones coagulated so as to form a ball. Etc.; cf. *ḍemba'ā*. — Syn. *dhindhā*.

**dhenā** Adj. With a protruding or swollen stomach, corpulent, big-bellied. *Dhenā kūl. Dhenā orā. Dhenā ālas.* Syn. *dhidhrā*.

**dhendhenrṇā** (from *dhenā*). V. n. 1. To grow stout (about the stomach), to be corpulent. — 2. To expand, to enlarge (as a swollen limb). *Khekkhā pūkhyaḍā dara dhendhenrā kerā*.

**dhenhā** Adj. Same m. as *dhenā*.

**dhenkoy** S. The act or defect of limping. *Dhenkoy nannā*, to limp. *Dhenkoy kukkos, khedḍā*, a limping boy, a lame foot. *Pacrī eughai khedḍnū khatrā dara engan dhenkoy nanjā. Tīnā khedḍān dhenkoy nandas*, he is limping of the right leg.

**dhenkoydhenkoyrṇā** or *dhenkoydhenkoyra'ā ḍknā*. V. n. To limp.

**dhepā** or *ṭhepā*. A fibrous shrub (*nauclea cadamba*, H. *kudrum*), out of which good ropes are manufactured. *Dhepāgahi ḍp kamdas. Dhepū-jurō*,

a bundle of *dhepā*-fibres (folded up chignon-like, to keep by till they may come of use).

**dhēr** Adj. 1. Much, many. *Dhēr cēp, tākā. Dhēr dahrēgutṭhi; dhēr ālar.* — 2. Frequently happening, common. *Ennē jatrāgutṭhi Kāṇkhar majhīnū dhēr ra'l*, these jattras are frequent among the Oraons. — 3. (Speaking of time) far gone. *Dhēr bīṛī mañjā*, noontime is approaching; it is becoming late (in the first half of day). *Dhēr bīṛī kerā*, it is becoming late (in the afternoon). — *Dhēr* is often modified by particles with a diminutive force: *dher-ekan, dher-kuna, dher-le, dher-san*, etc. — Adv. *Dhēr-baggē*, very many, very much (money, etc.). *Dhēr kohā*, very big. *Dhēr geccham*, very far.

**dherā** S. A wooden contrivance for twisting threads into a string or rope (it is but a wooden cross suspended from the threads; it is made to revolve by jerks of the hand). *Mē-ran, ḍpan dherātī bhañnar, kaṇar.*

**dherdheramba'anā** V. tr. To beat upon some cracked instrument (drum, empty vessel, etc.).

**dherdherṇā** V. n., reflex. or pass. of preceding. (Of a cracked drum or earthen vessel) to ring flat. *Khoṭorkā khēl dherdherīṛī.*

**dherengā** S. Same m. as *dharangā*.

**dhēri** S. A heap. *Iṭṭāgahi dhērī*, a heap of bricks. *Paksā dhērī*, a heap of leaves. — Cf. *kudhā*.

**dhernā** [*dhercas, dher'os*]. V. tr. To twist threads into a string or rope (cf. *dherā*).

**dhesnā** [*dhescas, dhes'os*]. V. tr. 1. To throw one's own (or a third

person's) fault upon another person. *Adamas Ewā mañyā tanghai dōsān hō dhescas*, Adam threw the blame of his own fault upon Eve. — 2. To accuse (wrongly). *Sendrā-bīcur āsīn jokk kebnaṛ; ās, tanghai bāṭā, allan dhesdas cīdas*, the other hunters shout at him; he, in turn, accuses his dog. — Cf. *qhārnā*.

**ḍhibā** S. 1. Two pice. *Oṇṭā ḍhibā*. — 2. Money, in gen. *ḍhibā ar-ja'ānā*, to earn money. *ḍhibā pān-ta'ānā*, to make money (espec. by cheating, usury, etc.). *ḍhibā mōkhnā*, to take bribes. *ḍhibā ho'onā*, to fine, or to make exactions; also, to live at someone's expenses. *Ās, enghai ḍhibā ho'odas-kī, enghai eṣpā nu ra'a-das*. *ḍhibā khōṇḍnā*, to amass money. *ḍhibā jogāba'anā, māṛnā*, to keep, to bury one's money. *ḍhibā mōkḥ ērnā*, to treasure up (avariciously) one's money. *ḍhibā hebrnā*, to throw away one's money. *Innelā enghai ḍhibā ghaṭrā*, for the moment I am short of money. *ḍhibā malkā*, penniless. *ḍhibā mallā, cīj hō mallā*, no pay no piper; no song no supper. *ḍhibā baṛhri't, khadd nanī*, money begets money. *Puñjī ḍhibā*, money at hand, money in the house. *Patcā cicckā ḍhibā*, call money. — 3. Price. *Eḍ ḍhibā kohoṇḍāgahi?* *Mānd ḍhibā-gahi*. How much of thy pumpkin? Six pice. *Oṇṭe ḍhibāṭī, ḍhibā-ēr trū bīsānā*, to sell (an article) two pice, one anna. *Adigahi kharā baggē ḍhibā manō*, it will cost you very dear. *ḍhiban etta'ānā*, to beat down the price of something, or to ask a lesser price of it. *ḍomas adigusan ḍhibā nēcas*, the undertaker asked his pay from her.

**ḍhibrī** S. Small tin-lamp; sort of night-lamp. *ḍhibrin dag'ā*.

**ḍhicuā** S. A black bird, bigger than, but resembling in shape, the swallow.

**ḍhiḍhrā** Adj. Corpulent, big-bellied, tun-bellied. Hence *ḍhiḍhras*, an ogre. — Syn. *dhadhu*.

**ḍhikī-mikī** S. *Ḍhikī-mikī nannā*, to affront one by uttering vile abuses against his mother or sister. *Engan ḍhikīmikī nanjas*, to insult me he has attacked my mother's (or sister's) character.

**ḍhikkā** S. Name of a high-legged bird which feeds on insects; its size and whole appearance is that of a snipe. Its beak is long and has two red specks.

**ḍhikra'ānā** V. n. To belch. — Syn. *dhekra'ānā*.

**ḍhīl** or *ḍhiḷang*. Adj. Not attached, not fastened, loose, deficient in tightness; lax, careless. *ḍhīl nannā*, to loosen, to relax. *Enghai jiyā ḍhīl mañjā*, I gave less care to it. *ḍhīl mañjā Khristān*.

**ḍhilā-silā** Adj. Negligent. *ḍhilā-silā nannā*, to neglect, to perform negligently.

**ḍhilang** Adj. Same m. as *dhīl*.

**ḍhilhā** Adj. Lazy, indolent.

**ḍhilnā** [*ḍhilcas, ḍhil'os*]. V. tr. General meaning, to let a thing care about itself. — Hence: 1. *Maṇḍin ḍhilnā*, to refuse food, to leave one's meal untouched. — 2. *Dharman, nalkhan ḍhilnā*, to neglect virtue or religion; to work negligently. — 3. *Sannī dukkhē nū hō kukkan mēdan ḍhilnā*, not to bear up against even a small pain or illness (lit. to hang down head and arms).

**ḍhiḷuā** S. Swing (an apparatus suspended for persons to swing in).

*lbrā khaddar birputta dḥiluā jhulurnar* (bēcnar). *Ram-dḥiluā*, revolving wheel with four carts attached, merry-go-round. *Ram dḥiluā nū jhukurnā*.

**dhimir-dhimir** Adv. *Dhimir-dhimir ēknā*, to walk with sonorous steps, to step noisily; to walk heavily (as an old man or a man carrying a burden). — Cf. *dhimir-dhimirērnā*.

**dhimir - dhimirērnā** V. n. Same m. as *dhimirdhimir ēknā*. *Attrā dhimirdhimirīṛī, nē barīṛī?* whom do I hear stepping this way? *Dhimirdhimirra'ā kharkhī*, there is a noise of steps.

**dhim'lē** Adv. (used only with verbs expressive of striking, beating). Resonantly, soundly. *Āsin dhim'lē muṭgācas*, he gave him a sonorous blow with the fist.

**dḥinḍhā** 1. S. Syn. of *dḥelā*. Clod of dry earth, hard bit (of conglomerated salt, of dry treacle, etc.). Cf. *locā*. — 2. Adj., syn. of *dḥembā*.

**dḥingrā** or *dḥungrā*. S. A bulky and comparatively short piece of timber or wood not shaped for any purpose; log, block. — *Ṭingrā* or *ṭhung-rā* means an ordinary log, with nothing peculiar as to thickness.

**dḥinki** (1) S. A game in which two children, one at each end of a long piece of timber balanced on a support, move alternately up and down. *Dḥinki bēcnā* to play at see-saw. 2. Pounding machine, pulverizer, a wooden contrivance on the see-saw principle, for grinding corn, pounding brickbats, husking rice, etc. *Dḥinkin tirkhnā*. *Dḥinki khessan curji*. *Dḥinki tur'gnā*. *Dḥinki-nerr*. A watersnake of large size, greenish

in colour. It has the habit of pulling at floating pieces of wood or branches; hence its name. Another possible explanation is that it usually hangs under water, bent in two, after the manner of a pounding-machine.

**dḥinkī** (2) or *kiss-dḥinkī*. Wooden manger in which pigs are fed. — Syn. *kiss-kaṭṭu*.

**dḥirāba'anā** V. tr. To threaten. *Āsin dḥirāba'ā helras*, he began to threaten him. *Ēn ningan piṭon bācas-kī dḥirābācas*, he threatened to kill him.

**dḥirdḥir'rnā** V. n. Same as *dḥidrnā*. *Kālōbūrī kḥaikī kā'ī, bar'ō-bīrī dḥirdḥirir'kī bar'ī; endr talī?* *Arī*. Dry on starting, drenched when coming back: what is it? A waterpot.

**dḥīre** or *dḥīre-dḥīre* (H.). Gently, slowly. — N.B. *Rasē rasē* implies much greater slowness than *dḥīre-dḥīre*.

**dḥīrim** Emphatic form of *dḥēr*. 1. Much indeed, very many. — 2. More. *Pañcē ālar malā, pahē dḥīrim barcar*, not only five men came, but many more.

**dḥirjā** S. Patience (in suffering, in checking one's eagerness, etc.). *Dḥirjā nannā, dharnā*, to have patience. *Ī punā kḥai khōkhānū onṭa narmyā, dḥirjā-cōnhā-nalakh-nanu ālī manō*, the bride will in time develop into a sweet-tempered, patient, loving and thrifty wife.

**dḥirka'anā** V. tr. Same m. as *dḥirāba'anā*.

**dḥirrā** Adj. Same as *dḥiḍhrā*.

**dḥīrḥī** S. Flower-bud.

**dḥiṛhsā** (fem. ī). Adj. 1. Corpulent, tun-bellied. -- 2. (Of women, low lang.) pregnant.

**dhisnā** S. The larger end of the tomtom (on player's left hand). *Dhisnā* "dhat dhat" ba'i; "dhat dhat", says the bigger skin of the tomtom. — Cf. *cāng*.

**ḍhiṭuā** S. Pedicel (of any leaf or flower); peduncle (of any fruit).

**ḍhiṭh** (sometimes pron. *dīṭh*). Adj. 1. Unbecomingly bold, forward, impudent, malapert. *Ḍhiṭh kukkos*. — 2. (In good part) stiffened against fear by an effort of the will. *Jīyan ḍhiṭh nañjas*, he hardened himself against fear, he put a bold face on the matter.

**ḍhodḥnā** or *ḍhoṛhnā*. To suffer from diarrhoea.

**dhodhō** Adj. Big-bellied, corpulent; stout. *Baṅgālingahi dhodhō kūl manī*, Bengalis have portly stomachs. — Syn. *dhiḍhrā*.

**dhodhrō** Same as *dhodhō*.

**ḍhoḍhrō** S. Small recess or cavity (in hollow tree). — Also used as adj., but only in speaking of trees. *Ḍhoḍhrō mann*, a tree with one or several cavities in it. — Syn. *khodrō*, *khokhlō*.

**ḍhōk** S. The quantity of liquor drunk at once. *Ōnd ḍhōk mandar-amm ōnoy*, you will take one draught of this mixture. *Ḍahrē ēknā mundh ōndḍhōk jharā-amm ōnon*, before starting I'll have some beer.

**dhokā** S. Bunch, cluster (a number of fruits or flowers growing close together). — Syn. *dhopā*, *jhopā*, *jhumpā*.

**ḍhokḍhokra'ā** Same m. as *ḍhakḍhakra'ā*.

**dhokkhā** S. Syn. of *dagā* (2). Disappointment, etc. *Ēn dhokkhā mokkh-*

*kan* (or *mañjan*), I have made a mistake. *Ās engan dhokkhā ciccās (mokhtūcas)*, he played me false.

**ḍhōl** S. A large drum of the same type as, though smaller than, the *dhāk*. Both are bigger than the *khēl* or tomtom.

**ḍholkō** S. A cloak told used as a small pocket; a pocket-like recess. (The simple cloak or *picchrī*, in order to have a "ḍholko", requires to be worn folded up about the shoulders; but, in the double-cloak or *barku*, a small pocket on the left side is often provided by the seamstress.) *Ḍholko nū jokk tānku uyyon*.

**ḍhōṇḍoklō'ō** S. Small cavity (in a tree).

**ḍhongḍhongō** Adj. Slim, slender, too tall. *Ḍhongḍhongō ālī*, a woman as tall as a maypole. *Ḍhongḍhongō taṭkhā, pakrī*. — Syn. *dhonglahā*.

**ḍhongḍhongrnā** V. n. (Of men, animals and plants only.) To be very (or too) tall, slim, lank; to be pole-like. Cf. *dagḍagrā*. — Of a high house, tower, etc., say *cuīcuīrnā, toētoērnā*.

**ḍhonglahā** (fem. *hī*). Adj. Same m. as *ḍhongḍhongō*.

**dhopā** S. Same as *dhokā*.

**dhopḍhop** S. Break during the rains. — Cf. *idhī*.

**dhōpī** or *dhūp, dhupī*. S. 1. Powder (of any kind). *Syāhigahi dhōpī*, powder for making ink. *Ī mandar-gahi dhōpin āsin pairī pairī mokh-to'oy*, make him take some of this powder every morning. *Ninghai kan-jarī nū endrā co'ālaggī? ayyā dhopī cī'ike, hole arbro'ō*, what swelling have you got close to the ear? put there powder, it will disappear. —

2. Sometimes used for *dhuan* (sāl-tree resin).

**dhoreā** Adj. 1. Merely imaginary. *Dhoreā katthan menta'ānā*, thou art talking stuff, nonsense. *Ennē dhoreā katthan endrge patta'ādar?* why are you believing such made up stories? — 2. Imaginative. *Dhoreas*, a humbug; a pleasant, but flimsy talker. — Cf. *dhoreā'ānā*.

**dhoreā'ānā** V. n. To make up or invent false stories (for the mere purpose of amusing or making believe); to talk fudge; to brag, etc.

**dhoromphosom** Adj. Performed in a clumsy manner. *Dhoromphosom nalakh*, bungled piece of work. — Adv. Clumsily, imperfectly. *Ās kūṛukh dhoromphosom kacnakhrdas*. *Dhoromphosom hēckā paṇḍī*.

**dhōrsā** S. A bird, the bigger variety of which is, or much resembles, the hornbill.

**dhōrhā** S. A channel, often of considerable depth, worn in the ground by a seasonal current of water; ravine, gully.

**dhorhnā** Same as *dhodhnā*.

**dhosma'ānā** V. tr. To stretch (a man, a crop, etc.) flat on the ground. *Tākā cēp pañjā khessan dhosmācā*, the winds and rain have beaten down the rice-crop. *Āsim mākan laucas kī dhosmācas*, it is he who struck the deer and threw it down.

**dhosmārnā** V. n., reflex. and pass. of *dhosma'ānā*. *Bunnum bungnum dhosmāras*, in his precipitous flight, he stretched himself at full length on the ground.

**dhosra'ānā** V. tr. To detach and make fall parts of some earthwork

(e. g. a mud-wall, a rice-field ridge, a river-bank). *Khārtā amm darangan dhosra'ānum dhosra'ānum hāfī ho'ā-laggī*, the river, by ceaseless gnawing, throws its banks further off. *Cēp pacrin dhosrāc dhosrāc khattrta'ālaggī*, the incessant dripping of rain ruins the wall.

**dhosrārnā** V. n., reflex. and pass. of preceding. *Emhai khess dhosrārā kerā*, in various places the rice-crop has been knocked down.

**dhoti** S. (H.) A piece of cloth carried round the waist and between the legs and fastened behind. *Dhoṭī nannā*, *dhoti co'onā*, to put on, to put on, to wear a *dhoti*. *Ḍebbā dhoti nannā*, to put on one's *dhoti* in the proper way (i. e. so that its loose extremity be flapping on the left leg). *Tīna dhoti nannā*, to put on a *dhoti* the wrong way. — Cf. *ekṭangyā*.

**dhōṭṭō** or **dhōṭṭō-khoppā**. A species of vine (not cultivated); its grapes, though of a rather pungent taste, are not unpleasant. *Dhōṭṭō-rāsī*, juice of grapes, wine (not used in Chota-Nagpore, except as a therapeutical ingredient).

**dhoyā** Adj. Bulky and stupid. *Dhoyā allā*, a big untrained dog. *Dhoyā ālas*, a big lump of flesh without brains, a blockhead.

**dhū** Onomat. for the noise made by an explosion, report of a gun, etc. *Dhū ba'ānā*; *dhū mañjā*. — This word to be distinguished from *dhu*.

**dhuan** S. Resin of the sāl-tree. Used as incense in sacrifices, or to smoke away maleficent spirits, etc.; reduced in powder, it has certain curing properties (cf. *dhōpī*).

**dhubbyas** S. (H. *dhobī*.) Washer-man.

**ḍhūḍhrī** S. In an old tree, a cavity throughout the length of the trunk. *Ī mann nū ḍhūḍhrī ra'ī*. — As adj. *ḍhūḍhrī mann dhāṛā kam'āge mal ban'ī*, a hollow tree is not suitable for making beams.

**dhudhua'ānā** V. tr. To chaff, to make fun of, to poke fun at. *Dharam-katthāguṭṭhim ambā dhudhua'ā*, do not scoff at sacred things. *Ek'am katthan ballar-kī dhudhua'ānā mal-dau rīt talī*, it is bad manners to laugh at what one knows not. "*Nin khaddai kā jōkhai? pahyārin ollagnā rītan baldai*" *ennem āsin dhudhua'ā helrar*, "art thou a child or a young man? don't you know how to salute strangers?" they thus made fun of him.

**dhukcuk** S. Hesitation, suspense, doubt. *Īsim khaḍḍas ba'āge engāge dhukcuk laggī*, I would not dare to affirm that he is the thief.

**dhukcukrānā** V. n. 1. To doubt. *Dharam-patta'ānā nū dhukcukrānā. Ēn ī katthā nū (bārēnū) malā dhukcukrdan*, I have no doubt about it. — 2. To hesitate. *Begar dhukcukra'ā indrī'm nalakh nannā*, to go through a work unhesitatingly, with facility (from acquired practice).

**dhukdhukī** S. Same as *dhak-dhakī*.

**dhukdhukrānā** V. n. To be irresolute, fluctuating in mind, vacillating; not to know one's own mind. *Urkhḍai, kirrdai; onṭē jiya "kā'on" ba'ī, onṭē jiya "mal kā'on" ba'ī; enem ambā dhukdhukra'ā*, thou startest, thou comest back; one moment thou thinkest: I shall go, the next moment thou sayest: I shan't go; be not so irresolute.

**ḍhukkū** S. Concubine. *Ās phalnī kukoyṇ dhukkū mankkhyas*, he has taken such a girl as concubine. *Ā pellō phalnas guttā dhukkū kōrcā*, that girl has become the concubine of so-and-so.

**ḍhukla'ā** Adj. Concubinary. *Dhukla'ā mētas, ḍhukla'ā mukkā*, a man, a woman living in concubinage. — Cf. *dhakā-dhukū*.

**dhuknā** [*dhukcas, dhuk'os*]. V. tr. 1. To fan (for refreshing or cooling). *Kanyan cāortī dhuknutī onḍrā'ā helrar*. — 2. To fan (for stirring up to activity). *Ciccan, culhan, kuṭṭhin dhuknā*. — 3. To work bellows (acted on by the foot or by pulling). *Capuan dhuknā. Bajan dhuknā* (or *tirikhnā*). 4. To melt, reduce to a liquid state (in a crucible). *Balin, pannan dhuknā*, to melt ore, iron. — 5. Fig. *Katthan dhuknā*, to chat away; also to make a long-winded speech. *Ās asan ukkyas - dara katthan dhuk'ālagas*, there he is seated and prattles to any lengths.

**dhukṛī** S. 1. A piece of paper or a single leaf rolled up in the shape of a cone, and doing duty for a pouch, a funnel, etc. — 2. Grasshopper pouch (two leaves of equal size, put flat one upon the other, and sewed all round except at one point). — *Dhukṛī-mukṛī okknā*, to squat down with the arms folded before the chest.

**dhukta'ānā** V. tr., causal of *dhuknā*.

**ḍhukū** S. Clod, hard bit of dry earth. Syn. *ḍhelā, ḍhelkā. ḍhukū lebda'ānā. Dhukū khotṇā*.

**dhukur-pukur** Adj. Irresolute, unable to make one's mind one way or the other. *Jiyā dhukurpukur manī*,



*jiyā nū dhukurpukur laggi*, I can't make up my mind. *Dhukur-pukur mannā, lagnā* are syn. to *dhuk-dhukrnā*.

**dhū'lē** Adv. With a loud noise; soundly (as to thrash soundly); with a bang, with a loud report.

**dhulghul<sup>u</sup>rnā** V. n. To roll off to a distance (on level ground), to roll (down a slope). — Syn. *bhergur<sup>u</sup>rnā, lurghur<sup>u</sup>rnā*.

**dhūlī** S. Dust. *Dhūlī addā*, a dusty place. *Isan urmī nū dhūlī uk-kyā*, dust has settled on every object here. *Ghorō-khōkhānū dhūlī argā-laggi*, behind the horse a cloud of dust is rising. — Cf. *rīrō*.

**dhulkī** S. A small *dhōl*-drum.

**dhulmulyā** S. Same m. as *ghan-munyā*.

**dhumkā** S. A blow with the fist, buffet, cuff. *Āsin ōnd dhumkā laucas*.

**dhumkuryā** or *jōkh-erpā*. Bachelors' hall in the Eastern parts of Chota-Nagpore, a large hut constructed jointly by the boys of every village, and used by them as a public dormitory; its real object is to train the younger boys to drumming, singing and dancing at the feasts). — Etymol. connected with *kuryā*.

**dhumpyā** S. A bird of prey of a large size, of white and greyish plumage.

**dhumrā** Adj. Stout, rather corpulent (said of the human face only). *Dhumrā mukkā*, a stout woman.

**dhuncu** or *dhaclā, daclā*. S. 1. Tuft (of birds). — 2. Tuft of hair on a horse's forehead. — 3. Hill-crest (some peculiar top towering above the rest of a ridge). *Emhai paddā ā partā-*

*gahi dhuncu gusānim ra'ī*, our village lies just below the surging top of that mountain. — *Dhuncu-khopā*, the tuft of hair above the string. (A style of dressing the hair seen only among non-Oraon women.)

**dhundhrā** 1. Adj. Just aroused from night-rest, half-awake, the eyes still heavy with sleepiness. *Ās dhundhrā bārī ra'as*, he is not yet fully awake, he is not yet himself. — 2. Adv. Indistinctly, faintly (to the sight). *Ennē gecchamtī paddā dhundhrā-dhundhrā itthri'ī*, from such a distance the village is seen but indistinctly. *Ās dhundhrā dhundhrā ērdas*, his eyesight is defective, his vision is not distinct.

**dhundhur** S. The faint light of the morning or evening; dawn, dusk; twilight. *Dhundhur dhundhurnum cōckam-kī bar'ālagdam*. *Dhundhur manālaggi*, dusk is coming on. *Bīrī puttīrī*, *dhundhur manjkanṭī erpā ārsyas*, he arrived home after sunset, yea at dusk,

**dhundhur-musur** Adj. 1. Still asleep; not yet fully conscious. *Ās dhundhur-musur bārī ra'as*, he is not yet himself (of a man just aroused from sleep). — Hence 2. Not properly or fully dressed. *Emhai kukkos dhundhur-musur* (or *dhundhur-musurra'ā*) *cōcas dara addō kṛpā keras*. — Syn. *dhurung-musung*.

**dhunet** S. Card (a sort of bow used for opening cotton, when already free of its seeds, and expelling from it the coarser parts). — Cf. *dhun'nā, dhap-dhap*; also *tūlī, pyārī*.

**dhungrā** S. Same m. as *dhingra*.

**dhungrū** S. 1. Watering can. — 2. Native violin.

**dhungyā** S. Smoke. — Syn. *mojkhā*.

**dhungyārṇā** V. n. 1. To form into smoke, to form or issue in volumes of smoke. *Mosgāgahi dhungyārṇā khannan andhmandhamba'i*, the issuing clouds of smoke are blinding. — 2. To emit smoke. *Ī kank, ī billī dhungyār'i*.

**ḍhunmun<sup>u</sup>rnā** V. n. Same m. as *ḍhanmun<sup>u</sup>rnā*.

**dhun'nā** [*dhuncas, dhun'os*], V. tr. 1. To card cotton. Cf. *dhuneṭ*. — 2. To strike sideways with the horns; to gore. *Ērke, aḍḍō khaddāsīn amban dhun'ānek'ā*. *Barhā allāgahi kūlan dhuncā*, the boar ripped open my dog.

**dhūp** S. Same m. as *dhōpī*.

**dhūpī** S. Same m. as *dhōpī*.

**dhurāba'anā** or *dhurta'anā*. V. tr. 1. To adjust with, to fit a thing to another. *Ḍaṇṭin tong'e nū dhurāba'anā*, to put a handle to an axe. — 2. To make ready (materials for a work). *Erpan kam'āge urmī cīguṭṭhin dhurābāckan*. — 3. To compare. *Ī paṭrī lekh'ā aur oṇṭan dhurāba'ā darā ondra'ā*, bring another plank just of the size of this one. *Dharmesin āl-jātyar gane dhurāba'ā pol-dat*, we cannot compare God and men. *Muddh ālargahi upāyguṭṭhin dhurābācar*, they compared the votes (or opinions) of the counsellors.

**ḍhurhī** S. See after *ḍhurya'anā*.

**dhurnā** [*dhurcas, dhur'os*]. V. n. 1. To tally with, to fit on; to piece together. *Ī kanyā ā kukkosge mal dhurcā*, the bride is not well chosen for the husband. *Enghai katthā ninghai katthā ganē mala dhur'i*, we are talking at cross purposes. *Āsgahi*

*katthā enghai ṭrkā ganē dhur'i*, what he says agrees with what I saw. *Enghai katthā ganē paṇcargahi katthā dhurcā*, the arbiters' opinion coincided with mine. — 2. To be made ready, collected together in view of a work. *Beṇjāgahi ḍnnā-mōkhnāgahi urmī cīj dhurcā, pahē oṇṭe argī dhur'ā*, all supplies for the wedding-banquet are ready, with only one exception.

**ḍhūrṇā** [*ḍhūrcā, ḍhūr'ō*]. V. n. To coo. *Murkḥur, pūrki, harlā ḍhar'i*.

**dhurrā** Adj. (from Sad. *dhūr*, dust). In powder. *Ī mandran dhurrā ho'on, kā ghoṛckā ho'on?*

**dhur<sup>u</sup>rnā** V. n. 1. To concur, to agree together. *Ī kanyā būrar mal dhurur'or*, this bride and her bridegroom will never make a perfect match. *Ēn nūn ī katthā nū dhurur-dat*, in this matter you and I see eye to eye. *Berkhā dara allā tāmtāmnū mal dhurur'i*. — 2. To happen to meet, to fall in. *Ī khattas ārgahi aṭṭā nū dhurras darā piṭras keras*, the poor wretch fell in their ambuscade and lost his life.

**dhursā** Adj. Hollow (said of gundli grains only). *Enghai gurlu dhursā mañjā*, my gundli has flowered but given no crop. — Syn. *phuklu*.

**dhurta'anā** Same m. as *dhurāba'anā*.

**dhūrū** S. A brass trumpet of large size, sometimes used at wedding-feasts; it is curved and has a sort of knot at about half length.

**dhurung-musung** Same m. as *dhundhur-musur*.

**dhuryā** Adj. (Of the soil) dry, not moist. *Cēp barnāgahi āsē ra'ā*

*khanē, gurū, godḍā, maghan ek'am-bīrī dhuryā nū cākhnar* (or: *dhuryā cākhnar*). *Dhuryā-karam*, an Oraon dance which begins in March and is kept throughout the hot season.

**dhurya'ānā** V. tr. To sow in dry soil. *Gurlun dhurya'ānā* (or: *dhuryā cākhnā*), to sow the gundli in dry soil (as is sometimes done when there is hope of rain).

**ḍhurhī** S. 1. Rush, an herbaceous plant growing in swamps and along river-banks, having round erect stems which are plaited into mats (see *jhin-*

*tō*). — Used typically of anything weak or fickle. *Tākātī nuk<sup>u</sup>rnā ḍhurhī*. — 2. A jungle reed, the wood of which is carved into native combs (*bāgrkā*).

**dhusrā** Adj. Grey; hoary. *Dhusrā kukk, cuṭṭi*. — Syn. *kaṣṣā*.

**ḍhuṭhu** S. The part of a tree remaining in the earth after the tree is cut down, stump. *ḍhuṭhu arkhnā*, to dig out stumps. — Syn. *ṭhukṛu*.

**dhu<sup>u</sup>** *Dhu<sup>u</sup> mannā*, to run one's head against. *Bālī nu dhu<sup>u</sup> mañjas*. — Syn. *ṭhu<sup>u</sup>*.

## E.

**Ē** Interj. for calling, often prefixed to nouns in the vocative. *Ē bā!* father! *Ē gō!* mother! *Ē Budhu!* Budhu! Used alone, it means: stop! *Ē, ē!* stop, stop!

**Ē-** (1) A prefix commonly used for imparting to adjectives and adverbs an interrogative character. *Ē-kohā?* how great? *Ē-baggē?* how many? *Ē-gecham*, how far? — Often, the word to which *ē-* is prefixed has fallen out of use as a separate word: *ēḍ, eḍnā?* how many? *Ekhō, ehō?* where exactly? — Many of these interrogatives may be used as well as in indirect as in direct interrogation. *Ēḍnā ālar bar'or, ārge c'ā*, give to all that will come. *Ē-cārem ēkoy, ā-cārem ārsoy*, the quicker you will walk, the sooner you will arrive. *Ē kōrhē gunhā, ā kōrhē dandē manānek'ā*, let the punishment be equal to the fault.

**-Ē** (2) Conjugational ending of the imperative plural as used from female

to females. (The absence or presence of males listening to the conversation makes no difference.) *Barē khaddyō*, come, girls. *Kalē, go. Tang'ā tang'ā khaddan betre'ē*, be ready with your babies (drop your babies into the cloth on your back).

**ēbaggē** Adj. 1. (Direct interr.) How much? how many? *Ēbaggē amm?* *ēbaggē ālar?* how much water? how many men? — 2. (Indir. interr.) *Ēbaggē ḍhibā c'oy, ābaggem aur ne'os. Ēbaggē ningāge pūpgahi cār laggō, ābaggē ēn c'on*. — 3. (In-defin.) *Ēbaggē-malā ēbaggē ho'odai*, take of it as much as you require; lit. how much you take, how much you do not take (is no concern to me). *Ār majhī nū ēbagger-malā ēbagger barcar*, a certain number of them came; lit. how many came, how many did not come (I do not know). Syn. *eḍbaggē, eḍnā baggē*. — As pron. *Ēbagger*.

**ebsnā** [*ebsas, ebso'os*]. V. tr. 1. To lose, to cease to have in possession,

as through an accident. *Enghai puthin ambā ebsa'ā*, do not mislay my book. Fig. *Ninghai katthāgahi ōran ebskan*, I have missed (or forgotten) the beginning of your story. *Akılan, lūran, hōsan ebsnā*, to lose one's wits, one's self-possession. — 2. To become dispossessed of, to forfeit, as by unsuccessful contest. *Gollas laṇnum laṇnum tanghai paddāguṭṭhin ebsas*. — 3. To wander from and not be able to find. *Ḍahren ebsnā*. — 4. To cease to perceive, as from distance or darkness. *Asānim mākan ebsa'ā helrar*, there, they lost sight of the deer. — 5. *Najar ebsnā*, to be too quick for being noticed (lit. to elude or bewilder one's vision). *Tās-bīcus ennē cārē hebrnāti emhai najran ebsa'ālaggas*, the card-juggler, with his quick throwing, was defying all detection.

**ebsrnā** V. n., reflex. or pass. of *ebsnā*. 1. *Ebsrkā kicrī*, a lost garment. — 2. *Ād engāge ebsrā kerā*, she is lost to me (i. e. estranged for ever). — 3. *Ebsrkā merhō nām ormat taldat*, we all are sheep that have strayed away. *Ebsrkā khaddas*, a lost child. — 4. *Gohonḍā nū ebsras keras*, he disappeared into the crowd. — 5. *Ennē cārē urhyārā, enghai najar ebsrā kerā*, (the bird) flew off so quickly that I could not follow him with the eyes. *Tās-bīcus ennē tāsān hebrā'alagyās, emhai najar ebsra'ar kalālagyā*.

**ecchnā** [*ecchas, echo'os*]. V. tr. To dash a liquid out or over (by scooping, splashing, besprinkling). *Ortas maṇyā bālkā amm ecchnā. Cicc maṇyā* (or *nū*) *amm ecchnā. Arkhā-guṭṭhin ecchnūtī paṭāba'ā*, just give a sprinkling of water to the plants (throwing the water in drops or spray).

*Īnjō ecch'ā kānā*, to go and fish (by throwing water out).

**ecchnakhrnā** or *ecchec-nakhrnā*. To throw water upon one another (with the hands, feet or an instrument). *Khaddar tām tām nū amman ecchnakhrnar*.

**ēḍ** Same as *ēr*.

**ēda'ānā** Same m. as *ēdnā*.

**ēḍādim** See *ērādim*.

**ēḍantā** See *ērāntā*.

**ēḍdim** Same as *ērdim*.

**ēder** S. Parrot (of any species). — *Ēder-arkhā*, name of a kitchen-herb (H. *sūgā-sāg*).

**ēdnā** [*ēdas, ēd'os*]. I. V. tr. 1. To show, to point out. *Ḍahren ēdnā*, to show the way. — 2. To exhibit, to display. *Conhā ēdnā*, to show affection to, to befriend. *Mayan, dayan ēdnā*, to treat kindly. *Barwārī ēdnā*, to show off, to display empty pretensions. *Eḍ ullā nīn ningan ḍhiḍhrā ēd'oy?* how long will you remain an ogre? *Ās mal pattu'ā dara ajgut manur lekh'ā tangān ēdnum keras*, he went, pretending not to believe and showing a great surprise. *Urbāsin ēd'āge aḍḍā katthā ānyas*, he said this, that the master might hear it. — 3. To convey, to give. *Pattārkāgahi cinhā ēd'āge emser-nakhrnar*, as a sign of their agreement they embrace each other. *Itti punā benjru'urge ujjnā bagge-ullā mannan ēdnar*, they symbolize by this the long days (which they wish) to the pair just about to be married. — 4. To prove, to make clear by evidence. *Ninghai tingkā katthan ēd'ā*. — II. V. n. (Of the sun and moon) to become visible. *Nelā candō ēd'ō*, to-morrow the moon will be at its

first-quarter again. *Iunā bīrī ēdā*, to-day the sun has thrown itself (as after a spell of cloudy days). — N.B. The past partic. is *ēdkā*, never *īdkā*.

**ēḍnā** V. tr. To call. See *eṛnā*.

**ēdrnā** Reflex. or pass. of *ēḍnā*.

**ēḍtā** Adj. See *ērtā*.

**ēḍta'ānā** or *eṛta'ānā*. V. tr., causal of *eṛnā*. To send for.

**ēḍta'ānā** V. tr., causal of *ēḍnā*. *Ā khesgahi addan ēdtācas*, he desired to be shown the spot where that rice had been grown. *Ḍangcarhyar barcar*, kaṭik *khēr ēdto't*, the acrobats are here, let us ask them for some exhibition.

**egal** Meaningless syllables, often used: 1. When a word does not occur at once to the speaker's memory. What d'ye call 'em, thingummy, thingumbob. Cf. *hanni*, *tablekan*, *jehē-seki*, *kānāmkī*. — 2. As a colloquial parenthesis: you know, don't you see; cf. *jehē-seki*.

**egārhai** Adj. (seldom used, for *gārhai*). Eleven.

**ē-gecchā** Adj. How far? at what distance? — Also used in ind. interrog. *Ēgecchā kālā manō*, *āgecchā kalā*. — *Ēgecchā ēgecchā*, very far, a long way off.

**ēgnā** [īgyas, ēgos]. V. tr. To smear or rub the floor with a solution of cowdung. *Gobārin beddar ondra'ā erpan ēgage*, fetch cowdung for waxing our floor.

**ēhem** Same as *hēhem*.

**ehō** Adv. of place. Where? i. e. at what definite, precise spot? in which actual place? show me the very spot. — Syn. *ekhō*, *okhō*, *ohō*.

**ejnā** [ejjas, eʼos]. V. tr. To rouse from sleep, to awaken. *Nelā pēḥ*

*kālage engan khēr cīkhō-bīrī eʼā barke*.

**ejrnā** V. n. To awake, to cease to sleep.

**ēk** (H.) Adj. One. Used: 1. In enumerating the natural series of units: *ēk*, *duī*, *tīn*, etc. — 2. With reference to time as marked by the clock. *Ēk kharkhyā*, it has struck one o'clock. — 3. In compounds derived from Hindi: *ēk-harā*, *ēk-ṭangyā*, *ēk-tarhā*, etc.

**ekā** A pronominal adjective which serves: 1. To direct interrogation. *Ekā ālus?* *ekā mukkā?* *ekā allā?* what man? which woman? which dog? *Ekā ekātārā?* in what places? in what directions? — 2. To indirect interrog. *Ekā paddā ahāy itthrīṭī*, *ād enghai-dim talī*, the village that you see there belongs to me. *Ekā ghoron cerō khīndkan*, *ā ghorō innam ebsrā kerā*, the horse I bought yesterday has got astray to-day. *Ekā ekāguṭṭhin Dharmes calkhas*, *abrā urmin patta'a manī*. — 3. To indefinite statements. Some, some unknown. *Enghai ekōbīrī*, *ḍahrēgahi tīnā ekā jaunt cāl ciccā*, as I was walking, some unknown animal gave a shout on the right side of the road. *Ekā kōrhē ohmā ganē keras*, his progress was attended by unusual pomp. *Ekā ekā ālar ekōbīrī nuk'ernar*, some people waddle in walking. *Ekā ekātārā*, in many places. *Ormar barcar?* *ekā ālas hō mal barcas*, did all come? not one came. — N.B. 1 *Ekā* forms many other interrogatives (adj., pron. and adv.). *Ekālekh'ā?* what-like, of what sort or appearance? *Ekā-ortas?* who? *Ekālekhānū?* at which time of the day? These interrogatives themselves, generally, have the same three different uses or meanings proper

to *ekā* itself (see above). — 2. *Ekā* is never used in a pronominal capacity. Hence *ekas* (for: who?) is a barbarism; and *ekā* can never mean: which one? (i. e. which woman, animal or thing). Say *nē, ekā-ortas, ekā-ābos, ekdas?* Formerly, however, the rule may have been otherwise, as several compound adverbs of time and place seem to prove. See *ekāge, ekatī, ekannu, ekāgusan*. — 3. When occurring immediately before an adjective, *ekā* means: very, indefinitely, no end. *Ā partā ekā meccā ra'tī*, that mountain is very high. *Ekā baggē*, extremely numerous, lots. *Ekā gecchā*, very distant, very far off. This use of *ekā* is simply an extension of its capacity for indefinite statements (see above). — It will be understood that these phrases easily pass into sentences with an exclamatory character. *Ā partā ekā meccā ra'tī!*

**ekā'ābos** (fem. *ekā'ābō*). Interrog. pronoun. Who? which one? *Ekā'ābosin irkai?* whom (or what manner of man) did you see? *Ekā'ābon irkai?* what female (or what manner of girl, woman, etc.) did you see? *Ekā'ābon ho'on?* *Īābon ho'ā*, which one (i. e. of these articles) shall I take? Take this one. Syn. *ekā-ortas, ekdas*. — *Ekā'ābō* (m., f., n.) is the corresponding adjective. *Ekā'ābō alas, mukhā, aqđō, mann?* which man, woman, bullock, tree? *Ekā'ābō ninghai khall talī?* *Gadđī-ābō, caurā-ābō*. Of what kind is thy field? It is of a good depth, of moderate depth. — N. B. *Ekā'ābōs, ekā'ābō* are also used in indirect interrog., i. e. as relatives; but they are never used as indefinites.

**ekā-abrāge** Adv. of place. Where hereabout? (H. *kahan par?*)

**ekā-abrār** (m., f.), *ekā-abrā* or *ekā-abrāgutthi* (n.). The word is not used in the sing.; see *abrā*. 1. Dir. interrog. Which people, which things? — 2. Indir. interrog. *Ekā-abrugutthin Dharmes calkhas, abrā urmin pat-ta'ā manī*. — 3. Indefin. A certain number of . . .

**ekā-ajgō** Adj. of place. — 1. In indir. interrog. *Bēlasgahi khatti thaukam ajgom attkā rahca, ekā-ajgō ā argkar rahcar*, the king's bedding was spread out just under the tree on which (lit. just there where) they had climbed. — Syn. *ekātarā*.

**ekābaggē** Indefin. adj. A very great number of, lots of. — As pron. *Ekābagger*, a large number of people.

**ekābīrī** Adv. of time. 1. In which part of the day? at what o'clock? also, when? (in gener.). — 2. In indir. interrog. *Aulanī kecckas, ekābīrī ormar cūtnar, ābīrī ālar lekham ēknūtī bardas*; ever since, when the house-people are lying to rest, the dead man comes back, stepping just as men do. *Āsgahi bān ennē rahcā, ekābīrī ās alkhdas, khandē cēp poññālagyā*, there was in him a virtue by which, when he laughed, rain would fall.

**ekādasī** (H.) Adj. Eleventh. *Bhādō candōgahi ekādasi ullā nū karam tārnar*.

**ek'āgahi** Same m. as *ek'amgahi*. See *ek'am*, N. B., 2.

**ekāge** Interrog. adv. of time. When? at what time of day? in which season? *Ās Bhoṭangti ekāge kirros?* when is he to come back from Bhutan? — In indir. interrog.

*Ekāḡe* ās *kirros*, āge ēn ī *nalkhan* ōr *nanon*.

**ek'āge** or *ēk'āgem*. Same m. as *ek'amge*. — See *ek'am*, N. B., 2.

**ekāgusan** Interrog. adv. of place; syn. *ekā-ajgo*, *ekātara*. *Ekāgusan kādar?* whither are you going? — In indir. interrog. *Ekāgusan mojkhā cu'ī*, *asānim cicc ra'ī*, there is no smoke without fire.

**ekāgusti** Interrog. adv. of place. Whence? from what place? — In indir. interrog. *Ekāgusti bar'ālagdai*, *asānim ēn kāldan*.

**ekāgūṭī** Interrog. adv. of space and time. How long? how far? — In indir. interrog. *Ekāgūṭī nūn mal kirroy*, *ēn erpā nu ra'on*. *Ekāgūṭī kālon*, *ēn hō kālon*. *Ekāgūṭī ḡahrē itthri'ī*, *āgūṭī ālar pucckārim ēknar*, the road, so far as the eye can reach, is covered with people.

**ekālekh'ā** 1. Adj. What kind of (lit. what-like). *Ās ekālekh'ā ālas ra'as?* what manner of man is he? *Ekālekh'ā khallan ci'on?* *gadḡī-abon*, what sort of field do you want? a deep one. — In indir. interrog. *Ekālekh'ā tangyō tāmbā*, *ālekh'am tang-dābagar*, such parents, such children. — 2. Adv. of manner. *Ekālekh'ā keccas?* from what cause, or in what circumstances did he die? *Ās otkhāsim ekālekh'ā khallan ussas?* how well he has, though singlehanded, ploughed these fields! — N. B. This word should not be confounded with *ekālekhā* without the hiatus; (see follow. article).

**ekālekhā** (oftener in the loc. case, *ekālekhānū*). At what hour? at what time of day? in the morning or in the afternoon? (Cf. *lekhā*). *Bimarhas ekālekhānu cōcas?* at what o'clock

did the sick man get up? — In indir. interrog. *Ekālekhā nūnim urkhoy*, *ālekhām ēn hō urkhon*.

**ek'am** Indefin. adj. 1. Any, any . . . whatsoever; every. *Ek'am ullā nū barke*, come on any day. *Ek'am ālar barcar?* any people called? *Ek'am rakamgahi*, of any kind whatever. — 2. Some . . . or other, a certain (indef.), never mind which. *Ek'am ullā nū ci'on*, I will give it some day. *Ek'am paddantā ek'am ālas keccas*, a certain man — let us suppose in such or such a village — has died. *Ek'am tarī ī ninghai kukoyge ḡrsor hōle*, *bīsor kā malā?* supposing that one comes and asks for your daughter's hand, will you give her? (lit. if, from some undefined quarter, one comes . . .). N. B. *Ekā*, when meaning 'some', points to an object which, though unknown, is conceived as real. *Ek'am* points to its object as possibly inexistent, anyhow unspecified. This character of absolute indeterminacy is even more accentuated in the compound *ek'am mal ek'am*. *Ek'am mal ek'am ullā nū ormarge khē'enam manō*. *Lakrā "hū goh'ndāgahi ek'am mal ek'am aḡḡon arbon"* *bācā*. — 3. When simply iterated, *ek'am* means a few, and is syn. of *birlē*. *Ek'am ek'am ālar gusan ra'ī*, there are not many people who have that. *Ek'am ek'am aḡḡā nū*, in a few stray places. — 4. When occurring immediately before an adj., *ek'am* corresponds to an English indefinite adv. *Ī partā ek'am meccā ra'ō*, *pahē ēn argōnim*, however high this mountain may be, I will climb to the top of it. — N. B. a) *Ek'am*, like *ekā*, enters as first element in many compound words of everyday use; see below. b) *Ek'am* may be used as pro-

noun, when the noun understood is a name of animal or thing. *Jokk maṇḍī ra'i*; *adin ek'amge c'ā*, there is a little rice, give it to some animal. *Ek'amti arkḥā*, dig with any (hoe). c) With the neg. *Ek'am... malā*, perhaps one or two... not. *Ormar barcar? endr akḥ'oy*, *ek'am ālasgā mal barcas*, did all come? yes, with perhaps one or two exceptions.

**ek'am-ābos** (f., n. *ek'am-ābō*). Indefin. pronoun. Any one; a man, woman, animal or thing of any character, description, etc. Syn. *ek'am-ortas*. — *Ek'am-ābō* (m., f., n.) is the corresponding adjective. *Ek'am-ābō kḥall*, a field never mind which, never mind of what quality.

**ek'am-abrāge** Adv. of place. Somewhere in the neighbourhood.

**ek'am-abrar** (plur., masc. and fem.). Never mind which people. *Ek'am-abraguṭṭhi*, any things whatever.

**ek'am-ajgō** Adv. of place. In some direction or other, in any direction. *Ek'am-ajgō nū hō malā*, in no direction, nowhere. *Ennē mann ī rā-jintā ek'am ajgō nū hō mallā*, that tree is not found in our country. — Syn. *ek'amtarā*.

**ek'am-annū** Same as *ek'am nū*. Cf. *ek'am*, N. B., 2.

**ekā-mār** Adv. 1. Heavily (lit. with any amount of beating). *Ekā-mār āsin laucas*. *Cerō ekā-mār cēp possā*. — 2. Quickly (of steps). *Ekā-mār ēknā*.

**ek'am-attī** Same as *ek'amti*. — Cf. *ek'am*, N. B., 2.

**ek'am-ayyā** Adv. of place. In some village or other. *Ek'am-ayyā*

*janū pāhī keras*, he is gone on a visit, I dare say, to some village or other. *Ek'am-ayyā hō malā*, in no village.

**ek'am-ayyatā** Adj. Of some village or other, of any village. — Syn. *ek'am-ayyantā*.

**ek'am-ayyantī** Adv. From some village or other, from any village.

**ek'am-baggē** Adj. 1. However much, however many. *Ek'ambaggē dhibā eng gusan ra'i, pahē mala c'on*. — 2. Elliptic. No matter how much, how many. *Ning gusan cō dhibā ra'i? ek'ambaggē ra'i*, how much money have you? never mind. — Cf. *iūndi'im*.

**ek'am-bīrī** Adv. of time. At any hour, on any day or season; at some time or other. *Ālar ek'ambīrī isan barnar*, people drop here at all times. *Ek'ambīrī hō mala*, never.

**ek'am-gusan** Adv. of place. Anywhere, at some place or other; everywhere. *Ek'amgusan hō malā*, nowhere.

**ek'am-gustī** Adv. of place. From any place, from some place or other.

**ek'am-gūṭī** Adv. of place and time. Up to a certain point or extent, never mind how far; for some time, never mind for how long a time. *Ek'amgūṭī laggoy, annuhō mal ban'ō*, you may work at that as much as you wish, it will be a failure. *Ek'am gūṭī hō malā*, by no means, not a bit.

**ek'am-lekhānū** Adv. of time. At any time of the day.

**ek'ām-lekh'ā** Adj. 1. Of some sort or other, never mind of what character, description, etc.; of all sorts. — 2. Adv. Never mind how, by some



means or other, by hook or by crook.  
— Syn. *ek<sup>a</sup>annem*, which see.

**ek'am-ortas** f. *ek'am-urti*, n. *ek'am onṭā* (or *ek'am* used pronom.). Anybody, anyone; everybody, everyone; never mind who, never mind which one. — This pron. has a plural: *phalnā paddantī ek'am ortar barcar kā malā?* did any people come from this or that village? *Ek'am-ortas panc nū ennē bācas*, some one in the council said . . . — In indir. interrog. *Ek'am ortas nalakh nanos, āsge dhiba ci'on*, if any wants to work, I will pay him. *Ek'am ālas hō malā*, not one man. But: *ek'am ortas malā* means: 'one man or two . . . not'. *Ormar barcar? endr akh'oy*, *ek'am ortas gā mal barcas*, all came? perhaps one or two have not come.

**ek'am-tarā** Adv. of place. Anywhere, everywhere; somewhere or other. *Ek'am-tarā keras*, never mind where he is gone. *Ek'am-tarā keras, attram mudair khakkhrar*, wherever he went, he had enemies. *Ek'am-tarā hō malā*, nowhere.

**ek'am-tartī** Adv. of place. From any quarter, from all sides. *Ek'am-tartī ī ninghai kukoyge ārsor hole, bīsor kā malā?* in the event of someone coming to ask your daughter in marriage, would you give her? (Lit. if, from any quarter, they came . . .). *Ek'am tartī bardan hole, nūm kac-nakhrnum ra'adar*, whenever I turn up, I find you talking. *Ek'am tartī nīk'im barcar kā malā?* did some people turn up?

**ek'am-ullā** Adv. On any day.

**ek'am-ultā** Indef. adj. In connection with any day. *Īd ekā-ullā mañjā?* *ek'am ultā katthā talī*, when did this happen? no matter the day.

**ek'am-ulti** Adv. Counting from any day, never mind how long ago. *Ekā-ulti ur'b mañjkai bar'ālagdai?* *ek'am-ulti*; how long have you been a rich man now? don't mind that.

**-ekan** Suffix to adjectives, which has much the same force as -ly in goodly, saintly, etc.; H. -sā. *Nagad*, nice, honest; *nagadekan*, graceful. *Dherekan*, pretty many, pretty much, a good quantity. *Dauekan*, nice, nicely. *Pāc soy-ekan rupiyā*, about five or six roupies.

**ekangyā** S. (from *ek* + *ang*). Hemiplegy, paralysis of one half of the body. *Ekan gyā ālas*, one affected with hemiplegy.

**ekannē** (from *ekā* + *ennē*). 1. Interrog. adj. What . . .? i. e. of which character, kind, description; Lat. qualis? *Ekan nē ālas?* what sort of man? *Ekan nē khalbas!* what a thief! — In indir. interrog. *Ekan nē tangyotambā, annem tangdābagar*. *Ekan nē ekannē*, never mind of what sort. *Ekan nē kicrin ondro'on?* *ekannē ekannēn*. — As pron. *ekannes*, *ekanned*; plur. *ekanner*. — 2. Interrog. adj. How? *Ekan nē keccas?* *Ekan nē cūkh'oy, ennem khoyoy*, as you sow you shall reap. *Nerr ekannē ekannē heddē bar'ālagyā, annem annem kakrō tanghai bakkan angla'tā helrā*, the nearer the snake was approaching, the wider the crab was opening its claws. *Ekan nē* (or *ekanne-malā ekannē*) *mañjā, ās dāhre nū khat-tras keras*, he somehow had a fall on the road.

**ek<sup>a</sup>annē** (from *ek'am* + *ennē*). Indefin. adj. Of any kind whatever, of all possible kinds, miscellaneous; never mind of which kind. As *ek<sup>a</sup>-annē mañdi amkhin ōndas mōkhadas*,

he is not particular about his rice and curry (lit. he eats them as they happen to be). *Ekannē ekannē bāsguṭṭhin tārdai?* *ek<sup>a</sup>annen*, which kinds of bamboo are you cutting? I cut without choice. — As pron. *ek<sup>a</sup>annes*, *ek<sup>a</sup>anned*. *Ek<sup>a</sup>annes ongos*, anybody will be able to do that.

**ek<sup>a</sup>annem** Indef. adverb. Never mind how. Hence: 1. In an indifferent manner. *Ek<sup>a</sup>annem nalakh nañjas dara kirrim biccyas*, he worked half-and-half and left abruptly. — 2. By all means. *Ek<sup>a</sup>annem ī nal-khan nannam mano* (or: *ek<sup>a</sup>annem nū hō*), whatever the difficulties, we have to go through this work. — 3. By hook and by crook, by any desperate shift. *Leddā bīrī gā ek<sup>a</sup>annem pōskam*, when you were a suckling, we have done anything to bring you up. — 4. In whatever rank, condition, etc. *Ālar ek<sup>a</sup>annem ra<sup>a</sup>anarnek<sup>a</sup> ā-ge Dharmesgahi sewā nannam ra<sup>i</sup>*, men, whatever be their social rank, must serve God. *Engā ek<sup>a</sup>annem khall gacchrar cī<sup>a</sup>*, let me have (lit. engage to me) a field on any condition you like.

**ekannētī** Adv. of manner. (Etym., ablative of *ekannē* used pronominally.) By which means? owing to what cause? *Ekannētī barckai?* what is your errand? *Ekannētī ban<sup>o</sup>*, *annētīm ī nālakh nanot*, we shall do that work with such means as are at hand.

**ek<sup>a</sup>annētīm** Indefin. adv. of manner. Lit. By any available means; hence, by hook or by crook, by shifts and expedients of all sorts, per fas et nefas. *Ek<sup>a</sup>annētīm ī erpā kamro<sup>o</sup>*, *an-netīm kam<sup>o</sup>ot*, whatever the difficulties, we must make a house.

**ekannū** Adv. of place. (Etym., locative of *ekā*). 1. In what place? (e. g. in what house, class, vessel, etc.). *Ekannū ra<sup>a</sup>adai?* where is your house? *Ekannū bācdai, kō?* in what class are you, my boy? *Jharā-amm ekannū ra<sup>i</sup>* in what vessel is there rice-beer? *Ekannū bajhrkai* in what snare have you been caught? — 2. Through which medium (by what road, means, agent, etc.). *Ekannū-kūlon* by what road shall I go, what direction shall I take? *Ekannū ī phandūtī kuṭṭkai?* how did you escape that snare?

**ek<sup>a</sup>annum** Indefin. adv. Never mind in which place; never mind by what road, etc. — See *ekannū*.

**ekā-ortas** (f. *ekā-urī*, n. *ekdā*). 1. Interrog. personal pronoun. *Nīm eka-ortar taldar?* *ekātartī barckar?* who are you? whence do you come from? *Nīm ekā-ortai?* (to a woman: *nīm ekā-urī*?) who are you? — 2. In indir. interrog. The one who. *Eka-ortas Nagpur nū bongkāsīm barcas, ās gusan hō janai taṅgckā rahcā*, the one who had fled to Chota Nagpore wore himself the sacred thread. — 3. Indef. *Peṭh nū ekā paddantar barnar?* *Peṭh nū gā ekā ekā-ortar khōṇṇrnar; nēkan tengon* which villagers repair to this market? All kind of villagers forsooth: which can I name in particular?

**ekāsē** (Contr. from *ekā + besē*). Interrog. adj., syn. of *ekannē*. *Nīm ekāsē ālar taldar?* what kind of people are you? or: how strange people you are! *Mandar cī<sup>a</sup>*. *Ekāsē mandar beddai?* give me medicine. What medicine do you want? *Paddantū hāl ekāsē?* what news in your village? *Ekāsē tangyō tambā, ā-besē*

*rangdūbagar*, such parents, such children. *Ā puḍḍantar ekāse ekāse Khris-tān talnar*, in that village they are indifferent Christians. — As adv. 1. How? *Ekāsē uydar?* how are you ploughing? (i. e. you plough badly). *Ekāsē c'ōn?* how can I give that? i. e. it is very difficult or impossible for me to give. *Ekāse c'ōn kā mal c'ōn?* I hesitate to give (it is difficult for me to give, and also not to give). — 2. In indir. interrog. *Ekāsē jōkh-bīrī ūyas, annem hō pacckō-bīrī ēkos*, he will behave in old age as he did when young. — 3. In an indef. sense. *Ekāsē hō mal laggi*, I am not unwell, or: this has no taste (it is not like anything I know).

**ek<sup>a</sup>āsem** Indefin. adj. and adv. 1. Adj. Whatever, of whatever kind. *Ās ek<sup>a</sup>āsem ālas talḍas, attī namāge endr cār?* whatever be his character, that is no concern of ours. — 2. Adv. a) Indifferently, carelessly. b) Never mind in which way. *Ek<sup>a</sup>āsem ban'ō*, any way will do. c) By mainchance. *Āula gā ek<sup>a</sup>āsem tingkan, pahē ak-kun endr ba'ōn?* before, I guessed correctly by sheer good luck; but now, what can I say? d) *Ek<sup>a</sup>āsem* is constantly used where we would use some modifying verb like to manage, to contrive to. *Ēn janu ek<sup>a</sup>āsem ho'ōn*, I shall manage to carry it away, be sure of that. *Ek<sup>a</sup>āsem jiyā bacchrā*, he managed to get alive out of it (or: his life was saved owing to mere luck). *Ek<sup>a</sup>āsem pōs'ot*, we'll manage some way or other to bring up (our children). — Syn. *ek<sup>a</sup>annē* and *ek<sup>a</sup>annem*.

**ekastā** Adj. Same as *eksantā*.

**ekasti** Adv. as *eksanti*.

**ekasti'im** Indefin. adv., syn. of *eksanti'im*.

**ekastik** Adv. of place. From what place. — Syn. *eksanti*.

**ekātarā** Adv. of place. 1. Interrog. On what side? in which direction? — 2. Indir. interrog. *Ekātarā danā khakkhrī't, attram ālar kānar dara ra'anar*. — 3. Indefin. *Ekātarā keras*, I don't know where he is gone. *Ekā ekātarā ra't*, this is found in many places. *Ēn gā ekātarā hō rājī malā kuddkan ra'adan*, I have not travelled in any part of the country. *Ekātarā hō ambke kalā enghai begar ānkāfī*, do not move out of this without my telling. *Ekātarā hō malā pahē...* nowhere except...

**ekātartī** Adv. of place. From what side? *Ekātartī barckar?* — May be used in indir. interrog. and as indefinite; cf. *ekātarā*.

**ekatti** (from *ekā* used pronom.). By means of which, H. *jiske dwārā*. *Kubrāsin kubrā gusan ennē lathcas ekatti āsgahi kubrā ujgārā kerā*, he gave such kicks to the hunchback that the latter's hump was put straight. *Ningāge ī ḍahren tingkan ekatti ningā dau manānek'ā*, I advised this course to you for your good.

**ekā-ullā** 1. On what day? in which season? *Ṭaikhā ekā-ullā khañj't?* — 2. In indir. interrog. *Ekā-ullā īsgahi beñjā manō, aulam lakrā ho'ō*, on the very day (child) shall marry, a tiger will carry him away.

**ekā-ullā** Adj. Of what day? of what season? — Syn. *ekā-ullantā*.

**ekā-ulti** Ablat. of *ekā-ullā*. From what day, season or period?

**ekayyā** Adv. of place. — 1. Where? espec., in what village? — 2. In indir. interrog. *Ekayyā . . . āyyam*.

**ekayya(n)tā** Interrog. adj. Of what place? i. e. of what village? (To a man:) *Nīn ekayyantai?* (To a woman:) *Nīn ekayyantā?* — Syn. *ekiyya(n)tā*.

**ekayyanti** (Loc. case of *ekayyā*). From what place? i. e. from what village, etc.

**ekbhāsē** Adv. In the nick of time (i. e. just before it was too late). *Ek-bhāsē hājir mañjkai*, had you been here one second later, you would have been too late, you didn't arrive one moment too soon. *Ek-bhāsē bacchrkam*, we narrowly escaped, we had a hair-breadth escape.

**ekdā** See *ekdas*.

**ekda'ādim** Indefin. pron., neuter form. Someone or other (out of a number of animals or things). *Ībrā aqđō majhīnū ekda'ādim khessan mokkhā hōtang*, someone of these bullocks may have eaten that paddy. *Ekda'ānim akhdai hole, tengā*, if you know anything in connection with this subject, tell us. — N.B. This pronoun declines regularly; gen. *ekda'āgahīdim*, dat. *ekda'āgem*, accus. *ekda'ānim*. — *Ekda'ādim* would seem to point out to the former existence of a pronoun *ekda'as*, f. and n. *ekda'ā* or *ekda'ād*; but all these forms are fallen into disuse, having been superseded, as far as persons are concerned, by *nēk'im*, *nīk'im*, *nūd'im*. Even in talking of animals or things, *ekda'ād* is obsolete.

**ekdas** f. *ekdā*, n. *ekdā*. 1. Interrogative pronoun (the masc. and fem.

forms of which are syn. to *ekā-ortas*, *ekā-urtī*). Which one? *Nim majhīnū ekdāsin taiyyon?* *Ekdā nū barckai*, by which (of these roads or conveyances) did you come? *Ekdā nū ra'adai*, where (i. e. in which of these houses) do you live? *Ekdā nū bajhrkai?* how were you cheated? — 2. In indirect interrog., i. e. when used as a relative, *ekdas*, *ekdā*, *ekdā* may be used with any correlative, definite or indefinite. *Ekdas nalakh mal nandas*, *ās ambdas mokhdasnek'ā*, the one who does not work, let him not eat. *Ekdan nañjkai, adin tengon*, I shall say what you have done. *Ā ālas ambdas mokhdasnek'ā, ekdas nalakh mal nandas*. *Ā nalkhan tengon, ekdan nañjkai*. (*Ekdas*, *ekdā* cannot be constructed as though they were adjectives. Hence, the following sentence is incorrect: *ekdā nalkhan nañjkai, adin tengon*.) — For conveying the notion of plurality, the pronoun is repeated: *ekdas ekdas ningdas taldas*, *āsin ēd'ā*. — 3. *Ekdas*, *ekdā* are also used as indefinite: *ekdas hō malā*, *ekdā hō malā*, not one. *Enghai aqđō nū ekdā ekdā keccā*, some of my bullocks have died. *Orā majhīnū ekdā hō mal dhanuā'ī*, no bird is viviparous. *Ekdā*, in its indefinite meaning, may be used as adjective, provided that the two following conditions are fulfilled: the noun qualified must be a name of animal or thing; the same must be separated from *ekdā* by an intervening word. *Ekdā ekdā gā ghasyāckā allā ra'ī*, some dogs in fact are well trained.

**ekdharuā** Adj. Sloping down in gentle incline. *Asiā enghai ũonkā ekdharuā ra'ī: aōnge cēp-amm sārēn nūri-dara itti'ī c'ī*.

**eke-ekā** Adv. See *ekēkā*.

**ekēkū** or *ēke-ekū* (never *ekū-ekū*).

1. Adv. Very, exceedingly. *Ekēkū nuñj'ī*, it pains very much. *Ekēkū gecdū keras*, he went to a far off place. *Ekēkū gōhar nañjar*, they shouted at the top of their voices. *Isan ekēkū ađkhī*, how hot it is here! *Ekēkū baggē ālar*, a great number of people. — 2. Adj. Very many, very much. *Ekēkū ālar*; *ekēkū cēp*.

**ekesleti** Same m. as *eksantī*.

**ekestā** Same as *eksantī*.

**ekesti** Adv. of place. Same m. as *eksantī*.

**ekesti'im** Same m. as *eksantī'im*.

**ekestik** Adv. of place, syn. of *eksanti*. *Nin ekestik barckai?*

**ēk-harā** Adj. Possessing only one plough and two bullocks; very poor. *Ek-harā ālan taldan*. — Cf. *dū-harā*, *pāc-harā*, etc.

**ēk-harī** Adj. 1. (Of cloth, paper, etc.) Simple (i. e. without fold, not put double). — 2. Fig. *Ek-harī mēd ālas*, a man with no muscles, half a man (by allusion to the muscles being not well developed). — Cf. *duhrī*.

**ekkhō** See after *ektārnā*.

**ekiyya(n)tā** Adj. See *ekay-ya(n)tā*.

**ekkā** S. 1. Tortoise. — 2. Name of an Oraon totem. *Ēm Ekkam*, our family name is *Ekkā*.

**eklā** Adv. Only, simply. *Dharmes ātmā eklā taldas*, God is a pure spirit. *Ā allāgahi capṭā eklā rahcā*, that dog was only skin and bones. *Orī eklā*, only one (person). *Onṭā-eklā*, *onṭē eklā*, only one. *Ērālagdan eklā*, I am only looking on. *Ās enghai erpā nū ukkyas eklā malā*, *pahē cū-tyas hō*.

**eklē** Same as *eklā*.

**ēknā** [*īkyas*, *ēkos*]. V. n. 1. To walk. *Mukātī ēknā*, to walk on one's knees. *Pōk mal khe'enā besē ambā ēkā*: *cārem ēkā*, do not walk so slowly (lit. so that ants may have time to run away before you): take a good step. Prov. *Ēknum ēknum kheḍḍ nū dhūlī laṭkhī*, whatever care one has to do well, defects are sure to creep in. *Ēkā kuddnā*, to walk to and fro, to ramble. — 2. To manage, to move in the manner desired, to direct or conduct affairs. *Ās kukkōnum lodlodras*; *paccos hole*, *ekannē ēkos?* if stout when still young, how will he manage when he takes age? — *Ḍahrē ēknā*. 1. To travel. *Ḍhērīm ullāgahi ḍahrē īkyar*, they travelled for many days. *Ḍahrē ēkoy hole*, *sangē ekkē*, if thou embarkest on a journey, have a companion at thy side. — 2. To behave. *Maldau ḍahrē ēknā*, to misbehave. *Phalnā ujjnāgahi ḍahrē nū ēknā*, to find one's livelihood in a certain line of occupation. *Enghai maṇḍin onḍkai?* *endrgē ennē ḍahrē ikkai?* thou hast swallowed up my portion of rice? what does this conduct of thine mean?

**ē-kōrhē** Interrog. adj. How many? how much? *E-kōrhē ālar?* *e-kōrhē khajj?* — N.B. *Ā-kōrhē* cannot be used as correlative of *ē-kōrhē*. Say *eōndā ālar* . . . *aōndar*, *ēbaggē* . . . *ābaggē*, etc. *Ē kōrhē natagdaī*, *aōndam erā biṛdō natgī*.

**eksa'ānim** or *eksa'ānum*. Adv. of place. 1. Anywhere, everywhere, somewhere. *Eksa'ānim erpā kam'ā*, build on any spot (that pleases you). *Kānum kānum eksa'ānim coṭṭō kecc-kā khakkhkan*, as I was going on, I saw on a certain spot a dead mouse.

— 2. In indir. interrog. *Eksa'ānim kaloy oṇṭim khakkhoy*, wherever you go, you shall find the same. — 3. Indef. *Eksa'ānim keras*, he is gone to some place unknown to me.

**eksa'ānīmā** Adj. Found in, or coming from any place whatever.

**eksa'anīmī** (Abl. of *eksa'ānim*). From anywhere, etc. — See *eksanti'im*.

**eksa'antim** Same m. as *eksanti'im*.

**eksa'ānum** Adv. of place. Same m. *eksa'ānim*.

**eksan** (from *ekā + san*). 1. Interrog. adv. Where? in or to what place? Syn. *ekātārā*? N. B. The English adverb 'where?' is rendered in a variety of ways very distinct. If meaning 'in what village?' it is translated by *ekayyā*? If asking for a name of place connected with some work or the fulfilment of some special purpose, *endr?* is used. If asking about the precise spot, *ekhō?* or *ehō?* must be used. — 2. In indir. interrog. *Eksan korckai, asantim ningāge urkhā manō. Eksan khatras, ā addā nū khēsō baggē ra'ī*. — 3. In an indefin. sense. *Eksan keras*, I do not know where he is gone. *Eksan hō malā*, nowhere, not . . . anywhere. *Ī arkhā eksan eksan khakkhrī'ī*, in what places this plant may be found I do not know; it is found in several places.

**eksantā** Interrog. adj. Of what place, country, etc.? *Is eksantā ālas?*

**eksanti** (abl. of *eksan*). Interrog. adv. of place. 1. From what place? whence . . . from? *Mallā khañē, eksanti c'ōn?* if I have none, how shall I give any? *Is eksanti ennē māḥ piṭdas?* in what quarters does he find so

many deers to kill? (This sentence is elliptical: from what place, having killed so many deer, does he bring them home?) — 2. In indir. interrog. *Eksanti mojkhū cu'ī asānim c'ec ra'ī*, lit. whence smoke rises from, there is some fire. 3. Indefin. *Eksanti eksanti*, from a variety of places, from several quarters, H. *jahān tu-hān se*. — Syn. *Eksati* or *ekesti*, *ekastik* or *ekestik*, *ekesleti*.

**eksanti'im** Indefin. adv. of place. From some place or other, from some unknown quarter. *As eksanti'im a:urkū-ērکم khess beddarkī ondrdas dara ujidas*, he subsists on a couple of measures of paddy, which he daily brings home from whatever quarter he can. — Syn. *ekasti'im*, *ekesti'im*, *eksa'antim*.

**ēkta'ānā** V. tr., causal of *ēknā*. To cause to walk; to help on, to guide.

**ekṭangyā** (from H. *ēk + ṭāng*). *Ekṭangyā dhōti nannā*, to tie one's dhoti higher on one leg (through negligence, or for working in a kneeling posture).

**ektarhā** (from H. *ēk + tār*, one wire). S. The simplest kind of native mandoline. It essentially consists of an oblong gourd truncated and covered with vellum, and of a wire playing upon the latter through the medium of a bridge. The extremities of the wire are attached to the ends of a hollow bamboo-stick which, passing through the gourd, isolates it, and besides serves as a handle. (Cp. with *kendrā*). *Ektarhā assdas. Menā, ektarhā kharkhālaggi*.

**ēktārānā** Pass. imp. of *ēknā*. *Ennē ēknāti, emhai qahrē mal ēktārō*, walking at that rate, we shall never reach (lit. our route will not be walked).

**ekh** S. 1. Shadow (figure of a body projected on the ground, etc.; also, the portion of space from which light is intercepted). *Tanghai ekhan kirr ıryas*, he turned round and saw his own shadow. *Ā mann kīyā ekh ra'ı*: *asānim okkot*. *Kullātı engan ekh nanā*. *Ās kullātı ekh mannum dahrē ekālagyas*. *Khannan ekh nannā*, to shade one's eyes with the hand. — 2. The shelter, protection or security afforded by some one. *Nın enghai ekh-nanu taldai*, thou art a protector to me. *Ninghai ekh nū ujjon okkon*. *As em gusan ekh beddā (ekh okkū) barcas*, he sought refuge or help with us. — 3. Anything unsubstantial or unreal, though having the appearance of reality; espec. a nightmare caused by the supposed approach of a weird cloud, which comes to envelop the dreamer. *Āsin ekh kaj-jyā*, he had a nightmare. — 4. A shade (disembodied spirit). *Ortosgahi ekh mankkhnā*, to cause a departed soul to revisit her old home (in order that, from the nature of her footprints on the layer of ashes spread there, her people may know whether she has remained human or become a cat, etc.). This evocation is made by setting fire to a diminutive hut, called the "dead man's *kumbā*", and calling him to put the fire out. — 5. Image, faint representation. *Amm nū tang'ā ekh ernā*. — 6. Supposed curative influence, sort of virtue passing from one person into the other. *Ī bimarhas maıyā ormar dawai-bırō nanā*: *nekhai nekhaidim ekh ısin kajjā-nek'ā*, let all of you try to doctor the sick man: some one's influence may tell upon him. *Ninghai ekh laggyā*: *attı ıorē maıjkan*. — 7. *Othā ekh*, pregnancy. *Anā, babu, endr besē kā-*

*lon? idı gā, engāge othā ekh ra'ı*, man, how could I go? you see I am in the family-way. *Othā-ekh nū gecchā dahrē ekage mal ban'ı*. *Ād othā-ekh maıjā*. *Othā-ekhge ı maıdı ambā cı'ā*. — *Othā-ekh* means also: a) susceptible (with regard to spells and incantations of malevolent persons); b) causing harm by one's sole presence (through some supposed occult quality sympathetic with enchantments). Persons unsusceptive or possessing no harmful influence are styled *nebhā-ekh*.

**ekhā** S. 1. Same m. as *ekhāgalı*. — 2. A big fly which stings cattle; gadfly, horsefly.

**ekhāgalı** S. Rainy season.

**ekh-ernā** To give complacent looks at one's own dress. *Ā khadd punā pārkicrin kūrā dara ekh-ernum kālaggı*, the girl moves about very pleased with her striped new cloth.

**ekhnā** [*ıkhıyas, ekhos*]. V. n. 1. To lose heat, to cool down; to become cold. *Maıdı onnā lek'hā ıkhıyā*. *Maıdı onnā, ekhā ıakı'ı*. — 2. To lose the heat of excitement, of passion. *Khēstı olālagyas*: *akkū gā ıkhıyas*, he was inflamed with rage: he has now cooled down. — 3. V. tr. To ask for more unnecessarily or unreasonably; not to be content with what is enough, or can actually be given. *Ī khaddas jukkı nū mal ırdas*: *maıdı amkhın ekhdas*. *İkhu khadd*, a greedy child.

**ekhō** or *okhō*; also *ehō, ohō*. 1. Where precisely? (the person who questions supposes the object present, though unperceived by him). *Ekhō ninghai erā, kō?* where are thy goats, boy? *Nın enghai tamakun ekhō*

*ikai cicckai?* Fig. *Ekhō akkū ninghai jahṛī ra'ī?* where is now thy old pride? — 2. *Ekhōkā* or *ekhō . . . kā?* means literally: where, then, in your idea . . . ? This form of questioning implies a rebuke for some previous wrong supposition or false statement. It is often accompanied by the future (or rather subjunctive) tense. *Nīm in-nā endr nalakk nandai?* *Ekhōkā nalakk nanon?* *erpā nū annem ukkan ra'adan!* what kind of work are you at, to-day? Which work? (you see), I am sitting in my house. *Cerō mal barckai?* *Ekhō bar'on kā?* *cēpī polkan bar'ā,* you did not turn up yesterday? How could I? rain prevented me. — Ironically, to one who wrongly maintained that such a thing was at such a place. *Ekhōkā ra'ī?* now, see for yourself; where is it? *Ekhōkā nalakk nandai?* thou doest not work? (this is how thou workest?). *Maṇḍī oṇḍkar.* *Ekhō maṇḍī ōnom kā?* you have had your meal. No, we have not eaten yet. *Ēm akkun ekhō parh'om kā?* *bēcālagdam,* we are not expected to study now (as you suppose); we are playing. *Ār ungkhar ra'anar, bāckī;* *ekhō ungkhyar?* you said that they were drunk; see now if they are (i. e. you see now with your eyes that they are not). — 3. *Ekhō,* at the head of a sentence, often means: tell me, or: show me. *Ekhō, paccō, maṇḍī biccā kā argī,* I say, wife, is the rice cooked? *Lassā kādan bāckai;* *ekhō, mulin ondrkai?* you said you were going out for a job; well, have you brought in any money? *Ekhō, dadā;* *khaddar certā katthā nū endr bācar?* tell me, brother, what did thy sons say about what I proposed to thee yesterday?

**ēkhrnā** (1) Reflex. or pass. of **ēkh-**

**nā.** (This verb is used only in reference to the heat of the day). *Ekh-ro'ō hole, nalkhan ōr nanot,* we sha'l begin work when the heat has abated a little.

**ēkhrnā** (2) V. n. To be of such or such a colour. *Badālī khō'so tḡlu: nēlā cēp poṇḥō, endhen,* the clouds are of a reddish hue: to-morrow we shall have rain, likely. Syn. *khōrnā* *Etthrnā* is not properly a syn. to *ēkhrnā*, because, unlike the latter, it can be said of a subjective and delusive appearance.

**ēkhta'ānā** V. tr., causal of **ēkh-nā.** To cool, to reduce the temperature of (e. g. by pouring cold water, blowing, etc.).

**elcnā** [*ilcyas, elcos*]. V. tr. 1. To dread, to fear. *Āsin (or āstī) elcdan* *Elcnāti oṇṭ katthā hō ānā pollas,* fear prevented him from uttering one word. *Elcnā'lē kharkhyā,* it gave a frightful sound. *Cēpgahi il'ckātī isan barcan,* I have come here for fear of rain. *Engāgē elcā urkhī,* I feel afraid (cf. *urkhnā*). — 2. To have a reverential awe of. *Dharmesin elcā manī,* one must fear God. — 3. To doubt, to have misgivings, to feel uncertain. *Ī katthā nū ēn elcdan,* I am hesitating about that. — 4. To surmise with apprehension. *Ēn elcdan nēlā cēp poṇḥō,* I am afraid it will rain to-morrow. — 5. To feel uneasy (see ex. under *sapuf*).

**el'gta'ānā** V. tr., causal irregular of **elcnā.** To frighten, to threaten.

**elkhnā** [*elkhas, elkho's*]. V. tr. To pour liquid out (by simply tilting the vessel, which continues to rest on the ground; otherwise *tundnā* must be used). *Chippā nū amman elkha'ai.* *Engāge jokk jharā-amm elkha'ā.*



**elkhrnā** Reflex. and pass. of *elkhnā* 1. To be poured out. *Aṛin dharkācas, khane annu elkhrā*, he inclined the vessel, and the water came out. — 2. (Of the sun, moon or stars.) To go down, to be well past the meridian. At 2 P. M., one may say: *bīṛi elkhrā*; at 4 P. M., *bīṛi dher elkhrā*. *Bīṛi elkhrō-bīṛi*, at about 2 P. M.

**ellnā** [*illyas, ellos*]. V. n. To be affected with night-blindness, to be unable to see by artificial light. *Illu ālar khurṭi ḍnōbīṛi khēkhlan kapnar*, night-blind people at supper put their fingers on the ground (instead of dipping them in their plate).

**ēm** Pers. pron. (of the 1st person, plural). We. The speaker, by saying 'ēm' opposes the class of persons to whom he belongs to the person he is addressing; cf. *nām*. Genitive *emhai*; dat. *emāge* or *emā*; accus. *eman*; ablat. *emti* or *emanti*; locat. *emnū*. — *Ēmim nanom*, or *ēm-īmim nanom*, we shall do it ourselves. *Ēm ēm*, we alone. *Ninghai paddanti nē nē barcar? ēm ēm*, who have come from your village? we alone. *Ēm ēm nū kacnakhra'ālagdam*, we are talking among ourselves. *Em gusan*, in our village or *pancōrā*. *Em tarā*, in our region, district. *Em gusī aṭṭhē kōs ra'ī*, it is at 8 kos from our village.

**-em** Emphatic suffix formative of adverbs. *Jarūrem*, certainly. *Aurem*, more. *Aurem cī'ā*. *Iūndam malā*; *aurem*. *Purhem*, excessively, beyond the proper point.

**emā** Colloquial contraction of *emhai*; sometimes replaced by *ēm*. *Emā kukkos (ēm kukkos)*, our boy. *Emā paccis*, my husband, my aged father, etc. *Ēm paccō* or *emā paccō*, my

wife, my aged mother. — N. B. *Nimā* and *namā* are similarly used for *nimhai* and *namhai* respectively.

**embā** 1. S. Taste (the sensation). *Ī asmāgahi embā bēs malkī*, this bread has a bad taste. *Ī maṇḍīgahi emban mal pattārdan*, I do not like the taste of this rice. *Ī khañjpāgahi emban mal khakkkhan*, I found no taste to this fruit (or: I did not like its taste). — Fig. *Ār iklā hō khe'enāgahi emban ballor*, they shall never taste death. *Ēn, ār guttā pāhī kerkan rahackan khañē, urmī katthā nū embā khakkkhan*, when I went to see them, I was pleased in every respect. — 2. Adj. Pleasant to the taste. *Ennē embā maṇḍī*, such delicious rice. *Khōb embā khañjpā*, a delicious fruit. *Īs asman embā sāras*, he found the bread good. *Ī asmā engāge embā laggī*, this bread is to my liking. *Ī puṭhintā urmī katthā embā ra'ī: aōge paṛh'āge hō embā laggī*, all the chapters in this book are nice; reading thus becomes a pleasure.

**embas** (contradict from *eng + babas*). My father. — N. B. 1. "My father and mother" is rendered by *ayōbabā*. *Ayōbaban man'ā manī*, one must honour his parents. — 2. The plural *embābagar* means: a) my father and uncles (paternal or maternal); b) my father and the friends or guests with him. *Ninghai erpā nū nē nē okkar ra'anar, kō? embābagar janu*, who are the people sitting in thy house, my boy? well, my father and companions. c) "Our father" is rendered by *babas*. *Babas barcas kā malā?* has father come back? *Nimbās eksan ra'as, khāddyō? babas malkas*, where is your father, girls? Our father is absent (or dead).

**emhai** 1. Adj. Our (in oppos. to your; cf. *ēm*). — 2. Pronoun. Ours. For declension and use, cf. *enghai*.

**emnā** [*emcas*, *em'os*]. 1. To take a bath (by immersion or affusion), to take a wash, to make ablutions over the whole body. — 2. Fig. *Erc'r-nālī emnā*, to be quite wet with perspiration. *Khēsōtī emnā*, to be covered all over, dripping with blood. — Etymol. *amm*, water.

**emsnā** [*emisas*, *emso'os*]. V. tr. To let touch; hence, to allow (one-self or one's food) to be defiled by someone of a different caste. *Ēn eng-hai aṛin nīngtī mala emso'on*, I shall not let thee touch my waterpot. *Ās ā Lohrā kukoytī tangan emsas*, he threw himself away from his caste by his familiarities (or: his unlawful connection) with that Lohar girl. — Syn. *cōsnā*.

**emsrnā** [*emsras*, *emsro'os*] or *eōsrnā*. V. tr. 1. To touch, to come in contact with in any manner, but particularly by means of the hand, finger, etc. *Egan ambai emsa'ai*. *Kukkos tanghai ēr kheddgahi angltī kukoygahi gurkhn emsrdas*, the bridegroom brings his ten toes into touch with the bride's heels. — 2. To meddle, to interfere with. *Khaddas urturnā amman ambdas emsrdas-nek'ā*, let not the child come near the boiling water. *Ha'ī, ī aḍḍō enghai mallī mantī; annuhō nīn adin ambā emsa'ā*, true, this bullock is not mine, be it so: all the same you don't interfere with it. — 3. To defile (by touch, by unlawful relations, etc.). — 4. To put one on a delicate topic (lit. to touch him on a tender spot). *Ī katthā bār-rēnū āsin ambā emsa'ā; khisār'os pahē*. — N. B. For expressing that

two things (as two planks) touch each other, other verbs must be used, *satr-nā*, *satrnakhrnā*, etc.

**emsrnakhrnā** Reciprocal of *emsrnā*. To touch one another, to embrace one another. *Ēr tartānīn patārnar hōle, co'onar ara, "samāhi samdhī" ba'anum, eōkhan emsr-nakhrnar*; if the boy and the girl's parents agree, they get up, and, saluting one another as 'samdhī', they exchange embraces. — N. B. When talking of things, to touch each other is rendered by other verbs *satrnakhr-nā*, *theke'nakhrnā*, etc.

**emta'ānā** V. tr., causal of *em-nā*. To help one to his ablution, to bathe (a child, an animal), to wash from head to foot (e. g. a corpse). *Antī tanghai ālasin emtācā dāa maḍḍī ciccā*, she next help her husband to take a wash and gave him his meal. *Ghōron emta'ā. Māran bassanti mundh emta'ānar*.

**ēn** Pers. pron. (1<sup>st</sup> p., sg.). I. Gen. *enghai*; dat. *engāge* or *engā*; accus. *engan*; ablat. *engtī, engantī*. — When standing in dependence to a postposition or prefixed to a noun of relationship, this pronoun invariably appears under its base-form *eng*. *Eng sange barā*, come with me. *Engdadas*, my elder brother. *Ingrīs, ingyō*, my younger brother, my mother. — *Ēn ēn*, by myself. *Ēn ēn kacnakhrdan*, I am talking to my cap. *Ēn ēnim, ēn īnim*, myself. *Ēn īnim ī nalakh nano*, I shall do it myself. — N. B. The ablative has a third form *ēntī*. See separate heading.

**endkha'ānā** [*endkhācas*, *endkho'os*]. Same as *end'khnā*.

**end'khnā** [*endkhas*, *enkho'os*]. V. tr. 1. To remove the outer envel-

lope (skin, shell, husk) from a fruit — using a knife or not for the purpose. *Kēran endeḥhnā*, to peel a plantain. *Aluun endeḥhnā*. *Khessan endeḥhnā*, to unhusk grains of rice with the fingers. — 2. To clean and trim vegetables and other food-stuffs, previous to cooking. *Tikhil dālin endeḥhnā*, to clean rice, peas, etc., from little stones, etc. *Aṛkhan endeḥhnā*, to trim vegetables (by removing superfluous appendages or matter).

**eṇḍ'otākem** Adj. indef. *Oṇṭā eṇḍ'oṭākem jharā*, one potful or two of beer.

**end<sup>e</sup>r** (1) 1. Interrog. adj. What (followed by a noun)? of what character? of what sort, rank, caste, trade? *Niughai endr nāmē?* *Endr phaidā manō?* what shall be the use? *Khurjī paṭṭigahi endr āsē?* what reliance is there on riches? *Ās endr ālas tal-das?* what is the caste, or occupation, of that man? *Nīm endr Khristān taldar?* to which Christian mission do you belong? or: what (bad) Christians are you? *Dharmes endr* (or *endras*) *laidas?* what is God? — 2. As indefinite adj., *endr* means: of some kind or other, of any sort, some... or other. *Endrālō ḍahrē nū ijjkī raḥcā*, some unknown object was standing (at night) in my way. *Endr bahānā hō maikī*, there is no excuse, no possible escape. *Nimhai endr hō manē gā manō*, surely, you must have some purpose or other (e. g. for having come here). *Ērnar eṇṇā ulā endr endr cambī mañjā kā malā*, they look whether, inside the house, some footprints have been made or not. *Darā endr endr nannā nannā nalakh nannar*, and they do a variety of other works. — 3. In indir. in-

terrogation, *endr* means: whatever... *Nimhai endr hō katthā manō, adin tēngā*, whatever may be your message, deliver it. — II. *Endr* is frequently used as interrogative pronoun (neuter). What? *Endr aḥh'oy?* may be, perhaps (lit. what couldst thou know?). *Endr nū ho'oy?* in what vessel will you carry it? *Endr nū kālon?* what kind of conveyance shall I use? *Endr ba'adai?* what do you say to my proposal? N. B. About the difference of meaning between *endr* used as pronoun and *endrā*, see under *endrā*. — *Endr* is also indefinite. *Endr hō mal nanon*, I shall do no harm whatever. *Aḍḍō mekkhō, mankhā bhaṭṭs, hāthī ghoṛō darā endr endr*, bullocks and cows, buffaloes of either sex, elephants, horses, and what not (or: et caetera). — In indir. interrog. *Tār endr nanos, adin aḥh'ālaggas*, he himself knew what he was going to do.

**end<sup>e</sup>r** (2) The neutral pronoun *endr*, the ordinary uses of which have just been seen, occurs besides in a number of idiomatic expressions, which are better presented apart. It may be used: 1. As interrogative adverb, in the meaning of F. 'est-ce que?' *Endr kanḡahi ghoṛō amm ḍnō?* will a wooden horse ever drink water? *Endr adin ūkai?* have you seen her? *Endr ēn baldan*, I do know it, I am sure of it (lit. do I ignore it?). — Notice also: *endr-besē...?* how possibly...? *Ī paṭhyā-ḍikkas endr-besē cāṛē ēkos?* how could this plumpy fellow possibly walk fast? — 2. As disjunctive adverb. *Endr mētar kā mukkar manor, ḍmārīn kor'ā ci'ā*, whether they are men or women, show them in. *Endr aḥh'or kā khandro'or, ḍmarge hisā ci'ā*, put a share for every one,

whether they be still awake or have already fallen asleep (at a wedding-feast, late at night). — As interrog. adverb again: where... to? what...? *Endr kāldai?* where are you going to? (i. e. on what errand?). *Endr keras?* what is he gone out for? *Endr engan mēkhālagdai?* what are you shouting after me for? *Bhayā, nīn endr barckai?* Brother, what is your errand? *Cukkan endr cī'idai?* *bhandan sē cī'ā,* what's the use of coming with a small pot? bring a jug. — 4. As enclitic adverb, *endr* means too, therewith, together (i. e. with the things enumerated before); H. *samet, sahit. Ēp khaccrā darā tūsā nū khattrā, aṛi hō khattrā, natgus-endr khattras.* Cf. *endrā*. — 5. As interjection. *Endr, nīn mal ērdai?* what, you do not see? *Ninghai endr khexd khexkhā malkī?* what, have you got no arms or feet?

**endrā** 1. *Endrā* mostly occurs a sort of interrogative noun: what thing? (N. B. By using *endr?* (anything?), the person who interrogates professes to have no previous knowledge whatever of the object he is questioning about; if he uses *endrā?* he implies that he knows at least of the existence of a certain object, about which he wants to learn more). *Nē ningan endr nanō?* *kā endrā mōkhō?* who will do thee any harm? or what monster will eat thee up? *Ninghai baugī nū endrā ra'ī?* what is there in thy basket? *Endran īrkan?* what (curiosities) have you seen? *Endran ērdai?* what do you wait for? (lit. what are you looking at?). — As indefinite. *Emhai paddā ā nagrēgahi ērnā nū endrad hō mallī,* in comparison to that town, own village is nothing. ... *Dara endran endran argnar,* they

bring (to the market) a lot of other things (etc., and what not?). *Endrā endrā tang'ckā-bārī amm nū hebrnar cī'inar,* (with the karam-tree bough) they throw in the water all the little things suspended on it. *I khaddas endrā-mala endrā beddas,* this child asks for all he sees (lit. it he asks not for a certain thing, he asks for some other thing). In indir. interrog. *Endrā endrā ra'ī, a-min ho'on,* I will take away the whole of these things. — 2. *Endrā* is sometimes used as pronoun, in the meaning of which one? (always with reference to inanimate things only). *I cīj madhentī endran cūjon?* among these objects, which shall I choose? — 3. At the end of an enumeration, *endrā* means 'too, with the rest, and all'. *Maṇḍī hō, dubhā endrā hō kerā;* rice, and rice-vessel with it, have disappeared. *Allā dubhantā maṇḍin ḍṇ-dā, dubhan endran bongtācā,* the dog has eaten a plateful of rice and run away with the plate to boot. *Ēp khaccrā darā tūsā nū khattrā, aṛi dara jhagar hū khattrā; natgus endrā khattras,* the rope broke and fell into the well and with it the waterpot and the hook; and the fellow who was drawing water, on the top of all. — 4. *Endran* means also: how possibly? *Endran ārin pōs'ō?* how could she possibly feed them?

**endra'ādīm** Indef. pron. neuter. Anything whatever. — N. B. Only the nominative and accusative case (*endra'ānim*) are used. The other cases are replaced by the oblique cases of *indrīm*. *Ī lātā nū endra'ādīm ra'ī,* in this hole there is some animal or other (lit. some thing or other). *Sarmār sarmār endra'ānim ne'edas,* whatever he asks for, he asks for it

blushingly. *Tangrusgahi ālī kohasge gecchanti endra'ānim cīṭī*, whatever the younger brother's wife gives to the elder brother, she presents it to him from a distance. *Endra'ānim ne'oy, cī'on*, whatever you may ask for, I shall give.

**endrāge** Interrog. adv. What is the reason why?

**endrālō** S. Some unknown object; (in questioning) what curiosity? what mysterious thing? — See *ālō*. *Ḍahrē nū mākhābīrī endrālō ijjkī rahcā*, some mysterious object rose before me in the dark.

**endрге** Interrog. adv. Why? what for? — Fig. because. *Ningā ōr nanā manī; endрге, nīn hebrkai be'edai*; you shall begin, because you are accustomed to that work.

**endernā** or *endrnāge*. Same m. as *endрге*.

**endhen** or *kendhen*. Probably, I suppose. *Nēlā cēp poñhō, endhen*, to-morrow it will rain, likely.

**eng-** Base of *ēn*, which see. *Eng-dā, engdas; engdadas, engdāt* (see *-dā, -das, -dadas, -dāt*). — *Eng* is altered into *ing* whenever the name of relationship includes the sound *i*. *Ing-yō, ingris* (see *ayō, -ris*). — N.B. One never says: *engālas, engālī; enghai ālas, enghai ālī* are the usual renderings for: my husband, my wife.

**engrkā** 1. Verbal noun (from *engrnā*). What remains over and above the quantity required, excess, surplus, remainder. *Ī khessgahi engrkan nīngāge ho'ā*, take away for thyself this surplus of paddy. — 2. Adj. Groundless, untrue, mendacious. *Īd engrkā katthad*, this is all hollow talk. *Engrkā katthan kacnakhrnā. Engrkā ālas*, an idle talker, a brag.

**engrnā** [*engras, engro'os*]. V. n. 1. To remain over, to be in excess (over the quantity required). *Eddrkā ālar nū pañcē jhanārin nalakh tarā taikan: ortos engrkas ra'as*, of the (six) men that have been called in, I sent five to the work: one remains over, unemployed yet. *Engrkā asmā, engrkā rupiyā*, the bread left from the meal, the rupees in excess. *Indrī'im engrkā uinā*, to put something by. — 2. To be passed over (lit. to be in excess over the number of those attended to). *Īs mañḍī ōnage engrkā ālas*, this man has been left without his share of rice. — 3. To escape. *Nīn biṭṭhīti mal engro'oy*, thou wilt not escape predial service. *Īs lakrā-engrkas*, this man was rescued from the mouth of a tiger (cf. *ingris*).

**engrta'ānā** V. tr., causal of *engrnā*. So to manage that some portion remain over. *Pisāge mañḍin engrta'āke*, look that some rice remains for hereafter (i. e. do not eat it all, or cook too large a quantity). *Lakrā māṛan mōkhālagyā: ālar gōhar nānarkī adhan engrtācar*, the tiger was devouring the body: the people by their shouts caused the animal to leave part of it (lit. caused one half of it to be left).

**enghai** 1. Possessive adjective. My. *Enghai aḍḍō, enghai erpā, enghai jōkhar*, my bullocks, my house, my servants. *Īd enghai ninghai karthā*, let this remain between us. — 2. Possessive pronoun. Mine (i. e. the one that belongs to me). *Enghain ambā ho'ā*, do not take mine. *Enghaige hō carā cicckai kā malā?* hast thou given a feed to mine also (i. e. to my horse)? *Ninghai ghorō mecchā ra'ī, enghaid (or enghai) sannī ra'ī*;

your horse is tall, mine is small *Ninghai ghorōgahi kukk, enghaigahi kholā pandru ra't*, your horse has a white head and mine a white tail. *Ninghai ghorō enghaiti* (or *enghainti*) *mechā ra't*, your horse is taller than mine.

**enghaigahid** A redoubled possessive pronoun, peculiar to Oraon. It may be rendered by mine's, i. e. the one belonging to mine. All the cases are in use, except the genitive (which would be *enghaigahigahi*). *Ninghai ghorōgahi kholā pandru, enghaigahid mōkhārō ra't*, your horse has a white tail and mine a black one. *Ninghai ghorōgahi kholā enghaigahiti* (or *-nti*) *puddā ra't*, your horse has a shorter tail than mine has.

**en'khlāgī** or **en'khlāgō**. S. An elder brother's daughter. — Cf. following word.

**en'khlāgos** S. Nephew (an elder brother's son). *Īs enekhlāgos*, or *īs eng enekhlāgos*, or *īs engāge enekhlāgos*, he is the son of an elder brother of mine. — N. B. With possessors of the 2<sup>d</sup> and 3<sup>d</sup> persons, one will say: *Īs ningslāgos*, or *īs ning enekhlāgos*, or *īs ningāge enekhlāgos*. *Īs Budhusgahi tan'khlāgos* or *enekhlāgos*; or: *īs Budhusge enekhlāgos*.

**ennē** I. Adj., used also as pronoun. 1. Such as this, of this sort (i. e. of the sort shown or described). *Ennē* is opposed to *annē*, *honnē*, of that sort. *Ennē ālasin iklā hō mal īrkan*, I never saw his like, or a man of the type which you describe. *Ennē īryaskī bongas*, seeing this (lit. such a thing) he ran off. *Undul ennē mahjā Dharma tembu ālargahi mutthan dharacas*, once it happened that God took the form of a mendicant. *Ennē am-*

*ban manānek'ā*, lest (lit. that such a thing may not be). "*Phalnas ennes, phalnīd ennēd*", *cuglī nanur aur endrā hō mal kacnakhrnar*, this man is of such a character, that woman is of this or of that type: talehearers have no other conversation. *Ennē ennē nēgcār nannāti*, by going through all these rites. *Engdas gā ennē annēn khōb aḥḥdas*, my son knows all this sort of things very well. *Ennē baggē*, as many as this, so many. *Ennē sannī*, so small, or as small as this (shown) *Ennē naḡad*, so nice. *Timbus ennē baggē ḡhībā nēcas bēlas cīā hō pollas*, the beggar asked for so much money that the king could not possibly give it. — Of time only. Having nothing particular about itself, taken at random. *Etwar ullā ambā barā, ennē ullā barā*, don't come on a Sunday; come on a week-day. Syn. *annem*, *aōdha'am*. — II. *Ennem*, adv. 1. Like this, as at present. *Ennēm ra'ā*, do not move. *Ennem nanā*, do as you have just said. — 2. Without any special reason or purpose. *Endr barcar? Ennem barckam*, what is your errand? We have not come on any particular errand. — *Ennē ennem*, in exactly the same way. *Ennē annem*, *ormar ne deōrai nanā barcar, ārgahi ennem mahjā*, and so on down to the last, all those that had come for sorcery practices had the same fate.

**ennēge** Conj. For, for the cause or reason that; because. *Ennēge* may either precede or follow the clause to which it relates.

**ēntī** (One of the ablative forms of *ēn*). Of my own accord, of myself, spontaneously. *Ēn ēntim mala barckan*, I have not come here of myself. — N. B. The corresponding forms for

the 2<sup>d</sup> and 3<sup>d</sup> persons are *nīntī* (not *ningtī*) and *āstī*.

**eō** 1. Interrog. adj. How many? *Eō ālar* (never *eōr*)? how many men? *Eō jhan kem ra'anar*? about how many people are there? *Eō cirkhī*? how many loads? — Interrog. adv. (before an adj. or adv). *Eō kohā*? how big? *Eō geccham*? how far? *Eō baggē*? how many, how much? — 2. *Eō*, adj. and adv., is often used in indir. interrog. *Ārin as, eō ber mulkhyar, aō ber biddyas*, every time they dived, he succeeded in finding where they were. *Eō baggē cār manō, aō c'ōn*, I shall give as much as you shall require. *Eō baggē mōkhā ongdar, ābāggē innā mōkhā*. *Eō eō ēn kadan, aō aō amm aur argnum argī*, the further I go (in crossing a river), the deeper the water becomes. *Eō gecchā bongoy ēm khēd'om*, we shall pursue thee to any distance. — 3. *Eō*, adj. and adv., may be used in an indefinite sense. *Ār eō ullā gūṭī asānim rahcar*, they stayed there for a period of unknown length (short or long). *Eō eō ālar*, I don't know how many men. — 4. *Eō*, adj. and adv., is often used figuratively, in place of a negation or deprec. *Ālas keckāsīm; eō kalpār'or*? the man is dead: what is the use of lamenting? (lit. how long will you lament?). *Eō cūtkan ra'on*? why remain longer awake in bed? (i. e. I am going to get up). *E urbāyo, eō ullā nin-gan phast'ōn*? master, why should I keep you in error any longer? (i. e. I must undeceive you). — N. B. *Eō*, as adj., has many synonyms: *eōdā, ēbaggē, eōbaggē, eō-gotang* or *eō'otang*, etc.

**eōdā** Interrog. adj., syn. of *eō*. 1. *Eōdā ālar* (or *eōdar*)? how many

people? *Eōdā amm*? how much water? — 2. The proper correlative of *eōdā* is *aōdā*. *Eōdā ho'āge ungdi, aōdā khess ho'ai*, take as much paddy as you can carry. *Eōdā cār laggyā āsge ciccās*. *Eōdā ālar ā dahrē nū kālagyar, aōdā ālar* (or *ār or-mar*) *malā kīrrālagyar*, none of those who had engaged along that road ever returned. — 3. Indef. sense. (See ex. under *gajgajrnā*.)

**eōdā'am** Same m. as *eōdī'im*. But *eōdā'am* is used with reference to things only.

**eōdī'im** Indefin. adj. However much..., how many soever... *Eōdī'im ālar bar'or, ī epā nū sam'or*, let them come ever so numerous, all will hold in this house. *Eōdī'im āsge c'oy, pahē ās nāmē mal nanos*, give him ever so much, he will never thank you. *Ullā cān paryāguṭṭhīn eōdī'im khōr'oy, annuhō abrā, ṭundumalkā ujjnāgahi ērnā nū, endrad hō mallī*, accumulate at pleasure days, years, ages: this is nothing compared to eternity.

**eō gūṭī** Adv. of interrog. How long? how far? *Eō gūṭī ēn enghai khannti mal ēron, ā gūṭī mala pat-to'on*, as long as I do not see it with my own eyes, I will not believe.

**eōkem** or *eōke'em*. About how much? about how many? *Eōkem ḍhība c'oy? Eōkem ālar barcar? Eō jhan kem barcar?*

**eōkhnnā** [*iunkhyas, eōkhos*]. Better say *iunkhnā*.

**eōkh** S. Thorax, chest. *Eōkhan kōr'rnā*, to strike one's chest (sign of grief). *Ār eōkhan emsrnakhrnar*, they embrace. *Eōkh-undi*, up to the chest, breast-high. *Eōkh nuṭj'ī*, I have (he has) a pain in the chest. *Paṭhā*,

*sāsī*, *phoksā-kittnā rōgē*, *phoksā-khainā rogē*, *ibrā urmī eōkh-rogē talī*, pleuresy, asthma, consumption purulent or dry are all diseases of the chest. *Eōkh-arbrkā* or *eōkh-kōrckā ālas*, a man with a sunken chest. (A broad-chested man is called *pārki-chātī ālas*, lit. a pigeon-chested man.)

**eōndā** Same as *cōdā*.

**eōsnā** [*eōsas*, *eōs'os*]. Same m. as *emsnā*.

**eōs°rnā** Same m. as *emsrnā*.

**ēp** S. 1. String, cord, rope. *Onṭā ēpan dhernā*, *kaṇā*, to twist threads or strings into a rope. *Ēpan he'enā*, to tie a rope (round some object). — 2. In superstitious language, a snake. *Ningāge endr mahjā?* *Engan ēp eōsrā janu*, what has happened to you? Well, a snake has bitten me (lit. a rope has touched me). *Isan onṭē ēp ra'i* or *kuddkī kuddī*, a snake is here, is creeping about this place. — N. B. The natives will not dare call a snake by its name at night, or when they have been bitten: harm might follow, or the cure be prevented.

**ēpgisō** S. One of the varieties of the *gisō* fish, so called from its resembling a small piece of tape. *Ēp-gisō* is opposed to *gongrō gisō*.

**ēptā** S. 1. Carrying staff, the shoulder staff of coolies (without the accessory ropes). *Ēptā kamnā*, *ēptā chōlnā*, to make, to carve a carrying staff. *Is ēptā hō chol'ā baldas: aur endr nanos?* Fig. *Is ēptā kam'ā ong-das kā pōldas?* is he a good workman? can he turn his hand to all kind of jobs? — 2. One coolie's load; syn. *cirkhī*. *Eō ēptā barcā?* how many "bhars" have come? *Ēptan ginā*, count the loads. *Eō ēptā*, how

many carriers? — *Ēptā* or *ugī-ēptā*, the carrying staff with its rope-accessories. *Ibrān ēptanti otthra'ā*; *hudin jōg-ra'ā*, take this luggage out of thy ropes, and put in those things instead. *Innā ugī-ēptā kirtā'ānā talī*, *aōge ondra'ā kādam*, this is the day we are to go and be entertained by our new connections, Lit. To-day is the day for fetching back our carrying implements; hence we are going to take them. (To a wedding-feast both families contribute. One party first carry eatables to the other house, but leave there their baskets, ropes, etc.: on a later day, on their return "to fetch their things", the second meal takes place.)

**ēr** or *ēṇḍ*. Numeral adj. commonly used only with names of animals and things. Two. *Ēr gotang aḍḍō*. *Ēr mūnd ullā nū*, or *ullēr mūnd nū*, after, or for, two or three days. *Tang-hai ēr kheddgaḥi anglittī kukoygaḥi gurkhin emsrdas*, (the bridegroom) brings the toes of both feet in contact with the bride's heels. *Ēr epā-dim ullyā*, both houses were burnt. *Pār-ēr*, twice. — When followed by a name of person, *ēr* has a distributive force, presenting the two persons so to say one after the other. *Ērgo-ṭang ālar*, *ēr jhan-ālar*, two men (lit. two heads of the human kind). *Ēr-tartar*, the men of both parties. — 2. *Ēr'otā* (*ēr'otē*, *ērgoṭang*, *ērgote*, *ēr'ofeng*, etc.). Exactly two. *Ēr'otā ajgut katthan īrkan*, I have seen a couple of things really marvellous. *Ēr'otā nannū*, to divide in two, to separate (one part from the other).

**erā** (to be disting. from *ērā*). 1. Interj. (to stimulate). Come! There! Courage! At work! Syn. *derā*, *lagē*.



dagē. *Erā, betā, nimbasge pagan pesar ci'ā*, there, my son, pick up thy father's pagri and hand it over to him. — 2. (To call attention.) Listen! mind you! don't you know? — 3. Interrog. adv. Is is not? *Nīn innā pēṭh kerkāckai, erā?* to-day you went to the bazar, did you not?

**ērā** 1. Imperative of *ērñā*. — 2. Prepos. Behold. *Ērā ā ālas*, behold the Man! *Ērā tō mānī Israēlis*, there is a true Israelite.

**ēṛā** S. Goat (male or female). *Ēṛā gudṛī*, a shed or pen for goats. *Ēṛā-taṭkhā*, a variety of mango-tree the leaves and fruit of which are very small.

**ēṛā-bekkhnā** [*ērā-bikkhyas*, *ērā-bekkhos*]. V. reflex. To hang oneself or to be hanged; to be strangled. *Ā ālas dukkhen sah'ā pollaskī ēṛā-bikkhyas darā keccas*. — Cf. *bekkhnā*. *Ēṛā* (goat) is prefixed in allusion to the peculiar moan of the patient. — Syn. *ēṛā-bekkhnrā*.

**ēṛā-bekkhnrā** To be strangled or hanged; also syn. of *ēṛā-bekkhnā*. *Ēṛābekkhro'onkī khe'on?* what can I do but submit to necessity? lit. shall I die by hanging myself?

**ēṛā-bekkhta'ānā** V. tr., causal of *ērā-bekkhnā*. *Āsin ēpti phāsyā'ar darā ēṛā-bekkhta'ar bekkhta'ar piṭyar*, they passed a rope round his neck and hanged him till he died. *Kōhā dokliharin ēpti ēṛā-bekkhta'ar piṭnar*, great criminals are put to death by hanging. — N.B. To strangle without the help of a rope, e. g. by pressing the throat with the hands or teeth is expressed by *khesran cīpnā* or *pedekhnā*.

**Ēṛādim** or *ēṇḍādim* (accus. *ēṛā-nim* or *ēṇḍānim*). Pronoun. Both of

them (animals or things). *Onṭā khek-khā trū mājhnar*, hole *gā mētar talnar*; *kā ēṛādim trū mājhnar*, hole *gā mukhar talnar*, if they wash their face with only one hand, assuredly they are men; if with both, they are women.

**ēṛā-khann** Adj. Greenish (speaking of glass, necklaces, etc.). *Paṇṇu pūnan ambke khendā*, *ēṛā-khanābon khendke*.

**ērānakhrnā** Reciprocal of *ērñā*.

1. To look at one another *Baggē goḍḍō ērānakhrī*, too many cooks spoil the broth; if you engage more workmen than the work requires, they will idle away their time. — 2. To see or visit each other. *Irbar bisirkā ullantī ērā hō mal nakhrkar rahcar*, since the day they had been sold in bondage, they had not seen each other. — 3. To assist one another. *Dukhdand nū ērānakhra'ā manī*, in difficulties, one must assist the other. — 4. (In matrimonial matters) to be pleased with each other (idea of free and mutual consent). *Nām ērānakhrkat-kī beṇjrkāt? annuḥō akkun endrge bongā biddī?* have we not married out of love? why then now do you want to run away?

**ēṛantā** Adj. Same as *ēṛtā*.

**ēṛā-puttnā** [*ērā-putiyas*, *ērā-puttos*]. V. n. To follow one close upon the heels, to tramp behind him obstinately. *Is asman tṛyas-kī ēṛā-puttdas*, this fellow shadows me, because he has seen I carry bread with me. *Īṇṇā enggane ēṛā-puttnum barcā*, this goat has followed me up to here. — N.B. The elements of this compound verb allude to the habit stray goats have, at night, of following any passer-by. — Syn. *ḍuryārnā*.

**erbnā** [irbyas, erbos]. V. tr. 1. To cut the throat of. — 2. To slaughter. *Onṭā aḍḍon mōkhāge erbnā*. — 3. To sacrifice. *Antile naigas urmī nād-guṭṭhige onṭā onṭā khēr asānum erbdas*; afterwards, the priest makes on the spot the sacrifice of one fowl to every one of the evil spirits.

**erbrnā** V. intr., pass. of *erbnā*.

**erc<sup>e</sup>rkā-amm** S. Sweat, perspiration. *Ningāge ercerkā-amm urkhō*, you shall have to perspire.

**erc<sup>e</sup>rnū** [ercras, ercro'os]. V. n. To perspire. *Ercernātī emnā*, to be covered with perspiration. *Ercernūtīm ēknā, nalakh nannā*, to perspire in walking, at one's work. *Ercra'ā bhaphra'ā ī nalakh munj onḍrkam*, we have finished this work not without much sweat and reeking.

**erc<sup>e</sup>rta'ānā** V. tr. To cause one to perspire, to make perspire. *Narī kōr'ā kḥanē, mēdan ercerta'ānā manī*.

**ērdim** Pron. Both. (Speaking e. g. of two houses:) *Ērdim ullyā*, both were burnt.

**erekh** Adj. 1. Sour and acid at the same time (F. aigre). — 2. Turned sour, rancid (of liquor or food). — 3. Fig. Cross, acrimonious, nasty. *Erekh katthātī kebnā*, to give nasty abuses. *Ās erekh ālas talḍas*, he is a cross customer; or: he is not straightforward, he gains his ends by using crossways.

**erekh-erpā** S. Prison, gaol. *Or-tosin erekh-erpā nū sajnā*, to confine one to jail.

**erēterē** *Erēterē nannā*, or *ergē-torgē nannā*. — 1. V. n. To make effort, to exert all one's strength. *Ār ī bōjhan erēterē nannum isan ḍrštā-car*. — 2. V. tr. To overbear with

blustering language or menaces, to bully (e. g. into doing some unremunerative job). *Ḍahīrē nū gollas engan biṭṭhi ho'āge erēterē nanālasyas*; on my way, the zemindar tried to bully me into carrying a burden for nothing.

**ereth** (accus. *erēthan* or *erētthan*, abl. *erēthī* or *erēthī*). S. Long-bow. *Erēth-cār*, bow and arrows. *Erēthan natagnā, mījnā, calāba'anā*, to bend the bow, to level the bow at, to discharge an arrow at. *Erēthī launā*, to strile with an arrow. (Cf. *guruthā*.) *Erēth-ālas*, bowman, archer. *Mākan erēthī tukcas*, he aimed at the deer with his bow.

**ergē-torgē** See *erēterē*.

**ergō** S. A small mouse of solitary habits. It is mostly found in fields in the grass of which it nestles, on the surface of the ground.

**erkh-cuppī** S. Anus. Syn. *lindi-cuppī*, or *cuppī*.

**erkh<sup>e</sup>rkā** Verb. noun. Excrements, dejections, evacuation; specks left by insects, etc.

**erkhnū** [irkhyas, erkḥos]. 1. V. n. (of small children, or of animals.) To have an alvine discharge, a motion... (of grown up persons) to suffer from diarrhoea, to have loose stools. *Emhai pacgis innelā erkḥdas* (or *erkḥḍas*), our old man has diarrhoea. N. B. "To go to the stool" is expressed by *bahrī kānā, bahrī urkhnū*. — 2. *Erkḥer khacnū*, to overflow (with). *Kuṭṭhi nīndyā kī (kḥessti) erkḥer khaccya*. *Khār certā posskā ammī nīndyā kī erkḥer khaccyā*. — 3. To be (so much) out of pocket, to be fined (so much), to lose money. *Ās ā mokodmā nū, ā pañc nū, ā nalakh nū bissē rupiya irkhyas*, he was fined twenty rupees

by the court, by the arbiters; he sank twenty rupees in that enterprise.

**erkhō** S. f. Husband's younger sister. *Eng-erkhō, ning-erkhō, adigahi tang-erkhō*, my, thy, her husband's younger sister.

**erkhos** S. m. Husband's younger brother. — Cf. *erkhō*.

**erkhṛnā** Reflex. or pass. of *erkhṇā*, which see. *Erkhṛdas, erkhṛnā āsin dharcā*, he has got diarrhoea. — Cf. *kūl*.

**erkhṭa'ānā** V. tr., causal of *erkhṇā*. 1. To cause diarrhoea, etc. — 2. To make one (so much money) the poorer; hence, to fine, to extort, to make disgorge. (Bride's father to the bridegroom's father, for inviting too many guests at the first banquet:) *Abrik, dharmē, enghai pālī talī: ēn hō ningan erkhṭo'on*, now, old friend, is my turn: you also shall fork out. *Sarkār engan bissē rupiyā erkhṭācā*, the court fined me twenty rupees.

**ěrnā** [īryas, ěros]. I. Intrans. *Dhundhrā ěrnā*, to be dim sighted. *Tir'u ěrnā*, to squint. — II. Trans. 1. To see. *Mal ěrnā besē mañjas*, he pretended not to see. *Endr ĩrkī?* art thou mad? *Enghai kheṛan ěroy*, you shall hear of me. *Ortosin ěrāge kānā*, to pay a visit to one. — 2. To look. *Caugurdi* (or *bēṇḍhra'ā*) *ěrnā*, to look all round. *Kirr ěrnā*, to look round (behind oneself). — 3. To look at. *Nimhai emnā mulkṇan ěrdan*, I am looking at your aquatic sports. *Malā ra'os: ěros kī bar'os*, I won't detain him: he will just look in and come back. *Khekhel ěrnā*, to pry into (a room), down to look to the bottom of (a well). *Nannā ek'am-urtū tara ambkem ěrā*, never look up at any other (woman than 'thy' own wife). *Ortosin soggē*

*ěrnā*, to treat one with compassion. *Ortosin aḍḍē ěrnā*, to look askance at one. *Ortosin ṭaktakī ěrnā*, to stare at, to scann one. — 4. To look after. *Aḍḍō ěrnā. Oñṭā mokodman ěrnā*, to take care of, to manage a lawsuit; hence, to see it through, to be successful in court. *Īṇḍā dhiban kharac nañkam; pahē mokodman ěrā pōl-kam. Ortosin pāhī ěrnā*, to treat a guest well. — 5. To look for, to try and discover. *Pēn ěrnā*, to search for lice. *Phaḍḍā ěrnā*, to watch for, or seize, the opportunity of somebody's absence. *Embāsīn ěrā kālagdan*, I go to see if father is coming, to see where he stays. — 6. To wait for. *Ortosgahi pāb* (or *barnan*) *ěrnā. Lagē; ābirintim ningan ěrdam; nīn bar'am malā bardai*, quick, we have been waiting for you any length of time: no appearance of your coming. *Endr ěrdai?* what are you waiting for? (i. e. what keeps you back from action?) *Ennem gā gacchrkai: akkun, ēn ninghai nannan ěrdan*, such was your promise; I am now waiting for you to keep it. — 7. To look upon one as. *Adin tang khadd lekh'ā ěrnar. Ayanghangarge khaddārin tang'ā barābarī, kā jūrīr lekh'ā mal ěrā manī*, parents should not treat their children as equals or friends. — 8. To examine, to try. *Khollāgahi dhāren ěrnā*, to try the edge of a razor. *Ī katthan ěrā manō. Pañc nū ěrāge ā katthan otthras*, he made this proposal in the council (lit. he came out with that, just to try). — *ěrna* is often used after the root either of the infinitive or perfect tense of another verb. In such compounds *ěrnā* means either: a) to attempt doing a specified action; or b) to do this very action by way of experiment. Ex. a) *Bimarhas ṇṇḍ īryas, pahē*

*maṇḍidim kūl nū mal thamb'ī*, the sick man tried to eat, but he cannot retain the food. *Onṭā mannan arg ērnā*, to try to climb up a tree. *Ī mōṛan guccāba'ā ongḍai kā pōḍai' tār* (or *tārac*) *ērā*, can you move away this rice-bale? try to displace it. *Bokkhon kapp ērnā*, to try to catch a grasshopper. *Āsin bujhābāc īrkam; pahē ās mala mendas*. Ex. b) *Ī maṇḍin, ī phulin ṇṇṇ ērā*, taste this rice, these spirits. *Amkhin mokkh* (or *mōkhi*) *ērñā*, to taste the curry. *Onṭā ghōṛon arg ērnā*, to try a horse (by mounting it). *Punā khayan ī kicrin bāc ērai*, see if this cloak fits the bride. *Ī kicrin bāc' ēron*, let me try this cloak. *Cūtkā laṇḍī aḍḍon lauc īrkan, pahē mal cōcā*, I tried blows with that lazy lying bullock but he did not get up. *Ningan cing īrkan, pahē mal bujhurkai*, I gave you a pinch as a warning, but you did not catch my meaning. *Aur onghon ān ēra*, speak to him once more, to see if he will not yield. *Ēn ningan ḍahrē nū ēr īrkan*, I have been waiting for you on the road. *Bī bedd ērā; khakkhro'ō kā malā kāl* (or *ker*) *ērā*. — *Ērnā nū*: 1. In comparison. *Candōgahi billī bīṛi-billīgahi ērnā nū endrad hō mallī*. — 2. *Eughai ērnā nu*, in my opinion. — 3. In the sight of. *Ōrmargahi ērnā nū*. — *Ērnā bēcnā* (of old people) to live at one's children's house, without working any longer. *Ēn eng nattibagārin ērdan bēcdan*. Lit. I look after them and amuse myself. — *Ērnā-bēcnā*, as a noun, means healthy looks (see under *khann*). — *Ērā khōjnā*, to serve, to attend to. Syn. *sewā-susar nannā*.

**ernā** [edḍas, e'os]. V. tr. 1. To call, to summon, to invite or command to come or assemble. *Bēlas mayāṭī edḍas khunē, endrnā malā kālon?*

when the king has been so kind as to invite me, why should I not go? *Pañc ernā*, to convene a council, an assembly, a meeting. *Edikā darghū*, the invited company. *Ortosin ncōta ernā*, to invite one as a guest. *Kīrtā'ar ernā*, to call back. — 2. To rouse from sleep, to awaken.

**erṇḍī** (H. from *rendi*). S. Palma Christi or castor-oil plant. Also pron. *irṇḍī*.

**er'ngā** or *erenga'ā*. Adj. Inofficious, unwilling to help or give a good turn, lacking in kindness or benevolence. *Er'ngā ālas. Ās baṛā erenga'ā besē kacnakhrdas*.

**er'ngārñā** V. n. To be inotitious, to refuse to lend one's aid, to show oneself unwilling to do an act of good will. *Er'ngārñas kī malā ciccās. Ās gusti aur endrā hō mala ne'on: ās gā er'ngārñas*.

**erpā** S. 1. House, hut, building. *Erpā kamñā*, to build a house. *Duī-chaniyā erpā*, a two-roofed house (as wealthy natives have). *Erpā jōrnā*, to furnish a house (supply it with furniture); fig. to have an unlawful connection set right. *Punā erpā kaññā*, to enter a new house, to have a house-warming. *Erpan khotñā*, to pull a house down. *Erpā erpā kāññā*, to go from house to house. *Girjā-erpā*, a church. *Deōtā-erpā*, a Hindoo shrine. *Goēsālī-erpā*, a stable. — 2. Home, family. *Erpā nannā*, to get married; or to settle one in life. *Eugdasge idnā erpā nanom*. *Erpā mannā* (or *okknā*), to get married again. *Ī paccō idnā erpā mañjā* (or *ukkyā*). *Mukkar erpā khotñar*, women are the cause of the breaking-up of families (i. e. of the parting of brothers). — 3. Beehive.

**erpa'ambārī** Adj. Composing one house and family. *Chitāi erpa'*

*ambārī ālar*, all the inmates of our house, our entire household. — As S. *Erpa'ambārīr*, all those who dwell under the same roof and compose a family or are under the same domestic government; household. *Budhus, tanghai erpa'ambārīr sangē, pāhī kerar. Idnā erpa'ambārīrge punā kicrī c'īnā ra'ī*, this year all the inmates of this house shall have new clothes.

**erṣākhāpu** Verb.n. House-lizzard. More properly *kañjī-kaṭṭu*.

**erṣantā** Adj. 1. Of the house, of the same house. *Erṣantā urbas*, the master of the house; also husband. — 2. Pertaining to the family. *Erṣantā khurjī-paṭṭī*, family property. *Āgahi erṣantā ālar upjā talnar*, in that family they are all stout and tall. *Irbar gā oṇṭe erṣantā talnar: īgahi beñjā ekāsē manō?* these two young people are relatives, their union is impossible. *Ēm oṇṭe erṣantam*, he and I are related.

**erṣāpallī** S. 1. House with its indoor chattels, the house with its housekeeping furniture. *Erṣā-pallin pharic nannā, cemcemamba'anō*, to clean, to furbish up one's whole house. — 2. One's whole family establishment or property. *Erṣāpallin buṛāba'anā*, to squander one's patrimony. *Āgahi erṣāpallī khatirā kerā*, they are ruined.

**errnā** [irryas, erros]. V. tr. 1. To sweep. *Ort kukoy irrī nippī-kī collā nū ukkī ra'ī: endr?* *Bāgrkā*, a certain girl, after having swept and brushed, remains seated behind the house; what is it? A comb (cf. *neppnā*). — 2. To carry along. *Tākā ḍahrentā dhūlin erralaggī*. — 3. To destroy or carry off at a blow. *Barhī bandhan urmin irrnum occā*, the flood swept away the whole dam. — 4. To trail over.

*Ninghai kicrī khekhlān irrnum kā-laggī*. — Compare with *er'snā*.

**errnā-jallī** S. Sweep-net.

**er'rnā** Passive of *ernā*.

**errta'ānā** V. tr., causal of *errnā*.

To make or let sweep. *Innā khaddārin erpā erta'āke. Ninghai kicrin sambhara'ā: khekhlān ambā erta'ā*.

**er'snā** [irsyas, ersos]. V. tr. 1. To sweep away (unsightly objects which catch the eye), to clean (a road, the ground in front of the house) by a rough sweeping. *Bus'u atkhāguṭṭhin jhaṭṭāti er'snar. Cālin, ḍahren er'snā*. — 2. To push aside (any object in one's way).

**ērtā** Adj. (from *ēṛ*). Pertaining to both, connected with both. *Ērtā oṇṭe khessāim talī*, the rice in both (vessels) is the same.

**ērtā'ānā** V. tr., causal of *ērnā*. To let see, to show. *Engan ērtā'ā*, let me have a look. *Ninghai uḍḍuntā ra'anan ērtā'ā*, show what you have in your basket.

**er'tā'ānā** V. tr., causal of *er'nā*. To have one called, to send for.

**ēṛ-tartā** Adj. (from *ēṛ + tarā*). Belonging to both parties, situated on the two sides. *Ērtartā katthāguṭṭhin attrā ittrā ho'odas onṛdas* (the matrimonial agent) goes to and fro to inform each party of what the other has to say. *Gotar ērtartādim oṇṭam manō hole, beñjā malā ciccakhrnar*, if the totem be the same in the case of the boy and the girl, the parents will not give them in marriage. *Ērtartārim pattārar*, the two parties agreed.

**erterkhai** S. 1. Rainbow: Syn *borā*. — 2. *Erterkhai dumbā*. The smallest kind of hornets; cf. *dumbā*. It keeps in bushes and low vegetation;

its sting, very painful, is always inflicted on the face.

**esnā** [essas, es'os]. V. tr. 1. To break, to divide by force (a stick, a tooth, etc). — 2. Fig. to quell, to crush. *Ā aklak āsgahi margan essā*, that misfortune took all spirit out of him. — 3. To make supple or pliant. *Dandpēl nannā mēdan is'ī*, gymnastics render the limbs supple, — 4. To transgress. Syn. *kaṭṭnā*, *khacnā*.

**esrnā** Reflex. or pass. of preceding. To get broken, etc. *Āsgahi khedd essrā*. *Paikargahi mēd-ragrag isrkī ra'ī*, in gymnasts, all the joints of the body have become flexible. Cf. *esnā*. — *Esrnā murc'rnā*, to break short, to snap, to part asunder suddenly.

**essnā** [issyas, essos]. V. tr. To weave, i. e. 1. To form by a loom, to form a tissue with. *Kicrin essnā*. — 2. To form by intermixture or close connection, to entwine into a fabric. *Mōrhan essnā*, to make a bamboo chair. *Khaṭi essnā*, to make a rope-bed. — 3. To furnish or adorn any article with net-work or plait-work. *Kēttī mancin essnā*, to furnish a chair with cane. — N.B. If the plaiting be in the form of a long narrow strip, *tesnā* must be used.

**essrnā** Reflex. or pass. of *essnā*. *I mēr bēs bēsim issr'ī*, this kind of thread is of easy weaving.

**eṭnā** [eṭṭas or eṭṭas, eṭ'os]. V. tr. To tear to pieces, to rend to rags, to lacerate (idea of damage). *Piṭrin, jutan, puthin eṭnā*. *Enghai kicrin ambā bācr'ā, nūn cārem eṭ'oy*. *Uḍḍun ambā thosra'ā, eṭ'oy hōtang*. — Syn. *carrnā*.

**eṭrnā** [eṭṭrā, eṭro'ō]. Reflex. and pass. of *eṭnā*. *Enghai phodā, puthi eṭṭrā kerā*. *Dāk-poṭom ḍahrē nū eṭṭrā*.

*Ī kētergahi tatkhā ṭri'ī*, the front-part of this winnowing-basket is tearing away.

**etta'ānā** V. tr. 1. To cause to descend. Hence. 1. To expel. *Bikk etta'ānā*, to expel poison out of the system. *Khaddan etta'ānā*, to procure abortion. *Kulīn narin itti'ī*. — 2. To cut or shave. *Cuṭṭi, goccō ettācas*. — 3. To shut. *Ninghai kullān etta'ā*, shut thy umbrella. — 4. To beat down, or ask for a lesser price. *Ḍhihan etta'ānā*. — 5. To inspire or invest with. *Punā ujjanā, punā sawangan ortos nā etta'ānā*, to endow with a new life, with renewed strength. — II. 1. To take down or off. *Ugtan etta'ā, ho'ā pollon*, take the plough off my shoulders, I won't be able to carry it. *Kicrin etta'ānā*, to undress (V. n.). — 2. To copy. *Ī nakal etta'ā*, make a copy of this document. — III. 1. To let down. *Khoclan kūdī nū etta'ānā*, to drop the bones in their resting place. *Ēpan etta'ar ci'ā*, let the rope down. 2. To transmit to posterity. *Tatkrar Jisugahi ānkā karthagutṭhin nam gūṭī ettācar*.

**eṭṭem-jheṭṭem** (seldom *eṭṭem-moṭṭem*). 1. Entangled. *Laraug nanna laraug sangē eṭṭem-jheṭṭem manī*. *Eṭṭem-jheṭṭem mēr*, entangled thread. *Eṭṭem-jheṭṭem hē enā*, to bind up clumsily, unskillfully. — 2. Woven round and round so as to entangle. *Makrā tinglī piṭṭage eṭṭem-jheṭṭem jallin kam'ī*.

**eṭṭem-moṭṭem** See preceding article.

**ettnā** [ittiyas, ettos]. V. n., sometimes trans. 1. To move from a higher to a lower place; to come or go downward; to descend, alight etc. *Mannti ettnā*. *Ghorotī ettnā*. *Khārān kūti*

*kūṭi ettuā*, to follow the course of a river. — 2. To run or flow down. *Asan khūrītā amm ittī*, the village drainage collects at that spot. — 3. To cross. *Khāran ettnā*, to cross a river. — 4. To proceed from a source or origin, to be derived. — 5. To pass from one heir to another. — 6. To be dispirited. *Āsgahi jiyā, jahṛi ettā khaccyā*, all his mettle, all his pride has been taken out of him. *Āsgahi muhī ettā khaccyā*, he looks cast down. *Gallē-ittkā paagis*, an old man with sunken cheeks. — Cf. the several meanings of *etta'ānā*.

**eṭṭnā** [iṭṭyā, eṭṭō]. V. n. 1. To remain stuck at one place, to be hindered from coming out or making further progress (as a ring forced down a finger). *Ḑubhā aṛi nū korcā dara iṭṭyā*, the brass bowl went into the pot mouth, but remained stuck there. *Onṭā khocol sikkāgahi khēser nū iṭṭyā kerā* (cf. *hiṭṭagnā*). — 2. Of articles of clothing, to be too tight. *Ī jhulā enghai mēd nū eṭṭō pahē*, this coat would be pinching me.

**etthrnā** V. n. 1. To be visible; to come into sight. *Hū bās heddē num erpā etthro'ō*, when we reach yonder bamboos, the house will appear in the distance. *Erpanṭā khilpat āsnum itthri'i*, his family misfortunes have told upon him. *Engāge ḍahrē malā itthri'i*, I do not see my way out of this difficulty. — 2. To look. (V. n.) *Ād bīṛintī korhem sughaṛ itthri'i*, she has more beauty than a queen. *Ā kukkos jahṛi lekḥ'ā etthrdas*, that boy looks proud. — 3. To seem. *Enghai khann nū ā ṭonkā tara aḍḍō-ēknā*

*besē itthri'i*, it seems to me that I see bullocks walking toward that plain.

**etthrnakhrnā** V. n., reciprocal of *etthrnā*. 1. To lie in sight of each other. *Kating darā Bendorā etthrnakhrri'i* (or *etthrnakhrnā nū ra'i*), Kating and Bendora are in sight of each other. — 2. To associate. (V. n.) *Ār tām tām nū mal etthrnakhrnar*, they do not see one another. — 3. To meet casually; to have a bare glimpse at each other. *Ēm ḍahrē nū ās ganē etthrnakhrkam*, we met him on the way. *Innā emhai kukkōsin etthrnakhra'āge ho'om*, to-day we shall take our boy there, that he (and her intended) may have a look at each other.

**etwār** S. Sunday.

**etwartā** Adj. Of Sunday. *Etwarīā Missā. Etwartā nalakh. Etwartā kḥanēkhnā*, Sunday rest.

**eṭhe'ē-eṭhe'ē** Adj. Pinched for room. Hence: 1. Encumbered. *Eṭhe'ē-eṭhe'ē cṛpā. Ibrā cījguṭṭhi enghai piṇḍan eṭhe'ē-eṭhe'ē nanī*, these goods encumber my verandah. — 2. Crowded. *Eṭhe'ē-eṭhe'ē addā*, a crowded place. — 3. Uncomfortable from a sense of tightness. *Ī kicri nū engāge eṭhe'ē-eṭhe'ē laggī*, I feel pinched in these clothes. *Ninghai pallan enārge hurdaī? Ahṛā kōrcā; eṭhe'ē-eṭhe'ē laggī*, what art thou working in your teeth for? A bit of meat has got in, and I feel uncomfortable. — 4. Uneasy in mind. — 5. In straightened circumstances. — *Eṭhe'ē-reṭhe'ē*, or *eṭhe'ē-rebe'ē*, Same meanings. *Sannī erpā nū baggē ālarge eṭhe'ē-reṭhe'ē okkā manī*.

**ēthrnā** See *etthrnā*.

## G.

**gā** An indeclinable particle. Its uses and meanings are many. — As postpos., *gā* means: With regard to, so far as this or that goes, as to... *Engdāsin gā mal īrkan*, as to my son, I did not see him. *Urkhā gā urkhos*; *pahē ārsyas kā malā*? lit. for the matter of starting, he did start; but has he arrived? *Īd gā otthā katthū mallī*, about this, there is no difficulty. — As interjection, *gā* conveys a notion of surprise, of unexpected. *Engdāsin gā piṭkan*, there, now, I have killed my son! *Ningan biddkan gā, iyār*, there, I have found thee out, fellow! — It is also used, like 'come' in English, to invite to motion or joint action; or it expresses earnestness, remonstrance, impatience. *Paṭran ērā gā, māḱ laggō kā malā*, just beat the wood and see if there may be any deer. *Ēron gā īs ekāsē deḍṛāi nandas*, I must see how he sets about his enchantments. *Menā gā!* hear, hear! — *Gā* is next used as adverb of affirmation. In this capacity it both asserts (or grants) a certain idea and, at the same time, opposes it to the contradictory idea. *Laṇṭī mañjkai?* *Malā gā!* thou hast been lazy? no, indeed. *Nē haro, nē harō?* *Īnim gā!* who is there? why, myself forsooth. *Endran nañjkai?* *Endran hō gā malā*. *Ibrā khōkhānū gā nuṅghai ra'on*, after all this (is performed), not before, I shall be yours. *Endran ci'on?* *oṇṭā khēr-bī gā ra'ī, paccō*; *jokk endrū hō malā*, what can I give thee, my poor woman? except one egg, I possess nothing. *Akkū gā en-gā khēenā mano*, this time I shall

not escape. *Khane gā*, then indeed. *Ās ballālagyas, nīn gā akh'alakkan*, he ignored it, you on the contrary knew it. *Hole gā*, under this condition. *Ankā ra'ī*: "*dahrē ēkō bīrī, sangē sangē ekkē*"; *darā enghai sangē gā nē hō malkar*, the proverb says: "when travelling, travel in company"; but I have no one with me. *Nīn gā sukh nū ra'adar, emāge khōb dukh manī*, you are happy, we are in great sorrows. *Īd mallī gā*: *ahāy-ād namhai*, this is not (our field): the one yonder is ours. *Jiyāge gā koṛem ra'adam, pahē*... as for health we are keeping well, but... *Paddā hedde gā, āsin endran hō malā certācar*; *pahē*... as long as they were close to the village, they did not make him carry any burden; but... *Nēnē gā ijkar, nēnē gā ukkar rahcar*, some were standing, others seated. *Oṇṭan gā khañjpan mōkhnar, oṇṭan gā lebda'ānar*, some of the fruits they eat, others they throw away. — As adverb, *gā* serves also to introduce an incidental remark, or some modest and sober statement. *Ās gā ning lekḥ'am et-thra'ālagyas*, bye the bye he was resembling you very much. *Eng jaud-khaddis gā ennē ennēn khōb akhdas*, bye the bye, my son-in-law is well conversant with this sort of things. *Ennē ennē gā ās ānyas*, such is his message to you. — *Gā* often implies surprise. *Ērdas gā ayyam nerr ra'ī*, he sees there a snake. *Ērdas gā khañ usskā ra'ī*, he is surprised to see his field ploughed all over. *An ayō, ning-dāge gā, kūlā-khanemti, khañn-nuñ-*



*jnā mañja*, I say, mother, your daughter, soon after leaving this, got sore eyes. — Finally, *gā* means for, because. *Okhō ungkhyar? ormar gā, ērdim, laɲnar*, how could they be drunk? for, all of them, as you see, are fighting. *Ēn pollon cīā darā, nē ongō? enghai gā urmī ra'ī*, if I cannot give, who shall? for, everything is mine.

**gabbhā** (from H. *gābh*, pregnancy). S. Lit. Leaf-producing or fruit-bearing pulp. In certain trees (e. g. the plantain-tree), the marrowy, stick-like, matter out of which the fruit-bearing branches issue; — in cabbage-leaves, the leaf-stem; — in gramineous stalks, the tender top round which the leaves evolve.

**gabca'ānā** V. tr. To plunge or drive into some soft substance. *Kar-rkā ghiūwan otthro'ō birī, goṭṭā khekkan ambā gabca'ā*, when taking ghee out, do not dip your whole hand into it. — Cf. *gabcārṇā*.

**gabcārṇā** Reflex. or pass of *gabca'ānā*. To penetrate, sink, be driven into some soft substance. *Lewā-khall nū khedḍ gabcār.ī. Cīārī mākgahi mēd nū goṭṭam gabcārā*, the whole arrow-head went into the deer.

**gabju** Adj. (applies only to persons and animals). Naturally slow, indolent, sluggish. (Syn. *aōgār, gadus*). *Gabju ālas*, a slow-coach.

**gablā** S. 1. Fob, waist-pocket (a simple fold in one's dhōṭī or loin-cloth). — 2. Sometimes used for *dholkō*, which see. — 3. Same m. as *gasā*. *Khosgā-gablā*, the groin.

**gabrgubrnā** V. n. To move slowly on the hands and knees (as a young child); to crawl (as a young animal yet unable to walk).

**gabhnā** Adj. With young. *Gabhnā gāy, bhaṭs*.

**gacā** S. Sportive penalty, a fine (at games). *Ningāge gacā laggyā*, you are fined. *Onṭā aṭan gacā cīā*, pay one marble forfeit.

**gacchrkā** Verb. noun. 1. Promise, agreement. *Onṭā gacchrkan cīinā, pūrāba'anā, esnā*. — 2. Bet, wager, or stake. — 3. Covenant. *Paccā ara punā Gacchrkā*.

**gacchrnā** V. tr. To promise. *Ēn ās gusan engdan gacchrkan*, I have promised him my daughter's hand. — 2. To lay down as stake. *Ēn ī khār ḍgon darā kaṭṭon holē, eōdā cīāge gacchrdaī?* Suppose I swim across this river, what do you bet? — 3. To apply for, to negotiate with a view to obtaining. *Mahtos gusan bēskunā khallan gacchro'on. Jeḍṛā uyāge nī-k'im gusan onṭā addon gacchrnā*. — *Gacchr kecckā kātthā*, last will (by word of mouth), oral testament *Īd gā namhai bangasgahi gacchr kecckā kātthā talī*, such are the dying recommendations of our father.

**gacchrnakhrnā** Reciprocal of preceding. *Pacgis darā paccō ennē gacchrnakhrar*, the old pair made the following bet, or agreement.

**gacchrta'ānā** V. tr., causal of *gacchrnā*. *Khanē irbarīnim mukkā mēt manāge gacchrta'ānar*, they then make the two (young people) formally consent to live as husband and wife.

**gachaī** S. A common lizard, also called *paṭgirlā*. Its back is smooth and colour of bricks.

**gachī** S. Any young plant; espec. a plant or plants reared from seeds; seedling.

**gadā** (1) S. Milky juice of plants and fruits; resin from the bark of trees. *Gadan otthornā*.

**gadā** (2) S. Heap (of small and hard articles; not, e. g. of leaves). *Ōnd gadā iṭṭā*, a heap of bricks. *Khañpan, kankan, pakhnan gadā nannā*.

**gādā** Adj. (applying under this form to eggs only; cf. *gandā*). Addled, bad, rotten.

**gaddā** S. 1. Fine dust or dirt, in suspension in a liquid. *Ī amm nū gaddā ra'ī*, this water is not clean. — 2. Any nourishing substance diluted in a liquid. *Bāst-amm ōndōbīrī, adigahi gaddā kūl nū ukkī, aōge ṭiṇḍī laggi*, the nourishing particles in rice-water settle down in the stomach; hence the fortifying qualities of that beverage. — 3. Sediment. *Kidhōr ammgahi gaddā*, sediment left by muddy water. — 4. Some food in the stomach (oppos. to "an empty stomach"); something for the stomach to work upon. *Ninghai kūl nū kaṭik gaddā ra'ī, aōge jiyā nandai; enghai kūl nū gā endrā hō mallā*. — Syn. *gadrī*. — Cf. *reḍ*.

**gadḍā-guḍḍū** Adj. (Of the ground) uneven, broken. — Syn. *gaḍḍī-dippā*.

**gaddī** S. 1. Cushioned seat, divan. — 2. Throne. *Bēlas, newaṭ nano bīrī, tanghai gaddī nū okkdas. Tambasgahi gaddī nū ukkyas. Rāj-gaddīn khakkhyas*. — 3. The piece of felt used as under-saddle; the straw-pad used in elephant riding.

**gaḍḍī** Adj. 1. Deep. *Gaḍḍī lātā, indrā, pokhārī, khādī*. — 2. Opposed to shallow. *Gaḍḍī amm, khār*. — 3. Profound, abstruse, not obvious.

*Gaḍḍī bhēd*, a profound mystery. *Dharmputhī nū baggē gaḍḍī katthā ra'ī*, in scripture, there are many things hard to understand. — 4. Artful, concealing artifice. *Gaḍḍī ālas*, an impenetrable man. — 5. Low in pitch. — 6. Confuse, undistinct. *Ās gāḍḍī gaḍḍī kacnakhrdas*, he speaks with a deep hollow voice; or: he does not articulate, what he says is a confuse muddle of sounds. — Subst. 1. Hole, excavation, in gen.; pit. *Masrā gaḍḍī*, an (open) grave. *Ātri gaḍḍī*, furrow. — 2. Fig. The inner, darker or more concealed part of a thing. *Āsgahi akil gaḍḍī nū ittī*, he is going down into the bottom of things. *Ās akil nū mulkhdasara ērdas; mañyā mañyā eklā mal ērdas*, he is scrutinizing things, he does not stop at their surface. — *Gaḍḍī-dippā*, ups and downs. *Gaḍḍī-dippā rājī*, a hill and dale country. *Gaḍḍī-dippā ḍahrē*, an uneven road. Fig., the vicissitudes, ups and downs of life. *Ujjnā nū gaḍḍī-dippā ra'ī*.

**gaḍḍī-dumbā** S. A wasp of large size, which lives in holes dug in the ground.

**gaḍḍī-kappō** S. A painful enlargement of the tendon-knot situated in the groin. *Gāḍḍī-kappō argyā*.

**gadgadamba'anā** V. tr. To cause a liquid to splash down below, by pouring it from a certain height. *Lōṭā nū amman elkhnā, darā phīn aṛīnum gadgadamba'anā. Paṭāba'o bīrī amman gachī nū ambā gadgadamba'a*.

**gadgadrnā** V. n. 1, Of liquid falling from on-high), to fall with a dabbling sound, to splash. *Ghāghṭā amm kīyā gadgadrī'ī*. — 2. To gather in numbers, to flock, to be many

together on some special occasion. *Khaṭṭā-Kurur ranth gadgadra'ā ērā kānar*, Hindoos flock to see Jaggarnath's cart. *Jatrā nū ālar gadgadrnar*.

**gadrārnā** V. n. Same as *gadrārnā*.

**gaḍrārnā** or *gaṛrārnā*. V. n. 1. To cry out with a loud full sound, to bawl, to vociferate, to make vehement or clamorous outcries. *Lakṣan īryar-darā, ennē gaḍrār'ā helrar ād tānim bongā*, on seeing the tiger, they raised such an outcry that it ran away. — 2. Of anim., to bray, to low, to bellow.

**gaḍras** S. A (professional) shepherd; one who by caste is employed in minding sheep. — N. B. *Merhō-khāpus*, any one actually engaged in watching sheep.

**gadrī** S. Same as *gaddā*.

**gaḍrnā** Same as *gar'rnā*.

**gadsā** S. Swallowwort (*asclepias gigantea*). The extremely pungent juice of this plant is used in medicine. Its application on parts attacked with itch causes the wound to bleed immediately. In H., *akuand*.

**gadus** Adj. Naturally slow, sluggish, indolent. *Gadus ālas, gadus ālī, gadus ghorō*. — Syn. *aōgār, gabjū*.

**gadhā** S. 1. Ass, donkey. — 2. A stupid, or obstinate and wrong-headed fellow. *Gadhā lek'hā ālas*.

**gadhi** S. A she-ass.

**gaḍhrārnā** or *gadrārnā*. V. n. (Of legumes and corn), to be quite formed, but not yet hardened. — Hence, peas that are "*gaḍhrār'kā*" are ready to be eaten, but cannot yet

serve as seeds; rice and corn, at the same stage, can serve neither purpose. — Cf. *badhrārnā* and *joārnā*.

**gaēṇḍā** S. Rhinoceros.

**gaerāhī** Adj. (der. from *gaerhā*). Public, not private. Hence: 1. Possessed in common. *Sendrā nū piṭrkā mākguṭṭhi gaerāhī mānī*, deer killed in a hunt belong to the whole hunting party. — 2. Belonging to the community. *Beṇjantā maṇḍlā-dhibā gaerāhī mānī*, wedding-perquisites are public property. — 3. Relevant of the community at large, above the power of one or two individuals. *Nalan tōknan cōdnā, īd gā gaerāhī katthā talī*, to abolish dances is a question dependant on the community. — 4. Public, proceeding from the many. *Phaggu sendrā bēcnā gaerāhī nalakh talī*, the Phagun-hunt is a public undertaking.

**gaerhā** S. 1. A number of persons spoken of collectively, united by some common tie or occupation; band, party, gang, etc. *Ek'am-onṭā katthā nū hēr'kā ālar onṭā gaerhā mannar*. — 2. Community, the public or people in gen., the social body. *Onṭā onṭā paddā, mahtō majhir kiyyam, onṭā onṭā gaerhā talī*, every village under a mahto and a majhi constitutes a community. *Ēn phalnā gaerhā madhē orton taldan*, I am a member of such a community, party, etc. — Cf. *gaerhar*.

**gaerhar** or *gaerhā-ālar*. S. pl. 1. The members (taken collectively) of a certain party, band, society, community; all those interested in a joint-concern. *Sendrā-gaerhar*, those of the hunting party. *Dhibā-gaerhar*, partners, share-holders, all the money-lenders in a commercial enterprise. *Erpā ka-*

*m'ū gaerham ningāge iāndā c'om*, we shall jointly give you so much for the building. — 2. Spec. The men called together to judge about a case of seduction. This council is composed of the relatives of the boy and girl, and some others acting as arbiters.

**gaṣṣī** S. Espionage. *Gaṣṣī nannā*, to spy, to gather information under some false pretence. *Gaṣṣī nantaññā*, to gain a knowledge of by artifice (though some interposed person). *Endr nīn emhai katthāguṭṭhin gaṣṣī nanāge barckai*?

**gaṣṣis** S. Spy, delator. *Onṭā māhrā-mukkan gaṣṣī lagābācar*, they used a milkmaid as a spy. — Syn. *bhēd ho'us*, *bhēdyas*, *bhīdyas*.

**gaggā** S. Tongue-film (a membrane under the tongue, causing impediment of speech). *Āsgahi gaggan khaccā manō*.

**gagrā** S. Waterpot in metal (copper, brass or iron).

**gagrā** Adj. Hoarse. *Gagrā rāgēti kacnakhrnā*. *Ās gagrā mahjas*.

**gahāṛā** Adj. Same m. as *gahnā*.

**gahbar** S. Free space included, or surface comprised, within certain limits: area (of a room, a compound, a tank). *Ninghai punā erpāgahi gahbar eōdā ra'ī*? how much space have you to move in, in your new house?

**-gahī** Case-sign of the genitive. The Oraon genitive denotes: 1. Possession. *Onṭā bēlasgahi sattē jhan-bṛīr rahcar*, a certain king had seven queens. — 2. Matter. *Kankgahi ghōrō*, a wooden horse. — 3. Measure. *Ā mann bissē hāthgahi rahcā*, that tree was twenty cubits high. —

4. Price. *Ēr rupiyāgahi tikhil*, two rupees worth of rice. — 5. Partiality. *Onṭā khebdāgahi soṇḍē*, deaf of one ear. — 6. Characteristic relation. *Ī pāpgahi mann*, the tree from which this flower was plucked. *Ī cutṭīgahi ālas*, the man from whose head this hair has fallen. *Khocolgahi sanjgī*, the urn with the (dead man's) bones. — 7. Agency. *Āsgahi iddkā bās*, the bamboo planted by him *Embasgahi arjāckā maṇḍī*, the rice earned by my father's work. *Ās lakṛāgahi piṇṇā c'īnan malā tengdas*, he suppresses the fact that it was the tiger that killed (all those deer for him.) — N.B. Any genitive may be taken as virtually containing a pronoun; in other words *gahi* may mean "of", and become equivalent to "the one of, that which belongs to". *Johansgahī* or *Johansgahid*, the one belonging to John. *Ekā kicriguṭṭhin*? *Ningayōgahin*, *ninyogahiguṭṭhin*. Cf. *enghai*. — It is to be remarked that this pronominalisation of genitives never takes place in connection with names of persons. One cannot say, for inst., *Embas mala*, *pahē Johansgahis*, not my own father, but John's.

**gahnā** Adj. Misshapen, disfigured by a natural defect of any sort, cripple, etc. *Gahnā kukkos*. *Āsgahi gahnā mu' ra'ī*, he has an ugly nose. — Syn. *bṛīl-tīrckā* (see *tīrnā*); *gahnū*; *gahāṛā*, *gahrā*.

**gahnḍī** S. Same as *gahrī*.

**gahnū** Adj. Same as *gahnā*.

**gahrā** 1. *Gahrā lagnā*, to be eclipsed. *Nelā candō gahrā laggō*, to-morrow there will be an eclipse of the moon. — 2. Misshapen, ugly, disfigured from birth by some defect; cf. *gahnā*. *Gahrā-baī*. *Gahrā-lakkā*

*baī*, *khedd*; *gahrā tūrckā khekkhā*, a difform mouth, foot, hand.

**gahrī** or *gahnḍī*. S. 1. Lateness. *Gahrītī nalakh nannā*, to begin work late. *Gahrītī barckai*, you came late. *Ārsnā nū gahrī mañjā*, we have been delayed in coming. — 2. (In an absolute meaning.) *Eḍ gahrī khōkhā?* how long after? *Eḍ gahrī gūṭī kacnakhro'os?* how long will he keep talking? *Ḍhēr gahrī nū*, for a long time. *Ḍher gahrī honnem alkhnum rahcas*, he joked like that a good while. *Āsgahi kecckā dhīrim gahrī mañjā*, he died long ago. *Ḍher gahrī gūṭī pēṭh mañjā*, the market lasted to a late hour. *Aur gahrī malā kacnakhro'on*, I finish my speech here. *Aur jōkk gahrī engan khandr'ā cī'ā*, let me sleep a little while longer. *Gahrī gahrī*, in the course of time.

**gahuā** S. Long tongs (shaped like sugar-tongs), handling the *degci*-kettle when on the fire.

**gāj** S. A bamboo stick somewhat above three cubits in length, used for measuring yarn (before giving it to the weaver). *Mēr bissē gāj ra'ī*, the yarn is twenty *gāj* long. *Barkā essāge bissē gāj mēr laggī*, twenty *gāj* of yarn are required to weave a doubled cloak. — N. B. Cloth, ground, etc., are measured by cubits (*khekkhā*).

**gajā** *Gajā-bajā*. S. Musical instruments. *Ṭuṇṭā nū gajā-bajā malkī*, in the *ṭuṇṭā*-dance, no instruments are playing.

**gājā** S. The hemp-plant (*cannabis sativa*). Its top-leaves (see *jaf*) are bruised and smoked for intoxication. The other leaves, when dried, are ground in sugared milk for a similar

purpose: in this state, they are called *bhāng*.

**gajbajamba'anā** V. tr. 1. To confuse one, to bewilder. *lāndā katthan āstī menā khanē*, āsin *gajbajamba'oy*, if you put him so many questions, you will muddle him. — 2. To put in confusion, in disorder. — 3. To put out of working order. — Syn. *garbaramba'anā*.

**gajbajrnā** Reflex. or pass. of preceding. — 1. To be disconcerted, to get entangled in one's own speech, etc. *Kacnakhnum gajbajrkan kerkan*, I could not get out of what I had to say. *Ī katthan menā khanē*, *gajbajras*, upon hearing this, he got disconcerted. — 2. To be thrown in confusion. — 3. To get out of working order. — Syn. *garbararnā*.

**gajgajamba'anā** V. tr. To press with solicitation, to urge with frequent applications, orders, etc.; to annoy with unceasing demands; to importune. *Bēlas*, *dinkī punā punā rāy othhornāṭī*, *eman gajgajamba'adas*, the *rājah* comes out every day with some fresh request and makes himself importune. *Bharyā kālage gajgajamba'adas*, he insists and presses for us to carry his things.

**gajgajrnā** Reflex. or pass. of preceding. 1. To get annoyed at length (owing to repeated importunities, etc). *Asgahi jiyā*, *ennē katthan meñj meñj*, *gajgajrā*; *cōcas darā keras*, hearing all this, he lost patience, got up and withdrew. — 2. To repeat unceasingly, to insist. *Ong'h'on ba'anū mal menar*, *ār gūsan eḍdā gajgajrdai?* if, after you have said it once, they do not listen, why insist longer?

**gajgajyā** Adj. Loquacious, garrulous; importune. *Ā gajgajyas barcas*, *aḍge khandra'ā bhēsran*.

**gajjī** S. A rectangular piece of cloth, worn by young girls or the poorer women. Like the *kūrnā-kicrī*, it is tied round the waist and hangs down after the fashion of a robe; but being less long, it makes the turn of the body only once.

**gajka'ānā** V. tr. To bring together in number, to accumulate in great quantity; to amass. — Cf. *gaj-kārnā*.

**gajkārnā** Reflex. or pass. of preceding. To stand together in numbers; to be collected, accumulated, stored up in quantity; to form a considerable mass. *Innanta pēth nū ālar gajkārkar ra'anar*, to-day the market is crowded. *Bēlasgahi bhaṇḍār nū khess tikhil gajkārki ra'ī*, the rajah's store-rooms are filled with rice. *Bhaṭṭhā nū iṭṭā gajkārki ra'ī*, the kiln is filled up with bricks. *Isan gā puthi-guṭṭhi gajkārki ra'ī!* what a mass of books here!

**gajnā-bajnā** S. A variety of musical instruments for symphonic playing; all the musical instruments of a tribe. *Barāt kālōbīrī, ālar gajnā-bajnā ho'onar*.

**gajnyar-bajnyar** S. pl. A body of instrumental musicians, an orchestra, a band. *Asānim ungkhhā gajnyar-bajnyar garbar-sarbar assnar ūrnar*, there, the tipsy musicians drum and blow away in a confusion.

**gajrā** S. Carrot.

**galāba'anā** V. tr. To melt, to dissolve. *Ghiūwan galāba'anā. Pan. nā, sisā galāba'anā*. — Syn. *paghla'anā*; in better Oraon, *cot'khta'ānā*.

**galgalia-pūp** S. Name of a flower (*Cochlospermum gonypium*).

**galī** S. Season, one of the periods into which the year is naturally di-

vided. *Aḍkhnā-* or *jeṭṭhē-galī*, the hot season. *Ēkhā-galī*, the rainy season. *Pañhā-galī*, the cold season. *Ī rājyar urmī galī oṇim kicrī jhaprnar*, our people are dressed in the same way throughout all seasons. *Ī galī ekā khallan c'ōn?* I cannot give you any field at his time of the year. *Āgalin tang sasrus keccas*, at about that time his father-in-law died. *Cāna birḍkantī ī galim*, next year this time, one year hence. *Cirdīgalī*, the harvesting season (Oct.-Nov.). — Cf. *sāhē*.

**gallē** S. Cheek. *Gallē cōckā* (or *urckā*) *kukkōs*, a chubby boy. *Gallē ittkā* (or *cotkārckā, kōrckā*) *pacgis*, an old man with sunken cheeks. *Gallen pukhta'ānā*, to take offence unduly and with some show of impertinence, to be "cheeky". *Gallen kappkai-kī endrge ukkai ra'adai?* what are you seated cheeks buried in hand for? — 2. Mouthful. *Ōnd gallē maṇḍī c'ā*, let me have a mouthful of rice (lit. a cheekful; syn. *ōnd baī*).

**galphulī** (H.) S. Mumps. *Engdasge galphulī maṇjā*.

**galrnā** Reflex. or pass. of *galāba'anā*. 1. To melt (v. i.). Better say *cot'khnā*. — 2. To crumble away (as an old wall), to fall bit by bit (as the flesh in leprosy). *Anglī chichnī manī hole, ulā ulā khorop manī; khōkhā-nū ahrā galrī, ara khōcol urkhī ka'ī*.

**galsunḍī** S. Uvula, the small fleshy cone which hangs over the root of the tongue.

**gam** S. Self-restraint against anger, command on one's temper. *Orto-sin launātī, nannargahi ra'anā kar-nē, gam mōkhnā*, to refrain from giving one a beating, on account of other

people being present. *Gam-nanū ālas*, a patient man. *Gam-malkā ālas*, a quick-tempered man. *Ortos mañyā gam mōkhnā*, *uynā*, *nannā*, to forbear with one, to refrain from going to the length of one's right. *Āsin ēn gam mōkhta'ānum barckan*, I have kept exhorting him to patience.

**gamak** S. Smell, scent.

**gambhar-mann** S. Name of a common timber-tree (*Ginelinea arborea*).

**gamchā** S. A rectangular cloth for shoulder-wear. The *gamchā* is about 5 × 2 cubits, and is marked with ornamental stripes across the breadth.

**gamgam-amba'anā** V. tr. To perfume, to impregnate with a sweet odour. *Tang'ā kicrin*, *tang'ā erpan pāp-isunglī gamgamamba'anā*.

**gamgamrnā** (Of flowers only). To send forth a pleasant scent, to perfume the air. *Isan endr pāp gamgamrī?*

**gamī** S. Mourning (days of retirement and grief after a funeral). *Ār tambas-keckkāgahi gamī uyyā uyyā khōb mahirārar*, after their father's demise, they looked very doleful throughout the period of mourning.

**gamjhus** S. Small zemindar (possessing only one or two villages).

**gamkārñā** (from *gamak*). V. n. To give forth a smell (pleasant or otherwise). *Isan khōb nagad gamkār'i*, there is a good smell hereabout. *Nīn bhothā bhothā* (or *jharā jharā*) *gamkārdaī*, thou hast a strong smell of rice-beer about thee. *Ī khañjpā eōndā nagad gamkār'i!*

**gamlā** S. A shallow, flat-opened pot (for flowers, seedlings, etc.).

**gamnā** [*gamcas*, *gam'os*]. V. tr.  
1. To guess. *Enghai khekhhā nū endr ra'i?* *gam'ā*. — 2. To surmise. *Khalbar ekābīrī erpā nū kōrcar*, *gam'ā pōldam*, at what time the thieves entered the house, we have no means for conjecturing. — 3. To have a presentment of impending event, espec. of coming evil. — 4. To suspect. *Nēkan nīm gamdar?* *Isīnim gamdam*, you suspect any one? yes, this fellow here.

**gandā** Adj. 1. Ill in health, sick. *Gandā-jiyāsīn eksan uykar?* where have you put the sick man? *Ormam gā korēm ra'adam: sannī kukkos eklā gandā mañjas* (or: *kukkosgahi jiyā gandā mañjā*), we are all keeping well; our little boy only is ill. — 2. Rotten, putrid. *Gandā ahrā*, *khañjpā*. Cf. *gādā*. — 3. Low, bad, unjustifiable. *Gandā kēbnāguṭṭhi*, low or unjustified abuses. — 4. Morally bad. *Gandā ālas*, a wicked man, a man without any conscience. *Ḍaṇḍi-guṭṭhi pārnar*, *korē gandā*, they sing songs, bad ones as well as good ones. *Ās korēs kā gandas?* is he a good man, or a bad one? — As subst. *gandā* means: 1. Moral evil. *Dauān nanā*, *gandan ambā*, do good, avoid evil. — 2. Anything that causes suffering. *Urmī korē gandan menjas*, he kindly inquired (from his guests) about all that concerned them. — 3. Foul play. *Īs korētī kēccas*, *kā gandātī kēccas?* *Atkar nandan*, *gandātīm kēccas*, did he die a natural death, or was there some foul play? I daresay, there was foul play. — 4. Devil's intervention. *Enghai ari-guṭṭhi tākāṭī kā gandātī khotṭrā*, my (pile of) waterpots were thrown down either by the wind or by the devil.

**gaṇḍā** (1) S. Edge, hem, brim. *Ninghai pichṛīgahi gaṇḍā kerā*, the skirts of thy cloak are in tatters. — 2. Limits, verge. *Ṭorangahi gaṇḍā*, the skirts of a wood. *Ṭonkāgahi gaṇḍā*, the extremities of a plain. — 3. Brink, banks. *Kūbī-gaṇḍā*, the margin of a well. *Khāṛgahi gaṇḍā*, river's banks

**gaṇḍā** (2) S. A set or group of four. *Ōnd gaṇḍā biccī c'ā*. *Ōṇṭe rūpiyā nū sōrā gaṇḍā paisā manī*, a rupee amounts to sixteen annas, lit. to sixteen quaternions of pice.

**gaṇḍā-garūr** S. Same m. as *garūr*.

**gaṇḍait-nerr** S. A venomous snake. When adult, it is about four feet long; the body is black, with rings of white across it.

**gaṇḍas** or *gāras*. Sort of hunting pole-axe. It differs from the "ballu" by the greater length of its handle, and also by the fact that its arched blade (or *bandhnī*) is double.

**gaṇḍī-ēkhō** S. A harmless, brick-coloured centipede. If touched, it forms itself into a ring. — A smaller variety, the individuals of which are always found many together, is called *allā gaṇḍī-ēkhō*.

**gaṇḍī-ēkhō** S. Same as *gaṇḍī-ēkhō*.

**gaṇḍrī-arḥkhā** S. A wild green with very small edible leaves.

**gaṇḍū** Adj. Idiotic, simple-minded. — Syn. *banku*, *bhakuā*.

**gandhar-ciṭkhā** S. A variety of the fig- (pipal-) tree. Its fruit is black and of a larger size. — Syn. *gaṭhrā-ciṭkhā*.

**gandhārī-arḥkhā** S. A kind of edible greens, cultivated in gardens.

**gandhī** S. A sort of flying-bug, of a black or reddish hue, the smell of which is very offensive. It develops on the *korohjo*-tree.

**gandhūp** S. Resin of the *sāl*-tree. *Gandhūp* means the same as *dhuān*, *dhupī*, but is used only in connection with sacrifices. *Gandhūp nannā*, to make a *pūjā*.

**ganē** Postpos. 1. With. *Eng ganē*, *nimbās ganē*, etc. — 2. On equal terms with (in the expressions *ganē ongnā*, *ganē polnā*). *Ād tang'ā mē-tas ganē ungī*, she is quite able to hold her own with her husband. *Ēn ning ganē pōldan*, I am no match for you, I could not cope with you. — 3. Simultaneously with. *Āganem*, thereupon, at that moment. *Bar'ā-ganem cūtā keras*, he no sooner arrived than he went to bed.

**gang** *Gang-mainā*, hill maina, a bird of a deep black plumage with long yellow beak and feet. It is very akin to the European starling. Even in its untrained state it sometimes fetches as much as R. 5.

**gangā** Adj. Straightforward, honest. *Gangā ālas*, *gangā ālī*.

**gangai** See *ḍang-jinhor*.

**ganganamba'anā** V. tr. To heat to redness (iron, embers, etc.). Syn. *gāwḡwamba'anā*.

**ganganrnā** V. n. 1. To be red-hot, glowing (as a piece of iron, embers). — 2. To move swiftly (as a bird), to be a great or a fast walker (as a person, a horse, etc.). *Ganganra'ā urhyārnā*. *Ās ganganrkas kud-das*, he is fast or a great walker.

**gangī-jamūnī** Adj. of feminine gender. Twins (said only of girls). *Ibrā kukoyguṭṭhyar gangī-jamūnī talnar*. (Etym. Ganges and Jumna).



**ganglā** S. A gramineous plant (*ganglā-khoppā*, *ganglā-ghāsī*) which grows together with rice. It produces big black grains, which threaded together are used as beads. *Ganglā pūn kuṇṇā*, to make a necklace of *ganglā* seeds.

**gangṭi** S. An inferior kind of lime-gravel, found in rice-fields and gullies. The lime it yields, being very pungent, is not used for tobacco-chewing. — Syn. *camārgati*.

**ganiyā** See *ganyā*.

**gāñj** S. A number of similar articles (rice-sheaves, bricks, garments) orderly disposed or piled up for keeping; stack, pile. *Gāñjan chīṇā*, to spread out the sheaves (from the sheaf-stack) on the threshing-floor. *Ōnd gāñj kank, iṭṭā, kicrī*. — Cf. *gāñjñā*, *khetrñā*.

**gañjā-gaṇjē** Adj. Same m. as *kañjā-koñjē*.

**gāñjñā** [*gāñjcas*, *gāñj'os*]. V. tr. To dispose any articles (fuel, cloth, bricks, etc.) in a regular stack or pile. *Macā kamnar, ayyā kank gāñjñar, khokhānū māran uynar; adī mañyā aur kank gāñjñar*, they make a small platform and pile wood upon it; they dispose the body on the top; afterwards, they place more wood.

**ganjhar-ciṭkhā** S. Same as *gandhar-ciṭkhā*.

**ganjhuū** S. Same m. as *jhal-karī*.

**gan'nā** [*gancas*, *gan'os*]. V. tr. 1. To count. *Indrī'im puthin nē hō ambke ho'ā: urmī gan'ckī ra'ī*, let no one of you take away any book: they are all counted. — 2. To consider or look upon as. *Ār āsin bha-*

*kuā gan'nar*, they account him a fool. — Syn. *lekhā nannā*.

**ganrñā** Reflex. or pass. of *gan'nā*. 1. *Dahrentā dhulī, khallantā danā, khārīā kalkur ganrā'ā pullī*. — 2. *Endr en, ninghai ērñā nū, bok-khō ganrñan?* am I then of no account in your eyes?

**ganyā** Postpos. 1. Per; by. *Sendrā gudrārā nā, mūyāguṭṭhin khor-nar-kī, erpā ganyā, āl ganyā, hisā-patā nannar*, directly the hunt is over, they put the hares together and distribute them, so many per house or per man. — 2. With every . . . *Telengar gusan, āl ganyā, tarri ra'ī*, soldiers carry, every one of them, a sword. *Kukkos ganyā puthi cīnā manō*, to every one of the boys a book must be given. — 3. Every time that . . . *Allā, qher gahrī ukkī ra'ī hole, co'o-nā ganyā masmasrī'ī*, every time a dog, after lying down a while, gets up, he stretches himself. (Lit. At every getting up . . .) — Syn. *jhankā* (with names of persons).

**gaor** S. Same m. as *gawar*.

**gaorgōṭ** S. Resolution arrived at in commun, practical upshot of a discussion or common deliberation, finding of a judge and his assessors, etc. *Endr gaorgōṭ nandar?* what's the result of your sitting? *Ennē gaorgōṭ mañjā*, such was their resolution. *Paddantar goṭṭā partan rakhāt uyyāge gaorgōṭ nañjar*, the villagers resolved by common consent not to cut wood on any part of the hill.

**gapgaprñā** V. impers. 1. To be very hot and sultry (weather). *Innā ekēkā gapgapra'ā laggī*, the heat is extremely oppressive to-day. — 2. With ind. object in the dative: to feel very

hot, as a result of work, of running, etc. *Engāge gapgapri't*. (Syn. *aōkhñā laggī*.)

**-gār** A sort of pronoun in the plural number. 1. Those with; the group of those who club with, those under the conduct of, those entrusted to. *Johangār em'ā kālōr*; *Paulusgār partā kānarnēk'ā*, let the boys under John go to bathe; those with Paul will walk to the hill. — 2. The people of, the family of. *Budhugār innā parbī mannar*, they are feasting to-day at Budhu's house. — N. B. 1. -gār is probably a contraction of *gahir* (see *gahi*). — 2. If the name to which *gār* is suffixed has both a definite and an indefin. form, the latter must be used.

**garā** (1) S. 1. Fatality, a fatal occurrence, a calamitous accident. *Engāge khattnāgahi garā rahcā*; *okhō bacchra'ā ongkan?* this fall was for me in the inalterable course of things; how could I avoid it? *Garā theknā rahcā, thekcā*, the fatality was to occur, it has occurred. — 2. Reverse or misfortune in general, viewed as a divine chastisement for some fault. *Nīm ī khatnpan mōkhor holē, nīmāge garā laggō*, if you will eat of this fruit, my (God's) hand shall grow heavy upon you. *Ērā to ār mañyā, ārgahi maldau karne, garā mañyā garā khattri't*, see how misfortunes upon misfortunes fall upon them for their misdeeds. *Ī garan kattnā manō*, lit. we must avert the chastisement of this, i. e. we must make up for this fault, fulfill this vow, etc. — Cf. *garhā*.

**garā** (2) S. Mortar (mixture of sand and lime with water).

**garā** Adj. 1. Apathetic, hard to move. — 2. Espec. Slow to mix in conversation or return an answer to a question, demeaning just like a deaf person (through stupidity, or wild taciturnity). *Garā ālasin pañcē soyē khēp mekhoy, hole duru cāl nanos*.

**garaitī** S. A deadly snake. It is longer and stouter than the *karait*, from which it differs also by the general blackness of the skin. Both the *karait* and the *garaitī* are marked with cross-rings of white.

**garaj** S. Heed, regard. *Kādai kā ra'adai, engāge garaj mallā*. — Also used as adj., for *cār*, *bhīr*.

**garam** (H) Adj Warm. The oft heard complaint *garam mal laggī* means that the natural moistness of the skin is stopped, the skin being unnaturally dry and rough.

**garandgas'ā** S. 1. Dirt (dust in a room, or on the body). *Garand-gas'ā-bārī erpā bardai? em'ā kalā*, do you come home, covered all over with dust? go and take a wash. — 2. Dirt (unsightly objects, leaves, straw-bits, etc.). *Garandgas'āgutthin errā*. — Adj. Unswept, dirty, dusty. *Garand-gas'ā erpā nū malā ra'on*.

**gāras** S. Same as *gaṇḍas*.

**garḃar** *Garḃar-sarḃar*. Adj. Pell-mell, in a confusion, disorderly; at random, according to no rule.

**garḃaramba'anā** V. tr. (from *garḃar*). V. tr. 1. To cause another to make a mistake. *Nin engan garḃarambāckai*. — 2. To throw into confusion or disorder; to throw out of gear, to put out of working order, to disconcert. — 3. To confuse one, to get one into a muddle. — Syn. *gajbajamba'anā*.

**garḇarṇā** Reflex. or pass. of preceding. 1. To make a mistake. *Gan'nā nū garḇarṇkan*, I have made a mistake in counting. — 2. To get muddled, disconcerted, entangled in one's own speech, ideas, etc. — 3. To be thrown into confusion, into disorder. *Goṭṭā erpā, goṭṭā paddā garḇarṇkī ra'ī*. — 4. To get out of working order. *Ghaṛī garḇarṇkī ra'ī*, the clock need be set, is out of time.

**gardanyā** Adj. (from H. *gardan*, neck). *Gardanyā nannā*, to catch by the (nape of the) neck. *Ortosin gardanyā nannum erpantī otthornā*. Syn. *khēsermuḍḍan dharnā*.

**garḡaramba'anā** V. tr. 1. To gargle (one's throat). *Mandar-ammit bayyan eklā ambā kurkucā nanā: melkhānim garḡaramba'ā darā tuppā*, do not simply rinse your mouth with the medicine: gargle your throat with it, then throw is out.

**garḡaramba'anā** V. tr. 1. To give forth an acrid pungent smell, a smell that provokes coughing. *Cicc nū marcan saj'ā khaṇē, (marcā) (garḡaramba'ī darā iākhī'ī*. — 2. To fill with an acrid smell (used with a personal nomin). *Nin tamku khōsdai: goṭṭā erpan garḡaramba'adai*.

**garḡarḇa'anā** V. n. (Of liquids falling or disturbed) to splash, to gurgle. — Cf. *garḡarṇa*, 3.

**gargarṇā** 1. Reflex. or pass of *garḡaramba'anā*. To give forth an acrid, pungent smell; to tickle the throat and provoke coughing. *I tamku gargarṇī'ī. Ī erpā dhulī'ī gargarṇī'ī*, the air here is full of dust. — 2. To make the noise peculiar to clouds fraught with hail. *Badālī gargarra' ālaggī: mānim, ālī-pakhnā khattro'ō*.

**garḡarṇā** V. n. 1. To be full of, to overflow with, to have in plenty. *Ī erpā khesstī, dhibātī garḡarṇī'ī*. One may say also: *Ī erpā nū khes, dhibā garḡarṇī'ī*. — 2. Hence *garḡarra'ā*, in throatfuls. *Lohrar, beñjā nū, pāhiy-argahi baī nū garḡarra'ā boṛ'ē amman tundnar*, Lohrars, at wedding-feasts, pour rice-beer from on-high into their guests' throats. — 3. (Of water) to splash, to gurgle *Amm mañyāti khattro'ō bīrī, garḡarṇī'ī. Kohā hukan ōnō bīrī, garḡarṇī'ī*. (Syn. *(garḡarḇa'anā)*.

**garḡurṇā** V. n. Same as *garḡurṇā*.

**gārḥ** See below, page 255.

**garhā** S. 1. Same meanings as *garā*, which see. — 2. Blame, imputation of a fault. *Nē khaḍḍa āsge garhā laggō, nannā ek'am ortosge malā*, if anybody steals let the blame attach to him, not to others. — 3. A fault considered as entailing censure. *Garhā gā nīnim nañjkai*, the blame is yours. *Khalb kālā khaṇem ēn asan ārskan, ādim enghai garhā mañjā*, just as the theft had taken place I happened to be on the spot; so far I am guilty.

**gārhai** (seldom *ēgārhai*). Adj. Eleven. *Ī khaḍḍasgahi eō cān mañjā? gārhai*. — In counting units, *gārah* is also heard.

**garḥē** S. 1. The house (whatever its appearance) in which a rajah or the native chief of a pargannah resides. *Garḥē Pālkot. Sirnagar garḥē. Garḥē Ratu*. — 2. Fortress. *Ruidas garḥē. Asan oñṭā punā garḥēn kamcar*.

**garḥī** S. Same as *gahrī*.

**garhnā** See below, page 255.

**gaṛī** S. 1. Cart. — 2. Wheeled conveyance of any description. *Aḍḍō-*

*garī*, bullock-cart. *Ṭhelā-garī*, push-push. *Rēlgarī*, railway, train. *Ghoṛō-garī*, carriage. *Kheddgarī*, bicycle.

**garjārnā** V. n. 1. To cry out with vehemence (as in pain); to roar, to vociferate (as in anger). — 2. To roar (wild beasts). — 3. To thunder. — Syn. *murnā*.

**garkaṭṭī** S. A bubonic affection of the throat, which attacks man and cattle, and may turn fatal in half an hour's time.

**garḥhā** S. Foot (of a tree). — The generic term for the lower part of anything that supports a body is *kheḍḍ* or *mūlī*. — *Garḥhā* seems to be akin to *gurḥhī*, heel.

**garṇā** [*garcas* or *gaḍḍas*, *gar'os*]. V. tr. 1. To drive in. *Onṭā pannan pacrī nū garṇā*, to drive a nail into the wall. *Khuṭā garṇā*, to drive a stake into the ground. *Bhādō candō-gaḥi ekādasī ullā nū karam tāryar dura cālī nū gaḍḍar*, *Parab garṇā*, to plant out branches for a feast. — 2. To bury. *Kecckāsin garṇā*. *Ḍhibā garṇā*. Syn. *mārṇā*. — 3. To let sink or hang down. *Kukkan kīyā gaḍḍas*, he drooped his head. — V. n. and impers. To pain as if pierced with needles, to shoot. *Enghai khekḥhā gar'ī*. *Enghai khann gar'ī: birṇā nū ērā poldan*. (Syn. *cakḥhnā*. Cf. *garuā*.) *I khaddasgaḥi rāgē enghai jiyā nū gar'ī*, this child's voice rouses my feelings.

**garṛārnā** Same as *gaḍṛārnā*.

**garṛas** S. Same as *gaḍras*.

**garṛnā** Reflex. or pass of *garṇā*. (By the river side:) *Garṛī kā malā?* Lit. Does the foot sink or not? i. e. is there any quick-sand? *Ī paddā nū enghai kuḍḍā garakī ra'ī*, this is my

native village (lit. my navel-string was buried in this village). *Enghai onṭā kheḍḍtā oṛokh gar'rakī ra'ī*.

**garsā** S. A species of black fish with white spots. Like the pike, it has a small head and remains motionless until captured.

**garsūr** S. The aerial roots hanging from the banyan-tree. — Syn. *barār*.

**garuā** Adj. *Garuā khann*, swollen eyes (the inner part of the eyelids being inflamed). — Cf. *garṇā*, V. n.

**garūr** Also called *gāy-garūr*, *gaṇḍā-garūr*. A sort of black heron, which feeds on frogs and snakes.

**garwān** (H.) S. Carter, cartman.

**gārḥ** Adj. 1. Very difficult, or quite impossible. *Enghai akkun kānā gārḥ ra'ī*, it is difficult for me to go just now. *Bīnkōguṭṭhi nū ālar ra'anar kā malkar*, *idin akḥnā gārḥ kaṭṭhā taṭī*. — 2. (Of liquids) thick, inspissated.

**garḥnā** [*garḥcas*, *garḥ'os*]. V. tr. To shape an image; to form in miniature either by modelling or carving. moulding etc. *Hindū ālar pakḥnā*, *kank*, *khajjgaḥi murut tamāge garḥnar dara khōjnar*.

**gasā** S. Any of the corners or folds formed by the skin between the fingers. *Khekḥhā nū nāḥḥ gasā ra'ī*. *Khosgā-gasā*, groin. *Khēser-gasā*, the fold between neck and shoulder. — Syn. *gablā*.

**gas'ā** Adj. Of the basket-making tribe. *Gas'as*, a man of that tribe. *Gas'ā mukḥā*. — Syn. *Mahlī*, *Ōr*, *Tūrī*.

**gasgasrṇā** V. n. To be in crowds, to be pressing in numbers. *Jatrā nū ālar gasgarra'ā* (or *gasgasrkar*) *ra'anar*.

**gasnā** See *ghasnā*.

**gassī** Adv. Same as *ghassī*.

**gat** S. 1. Peculiar way of walking, gait. *Āsin iūndī'im cārē ēkāge ba'ā, pahē ās dhīrem ēkdas: āsgahi gat aōdādim.* — 2. Behaviour (good or bad). *Āsgahi gat khōb nagad ra'ī.* — 3. General state (happy or unhappy). *Mundh ārgē khōb khilpat mañjā: innelā ārgahi gat ekannē?* they had so many misfortunes: how do they fare now?

**gaṭā** or *geṭā, aṭā*. S. Marble (little balls used by children for play). *Ēn ninghai gaṭan ṭhesckan,* I have struck thy marble.

**gaṭi** S. Generic name of the pebble-like concretions from which lime is obtained. *Camārgaṭi* (see *(gangṭi)*).

**gāṭh** S. 1. Knot. Better say *hēckā*. — 2. Small packet consisting of a piece of cloth tied up at the top. *Gāṭh nū ērā.* See *hēckā*. — 3. Power. *Ninghai nē'enā enghai gāṭh nū mallā; ēn pollon cī'ā.*

**gaṭhṛā** S. Better use *kaṭhṛā*, which see. — *Gaṭhṛā-ciṭkhā*, a variety of the pipal tree (same as *gandhār ciṭkhā*).

**gaṭhya'ānā** See *geṭhya'ānā*.

**gauros** S. A non-bhuinhar Oraon; i. e. (with respect to a certain village) a man whose ancestors were not of the party who first cleared the jungle and broke up the village-soil. The *gauro*-families are accounted common citizens, whereas the families of the original settlers claim a sort of nobility; but a man who is *gauro* in one village may be *bhuinhar* in another. — Cf. *addī, addyas, jēṭh-rayat*.

**gauryas** S. A man of the caste which makes morris-bells, armlets for the wrist, rings for the toes, etc.

**gaw** Adj. (from H. noun *gay*). Equal-tempered, calm, self-possessed. *Gaw ālas, gaw ālī.* — Syn. *addō*.

**gawā** S. Lime-twig. *Corōge gawā icnā*, to set lime-twigs for sparrows.

**gawar** S. A sort of wild buffalo, living in forests. — Syn. *gaor*.

**gāwgāwamba'anā** V. tr. To heat to redness (a piece of iron, coals, etc.). — Syn. *ganganamba'anā*.

**gāwgāwrnā** Reflex. or passive of preceding. To be red-hot, glowing.

**gaw'u-gaw'u** or *gaw'u-gaw'u-ra'ā*. Adv. (used only with such verbs as mean eating or drinking. Greedily, ravenously. *Allāguṭṭhi lek'h'ā gaw'u-gaw'u ambā ōnā mōkhā.* — Syn. *haw'u-haw'u, hab-hab*.

**gāy** S. (The proper Oraon word is *mekkhō*). Cow. *Gāyan bīnnā*, to milk the cow. *Emhai gāy dhanuācā*, our cow has given a calf. — Prov. (in urging one to drink on). "*Ōnd khētā onnar hōlē, gāy kussī' ba'anar; aur ōnd khētā onā*, if you drink one solitary leaf-cup, cows will butt at you, they say; take one more. — *Gāy-chour*; see *chour*. *Gāy-chour bīnkō*, the milky way (in the heavens). — *Gāy-bak'lā*; see *bak'lā*. *Gāy-garūr*; see *garūr*.

**gayā** Adj. Castrated (of fowls only). *Gayā-khēr* (or subst., *gayā*), a capon. *Ōṇā kokron gayā nannā*, to castrate a cockerel.

**gē** (1) Term of endearment. 1. From a woman to a younger woman or girl. *Ān gē*, I say, darling. — 2. From husband to wife.

**gē** (2) Case-sign of the dative. *Gē* has nearly all the meanings of the prepos. 'for'. I. Its marks the term

towards which the action is directed or naturally tends. *Engāge ci'ā*, give it to me. *Ek'am ōrti ī ninghai kukoygē ārsor hōlē, bīsor kā malā*? should any one present himself for your daughter, would you give her away? *Onṭā bhagoāgē engan pachrāras*, he was dogging my steps only for the sake of my loin-cloth (i. e. for stealing it). *Khusmārnāgahi cinhāgē*, as a sign of joy. *Āsin bar'āge khekhhātī eḍḍas*, he motioned him to approach. — II. *Gē* marks cause, proportion. *Īgē, ennēgē. Mal alkhnāgē engan bēlas otthras ciccās*, the king banished me because I refused to laugh. *Añjkhāñjgē emhai mokodmā bagrārā kerā*, owing to quirks and quibbles our lawsuit was lost. *Duī sau rupiyāge hārcas keras*, he lost two hundred rupees at this game (lit. he was the loser by, at the rate of . . . — III. With reference to time, *gē* means: 1. At, when. *Khurtīgē ubsyas*, he did not eat at supper. *Khēr cīkhage kālot*, we'll start at cockcrow. *Putbīrintā amḍi pairige thakkā mañjā*, the rice-water of the preceding evening had, by morning, turned to starch. — 2. During, for, by. *Jokk ullāge barcas. Gaṛi ōnd akhē-ullāgē- tūyākī barcā*, the cart came late by a week. — 3. In good time for. *Pēṭh luhāñgē udhrārī. Pacgisgahi bar'āge amm ondrā'ā-lagyā*, she used to bring water in time for the old man's return. *Ārgahi onar bar'āge*, before they came back after meal. — IV. With reference to space, *gē* means 'about'. *Ibrāgē*, here about the place. *Abrāge*, in the environs (of that place). — V. (With verbs.) In relation to, so far as concerns. *Khoyāge muñjrā, arg'āge hō muñjrā*, the crop-cutting work is over, the storing of the sheaves is done. *Kacnakhrā'āgē sebbā, nalakh nanāge otthā ra'ī*,

talking is easy, doing is difficult. *Kālage kāon; pahē endr phaidā manō*? I shall do go, but with what result? *Kaṭikunā annāge rūsi mandai, beṭā*? for a slight remark you get ruffled, my son?

**gecchā** Adj. and adv. 1. Distant; away from, far off. *Gecchā rājī*, a far off country. *Gecchāmalkā rājī*, a neighbouring country. *Jokk gecchā*, at, or to, some distance. *Īd enganti geccham manānek'ā*, far be it from me! *Istī ē (eō, eōdā) gecchā ra'ī*? how far is it from this? *Āsin gecchantī tūyas*, he descried him from afar. Prov. (to a departing guest or relative): *Ninganū gecchā uyyā, pahē jiyantī gecchā ambā nanā*, lit. put us now at a distance from your eyes, but not from your heart. — 2. Aloof; at a distance, but within view. *Ninghai allan geccham ra'ā ci'ā*, keep off thy dog! *Ās elcnātī gecchā mandas*, he steps away through fear. *Gecchantī chachem menā helras. Ningāge gecchā gecchā manā manō*, you'll have to stand off at a respectful distance. *Īs paddantū ālarī gecchā gecchā mandas*, he rather keeps aloof from the other villagers. *Nēk'ānim tang'ātī gecchā nannā, uynā*, to keep someone at a distance, to be cold with him. — 3. Distant in natural connection or consanguinity. *Īs emhai heddentas maldas, gecchā nātantas taldas*.

**gecchantā** Adj. Of a far off place.

**gēdā** S. Play-ball (in india-rubber or cloth); foot-ball. *Gēdā bēcot*. — Cf. *phodā*.

**gedlā** (1) Adj. 1. (Of fruits) over-ripe, having a soft and decaying appearance, falling to pieces. *Nīn gedlā kiṭṭin khēndkai*. — 2. (Of over-

cooked meat, potatoes, etc.) having lost all consistence. *Ānnum bita'ānum bita'ānum ahran gedlā nañjkai*, thou hast cooked this meat so much that one cannot lay hold of it.

**gedlā** (2) Adj. In numbers, as many as you like (said only of things derelict or at the disposal of every one). *Ennē arkhā tonkā nū gedlā ra'ī*, there are cartloads of these herbs on the plain. *Ennē pakhnā khār nū gedlā ra'ī*, there are lots of such stones in the river.

**gedlārṇā** Same m. as *gedlā* mannā. See *gedlā* (1).

**geḍrā** Same as *gerrā*.

**gejgej** Adj. Dirty. *Ninghai khek-khā gejgej mañjā*.

**gejgejamba'anā** V. tr. To stain, soil, dirty.

**gejgejrnā** V. n. To get soiled, to become dirty. *Ninghai kicrī gejgejrkī ra'ī*. *Enghai khēser pūntī gejgejri'ī*, my neck gets dirty with this necklace.

**gejjē-bejjē** Adj. Soiled, stained. *Gejjē-bejjē puthin khīndkai?* *Gejjē-bejjē nannā*, to soil, to stain. *Gejjē-bejjē māhī*, a dirty face. — Adv. Slovenly, in a dirty manner; badly, confusedly, without neatness. *Gejjē-bejjē likh'ickā*, scribbled; scribbling (s.). *Gejjē-bejjē nūrkā chippā*, brass-vessel hardly washed. *Gejjē-bejjē kacnakhrnā*, to speak confusedly; also, to stammer.

**gējṇā** [*gejjas* or *gejcas*, *gēj'os*]. V. tr. 1. To smash; to crush flat (with accessory idea of harming). *Kasailin ālar mai "gejnar"*, *adin "khottnar"*, one does not "smash" a betel-nut; one "crushes" it. *Nerrgahi kukkan gēj'ā*, smash the snake's head. —

2. To wound by hammering upon. *Enghai anglin kuṭāsītī gejkan*. — Cf. *kucnā*.

**gendā** S. A flower shrub. One variety has yellow flowers; another, flowers of a yellow-red tint. (*Tagetis patula*).

**gendrā** (1) S. 1. Rag, tatters. *Āsgahi kicrī gendrā mañjā*. — 2. Sort of mattress made of old clothes (for a sick or old man, etc.).

**gendrā** (2) Adj. Very dirty (of persons and things). — Syn. *gendrāhā*, *lendrahā*.

**gendrahā** (option. fem. *gendrahī*). Adj. Same as *gendrā*.

**gēnduā** S. A fishing basket hemispherical in shape, with a square bottom.

**gengnā** [*gengcas*, *geng'os*]. V. n. To ask for persistently, perseveringly, with some importunity. *Gengcas kha-nē*, *cicckan*, as he was insisting, I gave it to him. *Ging'ū ālas*, or *ging'us*, an importune solicitor. *Indr'iṃge gengnā*.

**gerā** S. 1. Scoria, dross of metals; syn. *panpīk*. — 2. Any earthenware article spoiled by excess of heat (as bricks, tiles, pots partly molten or sticking together, etc.). *Gerā iṭṭā*, bricks overcooked. — Adj. Sticking to, steady in holding to, bent on. *Ās tanghai katthā nū (tanghai jiyā-ge) gerā mañjas keras*, he stuck on to what he had said (or to his own design).

**gerē** S. Duck. *Banyā gerē*, wild duck.

**gerrā** Adj. (option. fem. in *ī*). Dwarfish, stunted in growth (not said of plants). — Syn. *bheṛrā*.

**geṭā** S. Same as *gaṭā*.

**gethyā** S. 1. A sack for conveyance of goods on sumpter-bullocks; syn. *giṭhyā*, *gūrī*. — 2. Rheumatism in the joints. (General rheumatism is *langhan*).

**gethya'ānā** or *gaṭhya'ānā*. 1. To form into a knot. *Ēpgahi aggin gethya'ā*, make a knot at the end of the rope. — 2. To tie in by means of a knot. *Gamchā nū jukk tikhlan*, *tamkun gethyo'on*. — 3. Fig. To preserve the memory of (lit. to tie up in one's heart of hearts, either for dear remembrance, or in a grudge). *Onṭā katthan jiyā nū gethya'ānā*.

**gidnī** Adj. Very small (of the size of the body), minute. *Gidnī gidnī pōk*. *Gidnī gidnī iñjō*.

**giddhī** S. Vulture. *Kokrō giddhī*, the black vulture (with a bare neck and a red head). *Sonō giddhī* (also called *rūpā giddhī*, *pīk-liṭ'ū*, *karsipoṭom*), the white vulture. — Prov. *Eksan dangrā*, *asan giddhī khāḍḍrī*, people flock where there is a feed.

**gijgij** Adj. (akin to *gejgej*). Unswept, disgraced by small unsightly objects. *Gijgij erpā*. *Cālī gijgij ra'ī*, *adin eṣnā maṇō*.

**gijgijamba'anā** V. tr. To make a place unsightly, by scattering or dropping straw, bits of paper, etc. over it.

**gijgijrnā** Reflex. and pass. of preceding. *Erpā gijgijrkī ra'ī*, *urmitarā gaṛandgas'ā ra'ī*: *eṣsaī*.

**gilās** S. A small drinking cup, of any material (metal, glass). It is shaped more or less chalice-like, and often ornamented with designs.

**gilaṭ** S. German-silver. *I balā sōnā mallī*, *pahē gilaṭ nū sōnā ras'ckā ra'ī*.

**giñjnā** [*giñjas* or *giñjjas*, *giñj'os*]. V. tr. 1. To beat or press into pulp or a confused mass; to knead and squash (idea of harm). *Ninghai maṇdin endrge giñjdai?* — 2. With names of young children or animals as object) to render sickly, to etiolate by constant handling and fondling. *Khaddar ī coṛō-khaddan giñjcar: mal ujjō*. — 3. To impair in health, to stop the growth of. *Naṛī khaddārin giñj'ī*. *Sannū khaddargē ghaṛī ghaṛī maṇḍī c'ā khaṇē, ārin giñj'oy*.

**giñjrnā** Reflex. or pass. of preceding. (Of children or animals) to grow pale and sickly, to languish, to be checked in one's growth. *Allā-khaddan, ōran sannī khaddar dhar-nar-bicchnar: ennēṭī giñjri'ī*, *darā bēs parāḍ pullī*, little children manipulate and pull on all sides puppies and birds: these grow sickly and do not develop well.

**girgir'rnā** V. n. 1. To move swiftly, to walk briskly. *Cīrrā, ṭe-ṭengā, bandrā mann nū girgirra'ā argī liti*, squirrels, lizzards, monkeys go up and down trees with agility. *Ī sannī khaddas girgirrkas kuddas*, this child trots along quite well. *Girgirra'ā kalā*, go quick. — 2. To be quick, to make haste. — Syn. *gor-gor'rnā*.

**girgō** S. Hand-net (a small net disposed round a bamboo circle, which keeps it open). For catching the fish, it is moved rapidly right and left in the water with the hand. This operation is called *girgō jhōrnā*, *girgōṭī amman jhōrnā*.

**giring-giring** Onomat. for the sound of the kettle-drum. *Damuā giring-giring ba'ī*. See following art.



**giringgiringrnā** V. u. (Of the kettle-drum) to have a light, clear and far reaching sound. *Damuñ ekhāgali ledledra'ā kharkhī; birnā nū giring-giringra'ā kharkhī.*

**girjā** S. 1. Collective body of Christians. *Girjā kōrnā*, to become a member of the Church. *Girjā nū mangkhnā*, to be received, incorporated into the Church. *Girjāgahi kōhar*, the Church authorities. *Girjāgahi khadd*, member of the Church. — 2. Temple of God, chapel. *Onā punā girjan kamnā*, to build a new chapel. *Girjā nannā*, to attend church service or Church prayers. *Ekā girjā nū mal rahackai? isantā kā pad-dantā?*

**girlā** S. A greenish lizzard, also called *gachaī* and *paṭgirlā*.

**gisō** S. A common fish of small size; it is scaleless. The two varieties best known are the *ēp-gisō* and the *gongrō-gisō*. — *Gisō-pocgō*, an insect of elongated form which keeps in the mud of lowlands, tanks, etc., and is armed with a sting.

**giṭhyā** S. Same as *geṭhyā*.

**giṭhya'ānā** Same as *geṭhya'ānā*.

**gō** (1) Adj. Dear, beloved. Often the word has only the force of the vocative sign (cf. *hō*). It is used (by men and women) in addressing female relatives, and must follow the noun which it qualifies. *Ayō gō! mother dear! Daī gō! Nāsgō gō! Biṭi gō! Mariyam gō!* etc.

**gō** (2) Affix to cardinal numbers (orig. meaning 'unit'). *Duī gō ālar*. *Duī gō aḍḍō*. — Syn. *gōr*, *gōṭ*, *goṭang*, *ṭho*, *ṭhaur*, etc.

**gōāhas** See *gowāhas*.

**gōāhī** See *gowāhī*.

**gobārī** S. Fresh cowdung. *Gobārī hibrus*, stable-cleaner. *Erpā-khekhlān gobārī nannā*, to give a cowdung coating to the floor. Cf. *goṭhā*. — *Gobārī-ōsā*. S. Name of two varieties of non-eatable mushrooms, one white, the other black.

**gocco** S. 1. Beard, whiskers, moustache. *Ērāgahi goccō*, the beard of a goat. *Ērā-goccō*, a tuft of hair on a man's lower lip. *Ērā-goccō ālas*, a man with an imperial. *Pundkā goccōs*, a greybeard. — 2. The few strayhairs round the mouth of a cat, of some fishes, etc. *Berkhāge, magrā iñjōge goccō ra'ī*. *Goccon sāwra'ānā*, to trim one's beard. *Goccon khaṇḍnā, khattra'ānā*, to cut one's beard. — Cf. *ghocghocyā, nirmuchyā*.

**gocgocō** S. A bushy beard; a beard. *Endr ās gocgocō ra'as?* does he wear a beard?

**godḍā** S. A species of upland rice. It derives importance from the fact that it ripens by September, earlier than other species. — When sown quite close to some river-bed, for uninterrupted irrigation, it takes the name of *tewā*. The *tewā* is sown in February and ready in June.

**godḍō** S. A variety of rats. — Prov. *Baggē godḍō ērānakhrī'ī; onṭe-klā godḍō khōb tūr'ī*, too many cooks spoil the broth. (Lit. Rats, if many together, look at one another; a rat alone digs well).

**godgodō** Adj. 1. (Of liquors) dreggy, containing lees or feculence in suspension, imperfectly strained. *Godgodō jharā-amm*. *Godgodō bāsī-ammaṇ ambā cī'ā, nirangan cī'ā*. *Godgodō isung*, raw oil. — 2. (Of things naturally solid, in a state of

great diluteness) watery, fluid. *God-godō khajj. Ninghai ghorō godgodō irkhī.*

**godgodrnā** V. n. (from *god-godō*). 1. To be dreggy. *Ī kattuntā bāsi-amm godgodrī; adin allā c'ā,* the rice-water in this pot is dreggy; allow it to clear. — 2. To be watery. *Ninghai ghorō godgodra'ā irkhī.*

**godō** S. Crocodile. — *Godō-pēn,* an insect which keeps in the sand along rivers; its bite is very painful.

**godra'anā** V. tr. To tear or mark the surface of with something sharp, to wound slightly by points; to dig or excavate with the claws. *Nīn khallan mal usskai, godrāckai eklā,* thou hast not ploughed the field, but only scratched over its surface. *Berkhā, onṭā acc enghai khek-khan godrācā,* the cat, a thorn scratched my hand. *Cihuṭ ra'ā: engan godro'oy.*

**godrārnā** Reflex. or pass. of preceding. To scratch oneself; to be scratched, etc.

**goēsālī** S. Cattle-stable, cattle-shed. Cf. *gohārī.*

**goēṭhā** S. Dried cowdung. — Cf. *gobārī.*

**gohā** S. A pair (of animals harnessed together for working, of objects to be used simultaneously). *Ōnd gohā aḍḍō,* a team of bullocks. *Ōnd gohā uḍḍū ondrkan,* I brought a couple of baskets. *Ōnd gohā ugī.* — Cf. *gohlā.*

**gohār** S. *Gohār nannā:* 1. To raise an outcry, an alarm; to shout for help. *Nannā paddā nū cicc laggyā, nannā paddā nū mojkhā cu't,* nannā paddā nū gohār nannar; endr

*talī? Hukkā.* Fire has caught in one village; in another, the smoke rises; in a third one, the alarm is given; what is it? A hookah. — 2. To entreat. *Dharmes gusan gohār nanot.* — 3. To implore for justice. — 4. To repeat all over again. *Eḍ khēp ningāge gohār nanā manō?* how often shall I have to repeat it to thee?

**gōhārī** S. Stable, in general. *Kiss-gōhārī,* a pigsty. *Ērā-gōhārī. Aḍḍō-gōhārī. Ghorō-gōhārī* (better say *ghorsār*).

**gohgohrnā** Same as *gasgasrnā.*

**gohlā** S. Team; two animals yoked or harnessed together for drawing. *Idnā aur ōnd gohlā argkam,* this year we have added a fresh yoke of oxen to the old ones. *Ōnd gohlā ghoron pundnā,* to put a pair of horses to. *Ōnd gohlan pundnā,* to put a yoke of oxen to (a cart, a plough). *Gohlā pundnā beṛā nū,* between 7 or 8 o'clock A. M. *Gohlā bicchro'ō bīrī,* or *gohlā bicchrnā beṛā nū,* from 10 to 11 o'clock A. M. *Nīn eḍ gohlā uy-dai?* how many yoke of (ploughing) oxen have you got? *Emhai khall nū gohlā argkam,* we have begun ploughing our field.

**gohna'anā** V. tr. To suckle (with a name of animal as agent). *Ī gāy tanghai khaddan mal guhnī't,* this cow refuses to give suck to her calf.

**gohnārnā** Reflex. or pass. of *gohna'anā.*

**gohṇḍā** S. 1. Multitude, crowd, army. *Gohṇḍā nū ebsras keras,* he disappeared into the crowd. *Kurūr tamhai gohṇḍan ondra'arkī barcar, dara Ruidas rājī nū korcar,* the Kurus advanced with their army and entered the Ruidas country. *Ballur-gahi gohṇḍā,* the ignorant crowd.

*Gohnḍā gohnḍā nū ēknā*, to advance in regular crowds. *Gohnḍā gohnḍa mannā*, to swarm, to throng, to assume the proportions of a multitude. — 2. Party of persons clubbing together or of the same station in life. *Ās emhai gohnḍā nū malkas*, he is not one of ours, he does not sail in the same boat with us. *Tanghai gohnḍar madhentī 'ormārtī kōha mañjas*, he raised himself above all his former associates. — 3. A flock of cattle, a herd.

**gohom** S. Wheat.

**gohrārṇā** V. n. To cry out for help or justice; to implore, to entreat. *Gohrār'us*, suppliant, intercessor.

**goī-ṭeṭengā** S. A variety of lizard of a large size.

**gōl** Adj. (H.) Round, circular, spherical.

**golā** Adj. Brownish.

**golāṭ** S. Cross-marriage, i. e. a double alliance between two families, in such a way that each of the males becomes the husband of the other male's sister. This is called *golāṭ nannā*, or *lād badla'ānā*. — N. B. 1. It is not required that these two marriages take place at the same date. — 2. It never happens among well-behaved Oraons that two brothers marry two sisters, as such marriages would involve a double (supposed) relationship between the persons interested.

**gōlballu** S. A variety of swallow; its plumage on the stomach is white; the wings are remarkable for their small breadth.

**gōl-koṭhrī** S. Guest-room, an adorned apartment set apart for reception.

**gollas** S. Landlord, zemindar. *Nim eka tarti barckar? Gollasgahi cirkhu ondrkam b'ēdam*, whence are you coming from? we have gone to fetch things for the landlord. *Goll-kukkos*, *goll-kukoy*, a zemindar's son, daughter. *Goll madhē kukkos*, a boy of the zemindārī class. *Goll-beñjā*, a wedding in a zemindar's family. — 2. The master of the house (syn *er-panta urbas*). *Ninghai gollas endr keras?* where has your husband, father, master gone to?

**goll-khann** Lit. landlord's eye. Prov. *Ninghai khann goll-khann tal?* you do not recognize me? lit. have you got landlord's eyes? (Said to come from a habit zemindars have, when in need of a service from some ryot, to enter into conversation with him by inquiring after his name, which they of course know.)

**gōlmiric** S. Unground pepper, as sold in the bazars.

**gongor-gongor** S., adj. and adv. Idea of idle or importune repetition of the same story, demand, etc. *Gongorgongor nannā*, to say over and over again. *Gongorgongor ambā mana*, do not insist. *Gongorgongor kacnakhrna, ne'enā*.

**gongrā** S. A creeper-fruit. It is very much like the *jhingā*, the main difference between the two being that the *gongra* has a smooth skin, not ribbed as in the case of the *jhingā*.

**gongrō** Cf. *gisō*.

**gōr** Affix to cardinal numbers. — See under *gō* (2).

**gorā** S. 1. Mahuā flowers in course of fermentation. — 2. The residue of the same after distillation. *Gōran addō ēṛa kissgē c'inar*.

**gorāba'anā** V. tr. (Of fruits yet unripe.) 1. To put by plucked fruits for a few days, untill mellowed; to let ripen after plucking. *Oṇṭā guccḥī kēran gorāba'anā.* — 2. To cause to ripen, in general. *Biṇnā mann nū rahackā khañjpan gorāba'ī.*

**gorār** S. A tree with round thick leaves. Water in which its roots have been crushed is used to kill the fish in tanks, to destroy lice and lice-eggs, etc.

**gorārṇā** Reflex. or pass. of *gorāba'anā*. 1. To complete ripening, to become soft by being left to stay for some time after plucking. *Ibrā kēran gorār'age uyyom.* — 2. To become ripe, in gen. *Mann nū rahackā khañjpa biṇnāṭi gohrār'ī.*

**goreā** Adj. Same as *gorrē*.

**gōrgarī** S. An ordeal practised, with assistance of the naigas or priest, in order to settle boundary disputes. Two holes are dug, at the bottom of which the contenders put one of their feet; the limb is next covered with a little earth. The man on whose foot white-ants climb first loses his case.

**gorgorā** (1) *Gorgorā asmā*. Sort of rice-flour cake or chapāṭi, commonly baked upon an iron sheet or earthenware plate.

**gorgorā** (2) S. 1. Protracted waiting after someone. (This word is generally used as adj. or adv.) *Ēn ning-an khāpā khāpā gorgorā mañjkan*, I have cooled my heels waiting for you. *Ortosin gorgorā nannā, or okkta'ānā*, to keep one waiting. *Ēm malgujārī cī'āge bakhre nū gorgorā ukkam, pahē gollas malā urkhas.* — The act of attending on a king, etc. *Bēlas*

*ganē gorgorā okknar*, they dance attendance at the palacē.

**gorgor<sup>o</sup>rnā** V. n. 1. To be quick, to make haste. *Asan gorgorā'ā keras*, he repaired there straightway. *Gorgorā'ā gucchras*, he hastened away. — 2. To move swiftly. — Syn. *gīrgirīrnā*.

**gorgor** Onomat. for the fizz or whiz made by hot iron plunged in water. *Kuṇnā pannan amm nū saj'ō bīrī, gorgorba'ī* (or *gorgoramba'ī*).

**gorhā** S. Bow-pellet.

**gorlaggī** A formula of salutation. It literally means: "remaining at your feet". *Gorlaggī, dadā*, good day, brother.

**gorlagnā** [*gorlagyas, gorlagos*]. V. tr. To salute. *Ās dāhrē nū eugan gorlaggyas.*

**gorrē** or *goreā*. Adj. 1. Abnormally bent or twisted to one side, distorted, awry, wry (said of the mouth). *Ās gorrē baī bārim kundras. Ninghai loṭāgahi baī ēkāse gorrē māñjā?* how has your lota become thus twisted at the mouth? *Bain gorrē nannā*, to pout in displeasure; to make a wry face from repugnance or disappointment or for mockery. Syn. *kossē*. — 2. Wry-mouthed. *Gorrē ālas.*

**gosaiś** Hindoo penitent or fakir. Prov., to young children: *Cihuṭ ra'ā, gosaiś khebdaṇ mōcos*, take care, the jogi will (come and) cut off thy ears.

**Gosaññās** S. Lord of the universe (a Hindoo divinity, invoked in pains and trouble). *Ē Gosaññā, endrge ennē khilpat cī'dai?*

**gosgosrnā** V. n. Same m. as *gasgasrnā*.

**gosorgosor<sup>o</sup>rnā** V. n. To abound at one spot, to be thick, to crowd (said only of small non-winged animals, like ants, worms, tadpoles, small fish, etc.)

**goswa'ānā** V. tr. To render (a fruit or bulb) flabby, flaccid, doughy; to impart it a softness which is a commencement of decay. *Innelantā birnā emhai aluan goswa'ō.*

**goswārnā** V. n. (Of unripe fruits, etc., whether plucked or still on the tree.) To grow flabby, flaccid, spongy. *Birnāti satālū, mann nū goswār goswār, khattiri'.*

**gōṭ** Same meanings as *goṭā*.

**goṭā** S. 1. Any seed which forms inside of a fruit or shell. Fruit-stones, guāva-seeds, plantain-seeds, peas, beans are all called *goṭā*, corn grains for sowings are not. The mango stone has a special name, *aṭhū* or *kōgō*. Syn. *bī*. — 2. From a supposed habit, in ancient times, of counting with seeds, *goṭā* has come to mean unit, or rather to be suffixed to cardinal numbers and numeral adjectives wherever this would otherwise precede a noun immediately. *Sattēgoṭā ālar, aḍḍō, puthī. Pañcēgoṭā kacā beddan*, I want five pice. *Kaikōgoṭā paddā*, several villages. — But *goṭā* cannot be thus suffixed in all cases. Wherever the name qualified is a name of measure or a noun employed as a unit, *goṭā* cannot be used, because this would involve tautology. Thus, one must say: *ēr phuṭgahi ṭempā* (not *ērgoṭā*). *Sattē aurkā tikkhil. Eḍ cirkhī amm ondra'ā manō? Ās engan kainō rakamgahi katthāti keppas.* — Cf. *jhanas*.

**-goṭang** Same use as *goṭā* (2). Syn. *'oṭang; goṭeng, 'oṭeng; 'oṭā; gōṭ.*

**gotar** S. Totem, or clan designated by the name of an animal (mostly). The whole Oraon tribe is regarded as constituting one caste only; it is subdivided in totemic clans. These divisions, all equal in dignity, may have been religious in origin; but they are now merely civil. No marriage can, under whatever circumstances of origin, native place or time elapsed, take place between two Oraons of the same totemic designation. It is a proverb that *urmī nōr-hro'ō, gotar mal nōrhrī'ī* (everything else may be washed, the *gotar* won't). — *Gotar ēr-tartādim oṇṭam manō, hole gā beñjā mal ciccnaḥrnar*, should the *gotar* be the same on both sides, they do not marry (the two young people). *Ēm Lakram, ār Tirkīar: beñjā ban'ō*, we are Lakras, they are Tirkis: the marriage is possible.

**goṭē** or *'otē*. Same as *goṭā* (2).

**goṭēnā** Adj. and adv. Same m. as *guṭindā*.

**goṭeng** or *'oṭeng*. Same as *goṭā* (2).

**gotrantā** Adj. Totemic, pertaining to the *gotar*. *Nannā nannā gotrantar ganē beñjā ciccnaḥrnar*, the Oraons do not intermarry their children, unless they are of different totems.

**goṭṭā** Adj. 1. Whole, entire (as opp. to partial). *Goṭṭā khekkel. Goṭṭā ullā. Goṭṭā paddā. Nīn goṭṭai mārkh-kai ra'adai*, thou art dirty from head to foot. *Goṭṭā bārī*, in its entirety, from first to last. — 2. Whole, i. e. not broken. *Tikkhil goṭṭā malkāti*, as all the rice grains were broken. *Goṭṭā nannā: a)* to sum up an amount, to

make the sum total of; *b*) to convert pice into rupees. *Eng gusan onṭē rupiyāgahi phutyā rahcā, goṭṭā naṭṭkan: akkū duī anā khatrī mal khotṭon*, I had small coins for one rupee, and had them changed; I won't now change my rupee for the sake of two annas. — *Goṭṭā* is sometimes used substantively for 'rupee' as opposed to pice. *Goṭṭā ekṭā ra'ī*, I have only silver. — 3. Uninjured, i. e. without damage, loss or punishment. *Āsgahi erpā goṭṭam bacchrā. Ēn pañcī, ā mokodmāṭī goṭṭam ur'khkan*. — 4. All. *Paddantā goṭṭā ālar*, all the people in the village.

**gotta'ā** *Gotta'ā nannā*, to touch, to give a shove, a push (as a hint, or for awakening).

**goṭṭhā** S. 1. A party of people, group, troop, band. *Jatrā nū bīcur-gahi kainō goṭṭhā manī*, in jatras there are several groups of dancers. — 2. Same m. as *gōṭh*.

**gōṭh** S. 1. Flock of cattle. *Ā aḍḍon gōṭh nū bhiṛāba'ake cī'ike*, drive that bullock back into the flock. — 2. A party or pack of wild animals moving together. *Māk, barwā, ennē gōṭh gōṭh kuddī*, deer, wild dogs, etc., move in troops. — Syn. *guṭṭhī* (1).

**goṭhāba'anā** V. tr. To gather (the cattle) together on the *bathān* for rest during the hot hours of the day.

**goṭhārnā** Reflex. or pass. of *goṭhāba'anā*.

**gowāhas** S. Witness. *Īrkā or Īrkāgahi gowāhas*, eye-witness. *Gowāh kamnā*, to suborn. *Kamckā or naklī gowāhar*, bribed witnesses.

**gowāhī** S. Testimony (cf. *ijhār*), evidence. *Gowāhī cī'inā*: syn. *īrkan meṇṭkan tengnā*.

**gubbalkhī** S. A common bird, smaller than the sparrow which it otherwise resembles. It nestles amid ploughed fields. People observe which side of the clods it takes for shelter, as a way of knowing in advance from what quarter rain will come.

**gubbārā** S. A large balloon carrying passengers. Better use *petārā* (for all varieties of balloons).

**gubru** Adj. Same m. as *gabju*.

**guburgubur** Adv. (Said of infants and very young quadrupeds only, as the dog, horse, jackal). With uncertain steps. *Guburgubur ēknā*.

**guburgubur<sup>rnā</sup>** V. n. Same as *guburgubur ēknā*. *Allā guburguburīṭī, guburgubururkī kuddī*.

**gucā** (to a woman, *gucai*; a woman to a group of women, *gucē*). Imperative of an obsolete verb. Come with me, come along; let us go there, let us be off. *Gucā kālot. Adin maṇḍāge gucā*, come with me to bury her.

**gucchī** (H) S. 1. *Mēr-gucchī*, a ball of thread. *Ēp-gucchī*, a coil of rope. *Ī kōhā gucchī nū paisā paisō-gahi eḍ gucchī ra'ī?* in this big roped-bundle, how many coils at one pice each? — 2. Cluster (of fruits, etc.). *Ī gucchī kēran gorār'āge uyyom*, we shall put this cluster of plantains away to finish ripening.

**guchāba'anā** V. tr. 1. To put out of the way (objects only). — 2. To throw away, out of sight (objects). *Ī irrkan guchāba'ā*, throw away these sweepings. — 3. To put out of reach, to remove (a person or

thing) to a place of safety. *Tang mukkā āsin nantarā guchābācā*, his wife made him escape. *Āsgahi erpā japtī manā biddiyā khañē, tanghai khess tikhlān nannā erpā nū guchābācas*, as his house was going to be sealed up, he removed his corn to another house.

**guchrnā** [gucchras, guchr'os]. Reflex. or pass. of *guchāba'anā*. 1. To be shifted from the position occupied; to be put out of the way, out of sight, out of reach. — 2. To leave, to retreat, to remove oneself. *Astīle guchchras*, he walked off. *Guchr'a*, stand aside! *Guchchrai dāhrentī*, (to a woman) out of my way.

**guddā** S. 1. Pulp of fruits. — 2. The milky substance coating the inside of cocoa-nuts. — 3. Kernel, the edible substance contained in the stone of a fruit.

**gudgā** S. Same as *guddā*.

**gudgudrnā** (from *guddā*). V. n. 1. To fat or flesh put on to become full sized. *Ningdas gudgudradas, gudgudra'ā mōṭārkas ra'as*, your little boy gets, has become plumpy. — 2. *Gudgudra'ā barnā, khōḍrnā*, to advance in a thick party, in serried ranks; to assemble in thick numbers (syn. *gadgadrnā*).

**gudlū** S. Same as *gurlū*.

**gudra'ānā** V. tr. (syn. *munj-nā*). 1. To make an end of, to stop. *Kacnakhra'āge gudrāckan*, I ceased to speak, or I have done with what I had to say. *Nalkhan gudra'ānā*, to cease or stop work. — 2. To bring to completion, to bestow the last labour upon. *Ī erpan idnā gudra'ā pōllon*. *Gudrāc gudrāc khaccyas* (or

*ondras*), he carried out the work up to completion. — Syn. *gudrnā*.

**guḍra'ānā** V. tr. To cause to revolve up to a distance; to roll (a cart, a wheel, a stone) off or down; to roll (a marble) on the ground, etc. *Ērā, khaddar ninghai chagran guḍra'alagnar*. — Syn. *guḍrnā*.

**gudrārñā** Reflex. or pass. of *gudra'ānā*. *Ēn ā nalakhtī gudrārkan*, I have now my hands clean of that work. *Sendrā argī gudrārñā gūḍī*, while the hunt is in process. *Āsgahi cīkhnum ulkhnum ōnd cān gudrārā*, he spent a full year in lamenting. *Ujjāge gudrārñan "khē'e-nā" ba'anar*. *Āsgahi ujjnā gudrārā, ennē bujhār'i*, he is likely to die.

**guḍrārñā** Reflex. or pass. of *guḍra'ānā*. To roll off, to roll away (v. i.).

**gudrī** S. 1. Sort of mattress made of old clothes, for spreading over a mat. — 2. *Ērā-gudrī*, a separate house, or pen for sheep.

**gudrta'ānā** Causal of *gudra'ānā*. To cause (some object or work) to be made, completed. *Ēn astī goṭṭā erpan gudrtāckan*, I had the whole building-work of the house made by him.

**guḍrta'ānā** Causal of *guḍra'ānā*. 1. To devise some means for making roll, to succeed in causing (some object) to roll off or down. — 2. To order some one to roll (a thing) to a distance.

**guḍrū** Adj. Same as *gurrū*.

**gudumgulā** or *gudumgula'ā*. 1. Tender, soft, not rough. *Gudumgula'ā pañjkā khañjpā*, a fruit exquisitely ripe. *Gudumgulā aṭṭkā bich-nā*, a soft bedding. — 2. Cosey, warm

(in winter), neither too warm nor too cool. *Guḍumgulā erpā*, a snuggery. *Guḍumgulā kumbā*.

**guḍya'ānā** V. tr. Same m. as *gurya'ānā*.

**gugū-mugū** Adj. Wrapped up entirely, neck and face included. *Gugū-mugū okkar ra'anar*, they are seated muffled up. *Kārkhār paññā-galī taman kicirīti gugū-mugū nannar kī cūtnar*, during the cold season the Oraons sleep with their body and head covered.

**guhārī** S. Excrement of pigs.

**guī** (1) S. Sort of pledged friendship struck between two females by mutual promise, 'exchange of presents, etc. The two persons frequently visit each other, render mutual assistance, go together on visits to other people, etc. *Ningyō darā ingvō guī nañjar, jōrcar, jōrābācar*. — Cf. *saihā*.

**guī** (2) Adj. (m. and f.). Distantly connected (term of kith). A husband's sisters and his wife's sisters address one another as *guī*. Again a brother of one party will address a sister of the other party as *guī*, and reciprocally. But a husband's brothers and his wife's brothers address one another as *iḃār* or *lē*. *Ī irbar tām-tām nū guī lagnar*, these girls (or: this boy and this girl) are *guī*. — As subst. *guī* can designate only a female, the corresponding masc. name being *guis*. *Budhus tang guin ānyas. Et-wārī, ning guisin pākai*.

**guīā** (1) (2) See *guyā*.

**guīantā** See *guyantā*.

**guīguīrnā** V. To have a keen rather unpleasant taste (often found

coupled with a penetrating smell), as chlorodyne, eucalyptus oil.

**guīguṇu** Adj. Having a keen unpleasant taste. *Guīguṇu taṭkhā*, a kind of mango with a strong flavour of terebinthine.

**guihā** Cf. *saihā*.

**guīs** S. A girl's elder brother's wife's (or elder sister's husband's) brother. (Cf. *guī*). *Guī rē, guī rām* (vocative). *Etwārī tang guīsin ānyā*.

**guī-ṭeṭengā** See *goī-ṭeṭengā*.

**gūj** S. A flowery bush, the seeds of which are red or white, and enclosed in a pod.

**gūl** S. Great noise, tumult, uproar. *Gūl nañj nañj kacnakhrnar*.

**gulaicī** S. A flowery bush (*plumeria acutifolia*). Its flower is white and yellow; it is made of five leaves, one side of which is deflected towards a common central point. This flower is in great use for *pujas*.

**gulaṇḍ** Same as *gulēṇḍ*.

**gulēṇḍ** Adj. (from *gōl* + *ēṇḍ*, round on two sides). Cylindrical.

**gulgul** Adj. 1. Perfectly ripe, seasoned to a nicety by sun-heat. *Gulgul taṭkhā*. — 2. Destitute of light, dark. *Gulgul mākhā, erpā, lātā* (syn. *lutlut*).

**gulgulrnā** V. n. 1. To ripen to perfection. *Gulgulrkā taṭkhā cīpage ban'ī*, a mango perfectly ripe. (F. bien aouṭée) can be sucked. *Ī pabīṭā korhem gulgulrā kerā*, this papaya is overripe. — 2. To be pleasantly warm. *Ninghai erpā gulgulri'ī*, your house is a snuggery. — 3. To be quite dark. *Innantā mākhā gulgulri'ī*.

**gulī** S. 1. Bullet, marble (to play with), pill; any small spherical body.



Ār maṇyā khōb bandukgahi gulī hi-bryar, they fired a volley of bullets at them. — 2. The distance to which gunshot can reach while remaining effective. *Emhai erpā gulī-ēr gecchā nū ra'ī*, our house is at a couple of gunshots from this.

**gullē** S. Molasses, treacle. *Gulle-cakkā*, a huge lump of treacle (30 to 40 sers). *Gullē-kusārī*, sugarcane.

**gul<sup>u</sup>mnā** [gulmyas, gulmos]. V. tr. To turn over or roll in one's cheek (as food, previous to swallowing it). *Maṇḍī amkhin ālar baī nū sajnār darā gulumnar gulumnar*; antile *nunukhnar*. *Gulum gulumra'ā mokhnā*, to eat with great relish.

**gulmu** Adj. Soft, tender, as bread, meat or a ripe fruit.

**gumā - arkhā** S. Better say *khejjō*.

**gumbhārō** S. A wasp of elongated body, which builds its nest of mud in or near human habitations.

**gumgumrnā** V. n. 1. To be warm (in a moderate and comfortable degree). *Innelā gumgumrī'ī*. *Ninghai erpā gumgumrī'ī*. — 2. To be stifling, hot without any breeze. *Innantā mākhā gumgumrī'ī*.

**gumphī** S. A small piece of wood inserted between the pellet-bow strings to keep them apart. — Cf. *gurthā*.

**gumsārnnā** V. n. To grow mouldy.

**guṇ** S. 1. Quality (good or bad, physical or moral). — 2. Special talent; skill acquired in a certain line. *Nim nū endr guṇ ra'ī?* in what line are you clever? which is your special savoir-faire? — 3. Property, virtue (of a certain medicine, etc.). — Accusative *gunnan*.

**guṇḍā** S. 1. Any dry substance pulverized, as by beating, grinding; powder, fine particles. *Iṭṭā guṇḍā nannā*, to pound brickbats to dust. *Guṇḍā mannā*, to be beaten, ground to fine particles. — 2. Flour. *Ī jatā bagrārkhā ra'ī*: *guṇḍan darrā nanī*, this handmill is out of order: it grinds very coarse (lit. it makes the flour coarse). *Guṇḍā liṇḍnā*, to make dough (lit. to mix the flour with water). — 3. Bits and ends, crumbs, fragments. *Asmā guṇḍā*, crumbs of bread. — Adj. Broken in bits, in small fragments. *Guṇḍā bus'u*, straw in bits, chaff. *Guṇḍā - gaṇḍā* or *guṇḍā - muṇḍā*, smashed to pieces of all size.

**gūṇḍī** or *gūrī*. S. Heifer, cow which has never calved. (They are used for ploughing).

**guṇḍnā** [guṇḍcas, guṇḍ'os]. 1. V. tr. To reduce to powder (by beating, grinding, rubbing, as tobacco leaves in the palm of the hand). — 2. V. n. To move away or hop about on one leg. *Onṭe kḥedḍī degnā, idin "guṇḍnā" ba'anar*. — 3. (Of a stick thrown with a quick revolving movement), to touch the ground by one extremity and then by the other, several times. *Ṭempā guṇḍnum guṇḍnum kerā*.

**guṇḍrī** S. Quail; it differs from the partridge chiefly in being smaller. — Fig. *Guṇḍrī kappā kāldan*, I go to the fields, I have a call of nature.

**guṇḍrnnā** Reflex. or pass. of *guṇḍnā*. *Ī tikhil bēs bēsīm guṇḍrī'ī*.

**guṇḍta'ānā** V. tr., causal of *guṇḍnā*. *Ṭempan guṇḍta'ānā*, to throw a stick so that it rotates along touching the ground by its extremities only.

**gunē** (Syn. of *caḍḍē*). 1. Postpos. As an effect or result of, on the sole

strength of, on the mere title of. *Gollas gunē emhai dhibā ho'odai*, as landlord you extort our money. *Ōnnā mokhnā malkā gunē eklā nalakh nandas*, he works only under stress of starvation. — 2. Adv. *Nīn khannan aṇḍra'ādai gunē, endr ēn nīngan elcon?* because thou art rolling thy eyes at me, shall I fear thee?

**gungī** S. Chrysalis.

**gūngī-bāy** S. Habitual silence, taciturnity of a more or less idiotic character.

**gūngu** S. A cloak made of leaves (worn for protection from rain), leaf-waterproof. *Gūngu-larang*; see *lau-larang*.

**gungunrnā** V. n. (Of the eyes) to become fixedly directed towards one object, to be riveted towards one spot. *Berkhāgahi khann, coṭṭon dhar'ō bīrī, gungunrīrī*, a cat, before catching a mouse, gazes intently at it. *Ortosin gungunra'ā ērnā*, to stare at, to scan one.

**gungwārnā** V. n. 1. (Of the wind) to groan, to moan. — 2. To give forth a low-pitched roaring by-note (as drums beaten within doors, a torrent enclosed in high banks, a church-bell, etc.).

**gunhā** S. Offence of any kind, fault, sin, crime. *Innū enghai endr gunhā hō mal mahjā*, I am not at fault in this affair. *Gunhā thekā-ba'anā*, to fasten a (false) accusation upon. *Gunhā-malkā*, blameless, innocent.

**gunhāgār** Adj. Guilty, sinful, faulty, criminal. *Ortosin gunhāgār nannā*, to accuse one.

**gunhārī** Adj. Same m. as *gunhāgār*.

**guni-guni** Interj. A familiar cry for calling cats.

**guñjra'ānā** or *guruñjta'ānā*. V. tr. To cause (espec. with the finger) to turn round with rapidity; to whirl, twirl, swing round. *Tempan, ēpan gunjra'ānā. Cunnā guñjra'ānā*, to make a little lime for tobacco-chewing. (This is done by swinging round a rope, at the end of which, in a leaf-bundle filled with earth, a little calcareous substance is ignited).

**gun'nā** [*guncas, gun'os*]. V. tr. To worry one's mind about, to be uselessly and perpetually remembering; to be unduly anxious, to fret. *Kerkā cīj khatrī endr gun'dai?* why worry thyself about the past? *Nīn jōkh ra'adai darā nīngyō nimban gun'dai: nalakh nanā*, although a servant of ours, thou art always in thought of thy parents: put thy hand to work. *Tanghai kundrkā rājīn, paddan gun'nā*, to have home-sickness.

**gunthā** S. Same m. as *gurthā*.

**gunu** *Gunu-gunu*. Same as *guni-guni*.

**gurā** S. Lump (of any substance); clod of earth, etc. — Syn. *qhēkā*.

**gurā-khajj** S. Marl, a whitish clay used in whitewashing. — Syn. *cuht-khajj, potnā-khajj*.

**gurdā** S. Kidney.

**gurdī** *Gurdī-jallī*. S. A square-shaped fishing net; it is like the *car-guryā jallī*, but much smaller.

**gurgur** S. Grit, bit of gravel, a small stone or very small pebble. *Onṭa gurgur enghai khedḍ nū āncā*, I have hurt my foot on a bit of gravel.

**gurgurā** Adj. (Of a ploughed field) well crumbled, having no clods left bigger than the size of a gravel. *Khallan gurgurā nannā. Ninghai khall bēs bēsīm gurgurā ra'ī.*

**gurguramba'anā** (1) V. tr. To break (the clods of a field) into small bits, to crumble (a field). — Cf. *gurgurā*.

**gurguramba'anā** (2) V. n. To make a succession of abrupt noises rapidly repeated. *Badālī gurguramba'ī*, there is a rolling of thunder, the thunder is pealing. *Jatā, dālī parmō bīrī, gurguramba'ī*, in crushing grains the handmill makes a rolling, crackling noise. *Hukkā gurguramba'ī*, the hookah is gurgling away. — 2. V. tr., causal of the same action. To make roll, gurgle, crackle; to make echo et reecho. *Jatan gurguramba'anā. Ās tanghai banduktī endr gurguramba'adas?* what is he shooting at (there in the distance), for us to hear such rollings?

**gurgurī** (1) Same as *gurgur*.

**gurgurī** (2) Hubble-bubble made of brass, a brass-hookah.

**gurgur<sup>u</sup>rnā** V. n. (Of dogs) to growl, to snarl.

**gurgur<sup>u</sup>rnā** (1) Reflex. or pass. of *gurguramba'anā* (1). *Khall gurgur<sup>u</sup>rnā usskā khotīkā ra'ī.*

**gurgur<sup>u</sup>rnā** (2) Same intransitive meanings as *gurguramba'anā* (2). *Bandukgahi kharkhnā gecchanī gurgur<sup>u</sup>rnā mindrī'ī*, from a distance (in a hilly country), one shot rings like a succession of shots.

**gurguryā** S. Same m. as *gurgurī* (2).

**gurgutī** S. Same as *gututī*.

**gurgutnā** [*gurgutcas, gurgut<sup>u</sup>os*]. V. tr. To touch lightly and cause a peculiar thrilling sensation, to tickle, to titillate. *Ortosin gurgutnā alkh-ta'āge.*

**gurgutr<sup>nā</sup>** Reflex. or pass. of *gurgutnā*. To itch. *Enghai tarwā gurgutrī'ī*, the sole of my foot is itching.

**gurhā** S. 1. Lump, in general. *Gullē-gurhā*. — 2. Clod of earth.

**gurhī** S. Grit, gravel. — Syn. *gurgur, gurgurī, rugrī*.

**gurī** S. See under *Debī*.

**gūrī** S. Same as *gunḍī*.

**gūrī** S. Any of the two gunnybags hanging on either side of a sumpster bullock or pack-horse. *Ī gūrī nū endran ondrkai?*

**gurkhī** S. Heel. *Khessan gurkhī tīrna*, to perform a pirouette on a little dry paddy (to see if it is dry enough for being husked). *Kukkos tanghai ēr kheadgahi anglī'ī kukoy-gahi gurkhin emsdas: kukoy āsin tanghai gurkhin emsra'ā cī'ī*, the bridegroom brings his big toes in contact with the bride's heels; the bride allows him to do so.

**gurlu** S. Millet (*panicum miliare*, H. *gundt*). *Gurlu-tīkhil*, millet cleansed of its husk. Varieties of it are called *sannī gurlu, kōhā gurlu, bendē gurlu*, etc. The millet ripens in August, before the earliest kind of rice-crop (*godḍā*).

**gurmānā** [*gurmyas, gurmōs*]. V. tr. 1. To impart a spherical form by rolling between the palms, to turn a soft substance into a ball. *Gorhā gurmānā*, to make pellets. — 2. (In sorcery) to rub and roll the extended palm of one hand over eggs, rice-

grains, etc., with a view to expelling sickness. (A little *arwā tikhil* and one egg are put in a winnowing-basket; in front, a lamp is lighted. The *deōras* rubs the egg and rice against the bottom of the scoop, muttering magic formulas all along. This process lasts one full night at least, in many cases several nights). *Naṛī khed'āge, deōras tikhilbī nē'e-das darā kēternum gurumdas.*

**gur<sup>u</sup>mta'ānā** V. tr., causal of *gur<sup>u</sup>mnā*. *Naṛī khed'āge gur<sup>u</sup>mta'ānā*, to call in the sorcerer for a case of fever.

**gūr<sup>nā</sup>** [gūrcas, gūr'os]. V. tr. To shut in, to imprison, to close the door upon, to entrap, to encage. \*

**gūr<sup>nā</sup>** [gūrcas, gūr'os]. V. tr. Same as *guṇḍnā*.

**gurra'ānā** Same as *gudra'ānā*.

**gurrār<sup>nā</sup>** V. n. 1. To roar (as a tiger), to snarl or growl fiercely. — 2. To utter angry words, or shouts of anger. *Gollas, enghai khallan amba'āge ba'adan khañē, gurrārnum pas'āge cōcas*, when I told the landlord to vacate my field, he, with a volley of abuses, sprung to his feet to strike me.

**gur<sup>r</sup>ta'ānā** Same as *gud<sup>r</sup>ta'ānā*.

**gurrū** Adj. Dwarfish (of persons and animals only). *Gurrū hathī*, the dwarf elephant.

**gur<sup>r</sup>thā** or *gunthā*. S. Pellet-bow. The long-bow is called *ēreṭh*. Various parts of the pellet-bow are described under *tāt, phadilkā, gumphī, gorhā, mūṭh*.

**gurus** S. 1. Teacher (secular as well as religious). *Guru nalakh nan-*

*nā*, to teach as a profession. — 2. Title given out of politeness to people of the *lohrā* (blacksmith) caste, in addressing them or speaking of them (cf. *jāt*).

**guruñja'ānā** Same m. as *guñj-ra'ānā*.

**gurya'ānā** V. tr. 1. To follow one, to dog his steps. *Eugan urmitarā endrgē guryāckai kuddai?* — 2. To imitate, to walk in the footsteps of.

**guryār<sup>nā</sup>** V. n., synonymous to *gurya'ānā*. *Tangyō ganē (tangyō-gahi khōkhānū) urmitarā guryārkas kuddas*, he follows his mother everywhere.

**gusan** Postpos. 1. Near. *Erpā gusan baṭgī ra'ī, Āsin tang gusan eḍḍas*. — (With an infin. or past partic.) *Khess khaidnā gusan ijjkar rahcar*, they were standing near the spot where rice used to be put to dry. *Ārgahi khess ārtāckā gusan*, near the spot where their rice was spread out to dry. — 2. With; about. *Nē gusan ra'ī?* with whom is she? *Eng gusan dhibā mallā*, I have no money. — 3. On, on the outside or surface of. *Egan kubrā gusan lathcas*, he gave me a kick on the hump. *Ās gusan janai tang<sup>a</sup>ckā rahcā*, he was wearing the sacred thread. *Ōnā-gusan*, somewhere. — 4. At (contiguity in space). *Balī gusan ijjas*, he stood at the door. *Khār gusan ārsyas*, he arrived at a river. *Ōnā-gusan*, at one common spot (i. e. all together). *Urmigusan*, everywhere. — 5. To (motion towards). *Bēlasgahi garhē gusan ārsta'ānā*. *Eng gusan hāl mal barcā*, I did not get any news of it. *Baī gusan hō'onā*, to raise to one's mouth. — 6. To (addition,

junction). *Onṭā mann gusan ghoron khuṭcas*, he tied the horse to a tree. — 7. In comparison with. *Bīṭi gusan candō mal bilcī*.

**gusantā** Adj. Same as *gustā*.

**gusantī** Same as *gustī*.

**gustā** Adj. (*gusan* + *tā*). Situation near to. *Masṛā gustā onṭā mann nū argyas*, he climbed upon a tree which stood close to the cemetery.

**guste** Same as *gustī*.

**gustī** Postpos. (prop., ablative of *gusan*). Lit. Out of the neighbourhood of; leaving behind; from. (*Gusan* like 'from', denotes source, beginning, distance, departure.) *Ortos gustī dhibā ho'onā, tikhlān injrnā*, to take money, to receive rice from some one. *Īd nīk'im gustī khakkhro'ō*, this you will receive from any man. *Ās gustī tangrin nēcas*, he asked him for the hand of his young sister. *Eng gustī kalā*, get away from me. *Ōnd gustī ōnd gusan* (or: *Balī gustī balī gusan*) *tembā kānā*, to go begging from place to place (from door to door).

**gusti'le** Same as *gustī*. *Balī gusti'le khekhele ērnā*, to pry from the door-sill into the room.

**gutgut** Interj. A cry to call dogs. — Syn. *gutrē-gutrē, gutu-gutu*.

**gutgutamba'anā** V. tr. To tickle. — Syn. *gurgutnā, cangrta'anā*.

**gutgutrnā** Reflex. or pass. of preceding. To itch. — Syn. *cangrnā*.

**guṭi** S. 1. Small pox. *Āsge guṭi urkhā*. — 2. A boyish game played with bits of gravel; these bits themselves. *Guṭi bēcot*. — 3. *Guṭi cī-inā, guṭi injrnā*, to hand over the clod, to receive the clod. N. B. When renting a field to a rayat, the land-

lord's local agent puts a lump of earth in the lessee's hands, as a visible sign of the transaction just entered into.

**gūṭi** I. Postpos. 1. Up to (in space or time). *Eō gūṭi?* how far? how long? *Ā gūṭi*, up to that spot, up to that moment. *Bai gūṭi nindnā*, to fill up to the mouth. *Paddā gūṭi barā*. *Akkun gūṭi argar bar'ā*, they have not yet arrived. — 2. For, i. e. through a certain space, during a certain time. *Kōs ēṛ gūṭi*, for a couple of kos. *Geccham gūṭi boṅgnā*, to run a long way off. *Ulmūdā gūṭi*, for three days. — 3. Exactly at (such a time or date), not before nor after. *Nēlbeṅjā* (or *nelbeṅjā nū*) *barke*, come on the day after to-morrow. *Khēr cikhnā gūṭi co'om*, we shall get up at cockcrow, sharp time. *Bīṭi putibīṛi gūṭi ōnom*, we shall take our meal exactly at sunset. — II. Conj. a) When the verb governed by *gūṭi* denotes an action of momentary nature and stands in the infinitive, *gūṭi* means 'until'. In this case, *argī . . . gūṭi* may be used instead of *gūṭi*, without any change in the meaning. *Enghai [argi] barnā gūṭi isan ijkā ra'ā*, stand here till I come. *Ās [argi] khē'enā gūṭi onṭim tengnum rahcas*, he stuck to his say till his last moment. *[Argi] bijnā gūṭi mal cōcas*, he did not get up until it was dawn. — b) When the dependent verb denotes an action of some duration and stands in the infinitive, *gūṭi* means until the end of that action; *argī . . . gūṭi* is equivocal, and means until the beginning or end of that action. *Asmā mekkhnā gūṭi taughai pacgis kuddā keras*, her husband went out for a stroll and came back when the bread was baked. (*Asmā argī*

*mekkhnā gūṭī* would mean either: when the bread was baked, or: had just been put into the oven). — c) When in relation with a past tense, *gūṭī* means: for some time after the performing of the action. *Ās enghai maṇḍī ōṇḍkā gūṭī khāpyas*, he waited till after I had finished my meal. *Tang sās sasuras ōṇḍar mokkhar ā gūṭī āsgahi pāb ērālagyar*, his parents-in-law waited for his return, took their meal, then went on waiting.

**guṭiṇḍā** or *goṭēnā*. Adj. and adv.

1. Spherical. *Guṭiṇḍā phodā*. —
2. Main, most important. *Ī kārbār-gahi guṭiṇḍā guṭiṇḍā katthan engan tengā*, tell me all briefly about the affair (lit. tell me the outline, the leading features). — 3. Uniform, the same for all. *Paddā nū kainō rāy malā, pahē ōṇṭēguṭiṇḍā rāy manā manō*, there should not be, in the village, various ways of acting, but one way only common to all. — 4. (Of grains) big, of a good round size. *Ī khess khōb guṭiṇḍā paṇjki ra'ī*.

**guṭmuṭār** Adj. Spherical. — N.B.

*Guṭmuṭār* has none of the fig. meanings of *guṭiṇḍā*.

**gutnī** (in the East of Chota N., *melkhō*). S. Term by which the wives of brothers are designated in relation to one another. *Nīm eḍ gutnī ra'adai?* how many married brothers has thy husband? — Cf. *melkhō*.

**gutṛē** Interj. A familiar shout to call dogs. — Syn. *gutgut*. Cf. *gutu-gutu*.

**guttā** or *guyā*. Postpos. At the house of. — Cf. *guyā*.

**guṭṭhi** I. As a noun, *guṭṭhi* is syn. to *gōṭh* and means a flock (of

cattle), a pack (of wild animals). — Let it be remarked here that *guṭṭhi*, used as a separate noun, does not mean, besides, anything like "collection, class, category" (for this, say *qhērt* or *kudhā*). — II. *Guṭṭhi* is frequently suffixed to names of irrational and inanimate beings for the purpose of denoting plurality of some kind. Three main sorts of such plurals can be distinguished: 1. Proper plural (a number of animals or objects specifically identical). *Ninghai erpāguṭṭhi*, your houses. *Ibrā kharcāguṭṭhin ho'ā*, take with you these provisions (victuals prepared for a journey). — 2. Generic plural (a number of animals or things similar or analogous in kind). *Khessguṭṭhi*, for instance, means either "various kinds of paddy" or "paddy and other corn". *Paccō, pacgisgahi bar'āge ammgutṭhin ondra'ālagyā, darā kankgutṭhin beddarkī uyyālagyā*, the old creature used to bring home (every morning), for her husband's return, all (that was required in the way of) liquid and fuel. *Geccham manā: enghai maṇḍīguṭṭhin emsra'ā ongoy*, stand off, thou mightiest touch my food (i. e. rice, curry and other eatables put together to form a meal). *Cikhnāguṭṭhin meṇjas*, he heard lamentations (i. e. no mere weeping, but also sobs, words of despair, etc.). *Attnā pundrnāguṭṭhin bīsna*, to sell articles of wearing apparel. *Kuḍḍītī endran dhōldai?* *Muṇyāḍgahi mōkhnāguṭṭhin*, what are you cutting with your hoe? (All kind of) fodder for the rabbits. — 3. Figurative plural (one main object with its extensions, or parts connected). *Bāiguṭṭhin nōhrnā*, to have a wash (lit. to wash one's face and all). *Mēd-guṭṭhi nū guṭī urkhā*, on his back

and adjacent parts there are small-pox pimples. — III. *Guṭṭhi* may be postfixed to verbal tenses as a sort of abbreviatory clause somewhat analogous in meaning to the English clauses “and the like”, “and so on”. When used in that manner, *guṭṭhi* has the effect of evoking and grouping, round the solitary action denoted by the verb, a host of other actions naturally connected with, or analogous to, that main action. *Cākhṇar guṭṭhi*, they go through the whole process of sowing; lit. they sow and do all that is connected with sowing. *Tamhai khaddārin beḥṇar guṭṭhi*, they go through the complicated business of establishing their children. *Erpaṇtā urbas ugtā kamnā, khall uynāguṭṭhi-gahi tihā nandas; erpaṇtā ālarge khess khaidnā guṭṭhi manī*, the master of the house has the care of all that is connected with plough-making and field-ploughing, his people at home have to dry the paddy, to husk and pound it. — Hence, *guṭṭhi* following a verb has often the effect of changing the latter’s signification, and turning so to say a specific action into a generic one. *Osgā keccā guṭṭhi*, the rats disappeared (i. e. died, or ran away or were caught). *Parh’ā guṭṭhi*, apply yourself to study (read, write, parse, count . . .). *Nalakh nanā guṭṭhi*, do something or other, do not remain idle. *Kac-nakhra’ā guṭṭhi*, talk freely (in a loud or low voice, or on any topic); do not mind my presence. — IV. *Guṭṭhi*, after certain intransitive verbs like *ra’anā*, *mannā*, *talnā* may mean “up to a certain amount, to certain extent”. Thus: *Ās nagad ālas taldas guṭṭhi* will (according to the tone of the voice) mean either: he is a nice man, all-

round, or: he is, to certain extent, a nice man. *Idnā tatkhā ra’ō? ra’ō guṭṭhi*, will there be mangoes this year? there will be no lack of them. *Pēṭh nū banyar ra’anar kā malkar’ēn kūberā nū bar’ālagdan. Ra’anar guṭṭhi*. Are there still merchants in the bazar? I am late. A few of them are still here.

**guṭṭhyar** A plural form, corresponding to the Hindi -log. *Guṭṭhyar* can be added only to a personal noun (uninflected form), and denotes always a particular group or class of persons. *Ayang bangguṭṭhyārin khaddar man’narne’ā*, let children honour their father and mother. *Mēt mukkāguṭṭhyar*, men and women. *Kukē kukkōguṭṭhyar*, boys and girls. *Andhrā langrā ṭhuthāguṭṭhyarge ci’ū khaṭṭu ra’ālagyas*, he used to give alms to the blind, the lame and the maimed.

**gutu** S. Armpit. *Birnātī gutu parpar’ālaggī*, heat causes my armpits to itch. *Irbar gutu nū khekkehātī kheōcrkā ēkālāgyar*, they were walking together in close embrace (each having one arm clasped round the other’s back).

**gutu-gutu** A familiar cry to call dogs, especially puppies. — Cf. *gutrē*.

**guyā** (1) An adj., derived, by an abuse of language, from *guī* (2); the word is current only on the East-side of Chota-Nagpur. Better say *iyār*; and (instead of *guyas*) *iyāras*.

**guyā** (2) or *guttā*. At the place or house of. *Ēn ās guyā iklā hō mala kālon*, I will never go to his house again. *Bēlas guyā ra’ā heṭrar*, they took their quarters at the king’s residence. *Barhis guyā nalakh nanā*

*helras*, he went as apprentice to a carpenter. *Tang guyā ho'onā*, to carry (to one's own) home. *Innā gā em guyā kaṭṭu taṭwā malā*, to-day we do not cook at all here. *Em guyā ennē ba'anar*, in our place, in our village, on our side they speak so.

**guyantā** Adj. Of a particular place or village (to be further determined). *Ēm guyantā ālas*, a man of our place. *Nimguyantā bhakkā*, the language spoken in your village, on your side. *Endr adiguyantar barcar?* have the people of her (the bride's) village arrived?

**guyhā** Cf. *saihā*.

**guyī** See *guī*, which alone represents the correct pronunciation.

**ghaccā** S. 1. Selfish manoeuvring for sparing oneself a trouble or securing some choice part to oneself; selfishness. *Ghaccā ambā nanā*. — 2. Disloyal stratagem, dishonest trick (e. g. securing an advantage first, then disclaiming the obligation attached to it), sharp practice. *Eng gane ghaccā bicckai*, thou hast played me false. — Adj. Selfish, sharp, shrewd, dishonest, disloyal. *Ghaccā ālas*. Hence, *ghaccas*, a sharper.

**ghacpuc** Adj. *Ghacpuc mannā*, to take oneself off in order to elude some job or unpleasant task, to keep out of the way. *Īs pañc bīrī ghacpuc mandas*, whenever there is a panchayat to be held, this fellow makes himself scarce. — N. B. This word is akin to the preceding.

**ghaghar** S. A bird of the partridge family, smaller than the partridge (*titir*) and bigger than the quail (*gunḍrī*). It feeds on grains and white-ants. Its plumage is whitish.

**ghāī** S. 1. Tamed animal of any kind employed to entice others *Guṇ-drī-ghāī*, decoy-quail. *Mainā-ghāī*, decoy-mainā. *Hāthi-ghāī*. — 2. Go-between. *Āsām kālū, kā akhṛā argū pellarahi ī paccōdim ghāī talī*, this old creature is paid for alluring girls to go to Assam or become the landlord's harlots.

**ghakhā** Adj. Tame, accustomed to man, having lost its native shyness.

**ghalāba'anā** V. tr. 1. To catch in a net or spring. *Īñjon jallī nū, ōran phandā nū ghalāba'anā*. — 2. Fig. To deceive, to cheat, to ensnare.

**ghalrnā** Reflex. or pass. of *ghalāba'anā*.

**ghamāba'anā** Same m. as *ghamta'anā*.

**ghamnā** [*ghamcas, gham'os*]. V. n. 1. To be influenced by, impressed with. *Ās enghai katthātī mal ghamcas*, he did not yield to my representations. — 2. To be enfeebled, shaken, told upon (by fatigue, age, illness). *Narītī dher ghamcas*, he was much reduced in strength by fever. *Ī mankhā-gohlātī kuṛāckan, kḥo-khānū paṭācūkkam, pahē mal ghamcā*, with this pair of bullocks I made levelling-works; with the same, later on, I prepared my wet-fields: still, their health has not given way. — 3. To grow inured to, acclimatized to. *Akkū emhai punā aḍḍō iyyantā amm-tākā nalakhge ghamac kḥacyā*, our new bullocks are now quite accustomed to the climate and work of this place.

**ghamrnā** Reflex. of *ghamnā*. *Ā paccis innelā ghamra'ar kālag-das*, that old man is now going down



in health. *Ēn ī rājintā amm-tākāge ghamra'ā pollon*, I shan't accustom myself to this climate, I shan't get acclimatized here.

**ghamta'ānā** V. tr., causal of *ghamnā*. To produce impression, to take effect. *Enghai katthā āsin mal ghamtācā*, my exhortations did not cause him to yield.

**ghanā** S. Sledge-hammer.

**ghanī** S. (In oil-extracting). 1. Oil-seeds pounded to a sort of flour (preparatory to being moistened and thrown into the oil-mill). *Ghanī khōsnā*. *Ghanī saunda'ānā*. — 2. As big a lump of that dough as will be treated at a time by the oil-mill. *Ghanī pīkh-nā*. *Iṇdā cinabadāmgahi eḍdā ghanī manō?*

**ghanṭā** S. 1. A bell of large size. *Ghanṭā kharkha'ānā*, *ḍolāba'ānā*, to ring the big bell. — 2. Gong. *Ghanṭā thoknā*, *pasnā*, to sound the gong. — 3. Hour, twenty-fourth part of a day.

**ghanṭī** or *ghaṭī*, *ghāṭī*. — 1. Small bell; syn. *raṭī*. — 2. Gong.

**ghardijwas** S. Young man serving in a house on the understanding that he will marry his master's daughter. In better Oraon *eṣpā-jadākhaddis*.

**gharghir** Onomat. for the peculiar noise made by the handmill when dividing pulse-seeds in their two natural halves. *Jatā, māsi rahṛī parmō bīrī, gharghir ba'ī*. — Cf. *ghid-kārnā*.

**gharghirba'ānā** or *gharghir-nā* or *gurgurnā*. To make the peculiar noise called *gharghir*.

**gharī** S. 1. Clock or watch. *Kecc-kā gharin ujṭa'āna*, to wind up a

clock. *Ī gharī cārē, dhīrē calrī'ī*, this clock is fast, is slow. *Gharī garbarrkī ra'ī*, the clock is out of time, out of order. — 2. (In adv. expressions) moment. *Ī gharī nū*, this instant. *Gharim gharim*, constantly. *Gharī gharī*, repeatedly. *Ōnd gharī, cārē bar'on*; one moment, I come presently.

**gharia'ānā** See *gharya'ānā*.

**gharlā** S. *Gharlā okta'ānā*, a native practice (of no superstitious character) for curing indigestion and pains of the bowels generally. A ball of cowdung in which a wick is burning is applied on the stomach or back of the patient, and an upturned lota covers light and cowdung. This operation is called: *bēmarhas mahyā gharlā okta'ānā*.

**gharrā** S. Any strong stick of moderate length used for a special purpose (as for beating cowdung to dust, carrying loads between two men, shutting in cattle, etc.).

**gharya'ānā** V. tr. 1. To stop or check by pushing into a confined space or a net, by surrounding; to hem in (fish, game, thief), to hedge round. — 2. Fig. To confound, to reduce to silence, to drive into a corner.

**gharyārnā** Reflex. or pass. of *gharya'ānā*. *Ās tanghai katthā nalakhtim gharyāras keras*, he was caught in his own words; his own behaviour betrayed him.

**ghasārnā** Same m. as *ghas-rārnā*.

**ghāsī** S. Grass, considered as fodder; hay. *Ghāsī ḍolnā*, to cut grass (with a hoe). *Ghāsī khoynā*, to cut grass (with the sickle).

**ghāsiyas** S. See *ghāsyas*.

**ghaska'ānā** V. tr. 1. To displace slightly, to move off (some object) a little. — 2. To sever, to separate or detach from, to make loose what was adhering. — 3. To disaffect, to estrange. — Cf. *ghaskārnā*.

**ghaskārnā** V. n., reflex. or pass. of *ghaska'ānā*. 1. To budge; to move off, to move from a spot a little. *Ninghai ukkā-aḍḍantī mundhbbhārē ghaskār'ā: engāge aḍḍā c'ā.* — 2. To become loose, detached. *Cēpgahi poē-nāit pakhnā dherengāge ghaskārā,* with the rain and owing to the slope, the rock was loosened. — 3. To become disaffected, estranged. *Āsgahi jiyā dharmit ghaskār'ā helrā.*

**ghasnā** [*ghascas, ghas'os*]. V. tr. 1. To exercise a hard friction upon (for the purpose of cleaning, reducing to powder, or so as to rub the skin off), to rub hard, scour. *Bālkan lurhūt ghasnār,* they rub turmeric to dust with the curry-roller. Cf. *ghasra'ānā*. — 2. When *ghasnā* is used along with another verb in the same tense and person, it implies flat refusal of doing the action meant by the latter verb. *Ghas'on ka'on* (or: *ghas'on-kī ka'on, ghas'on-dara ka'on*). i. e. Order, advise as much as you like: I will not go, I refuse to go. — Cf. *ghasra'ānā* and *ghassī*.

**ghasra'ānā** V. tr. Same meanings and uses as *ghasnā*. — 1. *Ghorō enghai khexḍan onṭā pacrī nū ghasrācā,* my horse gave me a rub against a wall. — 2. (To an order or advice.) *Ghas'on, I won't! Ghas'on kī ōnon,* I won't take any meal! *Ghasrācas dara keras,* he flatly said he wouldn't go. Cf. *ghasnā* and *ghassī*. — 3. To scribble. *I paṭā mal paṭhri't, ghasrāckā ra't aḍge* (see *ghesra'ānā*).

**ghasrārnā** Reflex. or pass. of *ghasra'ānā*. To rub oneself; to be rubbed, scoured, attrited, etc. *Ghorō mann nū ghasrār'ā helrā,* the horse began to rub oneself against the tree. *Enghai onṭā khexḍ pacrī gusan ghasrārā,* one of my feet (on horseback) got a rub against a wall. — Syn. *ghasārnā*.

**ghassī** Interj. used in retort to advice or order, to intimate flat refusal of complying. It may be taken to mean "never", as uttered in answer to an advice or order. *Ghassī c'ōn,* (say what you may), I will not give that. *Ghassī keras,* (in spite of orders or exhortations) he did not go. *Enghai ērpantī urkhā ānkan; pahē, "ghassī" bācas-dara urkhas,* I ordered him to leave my house; but he flatly refused to do so. — Cf. *ghasnā, ghasra'ānā*. All these words are used only by children and young people.

**ghassiba'ānā** V. n. To refuse flatly to comply with an order or advice. — Cf. *ghassī*.

**ghassi-sitā** Same m. as *ghassī*.

**ghāsyas** S. A man of the drum-makers' caste. The musicians who play at weddings, etc., are all *ghāsyā* men.

**ghat** S. In things, quality of being handy, commodious, etc. *Ī mann nū argāge ghat laggī,* this tree is easily climbed upon. *Ī kughir nū okkāge ghat mal laggī,* this saddle is not commodious. — Adj. Handy, serviceable. *Ī kuṭāsī (kuḍḍī, arī, ugtā) ghat mal laggī.*

**ghāt** S. Opportunity, favourable time. *En barā beddālakkan, pahē ghāt mal laggvā,* I intended coming; but no opportunity offered itself.

**ghāṭ** S. A peculiar spot affected to a definite public usage. *Marghāṭ*, a (pagan) burying-ground. *Dhōb-ghāṭ*, the spot along the banks of a stream where *dhobis* make their washings. — Especially: 1. Neck, an elevated pass between two higher summits. 2. Crossing of a river, ford. 3. The spot of a river where people come for water-supply.

**ghaṭāba'anā** V. tr. To make less or smaller. Hence: 1. To reduce in height or length, in spirit, etc., to shorten, to curtail. *Onṭā khuṭan, ortosgahi mullin ghaṭāba'anā*. — 2. To reduce in number. *Ibrā mann heddē heddem ra't: jukk ghaṭāba'anā manō*. — 3. To reduce in quantity, to make sink to a lower level. *Bīr-bīrnā amman dhīrē dhīrē khaidī ghaṭāba'ī. Ī beṇjā emhai khurjin khōb ghaṭābācā. Onṭē maldauan ghaṭāba'anā*, to lessen an evil. — *Ghaṭāba'anā* may also mean: to render insufficient, to drain, to exhaust. — See *ghaṭrnā*.

**ghaṭī** (1) or *ghāṭī, ghaṇṭī*. S. A small bell or gong. — Cf. *raṭī*.

**ghaṭī** (2) S. 1. A small artificial incline made, in a rice-field, just above the spot where the water is to leave it and fall into the next field below. The purpose of this slope is to direct all the water towards one exit, thus enabling the owner to collect the fishes. *Ghaṭī-ra'anā khall*, a field having a water-slope. — 2. A small *ghāṭ* (in all meanings). *Kūm-ghaṭī*, water-passage under which a fishing-basket can be set. *Ṭorang-ghaṭī*, a forest-track.

**ghaṭī** (3) S. 1. Decrease, lessening, falling off, decline; insufficiency. *nnelā candōgahi ghaṭid kā barhtid?*

is the moon waxing or waning? *Ī dahrē nū ningāge adhā kōsge ghaṭī manō*, by this road you will gain one mile. *Dhibā ghaṭī manjā*, money ran short. — 2. Want, need, lack. *Dhibā-ghaṭī kḥēndā pollas*, he could not buy for want of money.

**ghāṭō** S. The white heron. *Ghāṭō dankla'a orā talī*, the white heron is a high-legged bird. *Ghāṭō ēknā*, to walk on stilts (lit. sense only). — Fig. *Ghāṭō-kḥēser* (lit. heron's neck), nickname given to Christians for having discarded the pagan necklaces and amulets.

**ghaṭrnā** Reflex. or pass. of *ghaṭāba'anā*. 1. To become less (in quantity), to be at a low ebb; to be reduced (in point of numbers, height, etc.); to be shortened, curtailed (see under *jey*). — 2. To come short, to turn out insufficient; to fall short of. *Enghai dhibā ghaṭṭrā kerā: patcā cī'a. Ṭorang nū bēlas gusan cicc ghaṭṭrā kerā, kḥanē tanghai ālarin cicc beddā taiyyas*, in the forest, the king ran short of fire, so he sent his men to fetch some. — 3. To lose courage. *Ī katthan menar āsgahi jiyā ghaṭṭrā kerā*. — 4. To be in need of, to run short of. *Ēn innelā bī, khurjī nū ghaṭra'ālagdan*, I am for the moment short of seeds, of money.

**ghaṭṭī** S. Same as *ghaṭī*.

**ghatya'ānā** V. n. To be used to, to have the habit or practice of (a certain instrument, a particular kind of actions, etc.). *Enghai allā muṇyā dhar'āge ghatyāckī ra'ī*, my dog has long-practised hare-catching, he knows all about this sport. *Ī kuḍḍī arkhāge ghatya'ādan* (or *ghatyāckan*), my hand is accustomed to this particular hoe.

**ghaṭhā** S. 1. Rice and maize cooked together. *Innā ghaṭhā bīto'ot*. — 2. Callosity (on hands, fingers, feet). — 3. Corn (on toes). — Adj. and fig. Hardened in mind or feelings. callous, rendered insensible or unfeeling through long habit. *Ērā ērā, nañj nañj, āsgahi jiyā ghaṭhā mañjā*, seeing, doing these things every day, his heart has become callous.

**ghāy** S. Bird used as a decoy. — Cf. *kuṭnī* and *ghāṭ*.

**ghedṛā** or *gherrā*. Adj. Same m. as *gerrā*.

**gherā** S. 1. Fence, of any material, round a garden, a compound, a tree. *Gherā pacrī*, the surrounding wall. *Baṭgūnū gherā cī'nā*, to fence round a garden. — 2. A number of persons disposed in a circle with a view to arrest or capture). *Khalbas ālargahi gherā nū kōrcas*, they surrounded the thief. — 3. *Gherā nannā*, to surround (either for capturing, or doing honour). *Khaddar tambāsin gherā nañjar*, the children grouped themselves round their father.

**ghernā** [*ghercas, gher'os*]. V. tr. 1. To surround for capturing. See ex. under *jati*. — 2. To fence in.

**gherrā** or *ghedṛā*. Same as *gerrā*.

**ghesṛa'ānā** V. tr. 1. To drag (something that rubs heavily against the ground). *Tanghai khedḍan ghesṛa'ānum kuddnā*, to walk along dragging one's feet. *Ninghai uḍḍu-cirkhin ghesṛa'ānum ho'odai*, your basket-loads go rubbing along on the ground. — 2. To write hastily or without care. *Ī paṭā mal paṭhrī't, ghesṛāckā ra't aṅge*. — Cf. *ghasṛa'ānā*.

**ghesṛārnā** Reflex. or pass. of *ghesṛa'ānā*. To be dragged heavily along the ground; to crawl along (as a child, a wounded man). (Cf. *ghesṛa'ānā*). — Syn. *corgnā*, which properly means, however, to crawl on one's seat.

**gheṭṛā** (1) S. Young pig. — Syn. *ghuṭṛū* (1).

**gheṭṛā** (2) Adj. Dwarfish (said of persons and animals only). — Syn. *ghuṭṛū* (2).

**gheṭṛū** or *gheṭṛū-khadd*. S. Young pig.

**ghicpic** S. State of being put very close to one another. *Isan okkāge namā ghicpic manō*, to sit here, we shall have to squeeze a little. — Adj. *Ī khūṛī ghicpic ra't*, in this lane, the houses are built very close to one another. — Adv. *Sahar nū ekā ekā mahlā ghicpic basrkī ra't*, in towns there are quarters thickly populated. *Ninghai mōṛāguṭṭhi ghicpic uykā ra't*, your rice-bales are put too close.

**ghidghidkārṇā** Same as *ghidkārṇā*.

**ghidkārṇā** V. n. To make a low heavy continued sound (as a handmill, rubbing down seeds). *Badālī ghidkār'i*, there are rumblings of distant thunder. *Rēlgaṛīgahi ghidkārṇan meñjan, ennē bujhār'i*, it seems to me I heard the rumbling sound of a train.

**ghirṇī** S. Small wheel movable about an axle, and having a groove cut in its circumference over which a cord passes; pulley.

**ghīrya'ānā** V. tr. To drag behind along the ground, to let trail. *Kicrin khēkhel nū ghīrya'ānā*.

**ghīryārnā** Reflex. or pass. of *ghīrya'ānā*. To sweep over a surface by being pulled or dragged. *Ninghai kicrī khekkel nū ghīryār'i*. *Īsgahī cir-khintā khess-bāl khekkel nū ghīryār-num kālī*.

**ghisā** *Ghisā mannā*, to rain in very fine drops. *Ghisā manālaggī*, it is mizzling. *Cēp ghisā manā helrā*, it began to drizzle.

**ghisir-ghisir** Adv. (Of rain) in small, though appreciable drops. *Ghisir-ghisir poēnā*, to rain very slightly.

**ghīsyā'ānā** V. tr. To drag along by main force (some heavy weight, an unwilling animal, etc.).

**ghīsyārnā** Reflex. or pass. of *ghīsyā'ānā*. To trail (v. n.), to be dragged along, to rub and knock against the ground.

**ghoccō** S. Strip of land within the inward angle made by a zigzagging boundary line, river or road. — N. B. It is probable that, formerly, *ghoccō* meant a beard, and that the other meaning just given is merely an old metaphor. Compare *goccō* (the modern word for beard) with *ghocghocyā*.

• **ghocghocyā** Adj. 1. Wearing one's full beard. — 2. Bushy-bearded. — Cf. *goccō*.

**ghokhnā** [*ghokhcas, ghokh'os*]. V. tr. 1. Syn. of *gun'nā*, which see. — 2. To retain the memory of, to carry in mind. *Enghai tingkā katthan ghokhnum ra'ake*. — 3. To retain in memory, to learn by heart. *Ēn ibrā pāthan, bintin ghokh'ā pōldan*, I cannot master these lessons, these prayers. *Titar mantargutthin jiyātī ghokhnā*.

**ghokhta'ānā** V. tr., causal of *ghokhnā*. 1. To cause one to regret, etc. — 2. To make learn by heart. *Bintīgutthin ālarin ghokhta'ānā*.

**gholāba'anā** V. tr. To lose, to idle away (with a name of time as dir. obj.). *Ullan kuddnum nunnum gholāba'anā*, to spend the time in idly moving about, to lounge about.

**ghol'rnā** (1) Reflex. or pass. of *gholāba'anā*. *Laṇḍī ālargahi ullā kuddnum okknum gholor'i (gholr'i)*.

**ghol'rnā** (2) or *ghor'rnā*. Reflex. or pass. of *ghornā*. 1. To dissolve, i. e. to be converted from a solid to a fluid state. *Gullē, bēk amm nu gholor'i (gholr'i)*. — 2. To be mixed with water; cf. *ghornā*.

**ghōpnā** [*ghōpcas, ghōp'os*]. V. tr. To pierce some soft substance by running into, or through, it a prong, spike, needle etc. *Tang'ā ciṭhīgutthin tār nū ghōpnā darā uynā*, to keep one's letters and papers by stringing them on a wire. *Ahṛan pancarī nū ghōpnā*, to thrust a spit through a piece of meat. *Ḍhaṭkāṭī onṭā khaṭj-pan ghōpnā*, to drive a chip of wood into a fruit. — N. B. *Ghōpnā* cannot be used instead of any of the following verbs: *bhoknā*, to stab or spear; *ut'gnā*, to sting; *cakknā*, to prick.

**ghōprnā** Reflex. or pass. of *ghōpnā*. *Ās tang mudaisgahi ṭarī nū ghōprnas keras*, he ran himself through the sword of his antagonist.

**ghorī** S. 1. Mare. — 2. Cock of a gun. *Ghorī pasnā or launā*, to pull the trigger. *Ghorī mal khatrī*, the cock does not work.

**ghormuhā** Adj. (used only in the vocative case). Term of abuse: 1. Oblong-headed. — 2. Great eater.

— 3. Indiscreet talker; venomous tongue.

**ghōrnā** (1) S. 1. Hedge, paling; prop. a line of posts interwoven with brushwood, briars etc., for the purpose of barring a road, shutting a passage, marking a boundary, beautifying etc. — 2. In practice, *ghōrnā* will often mean a special kind of *gherā*; see this word. *Ghōrnā degnā*, to trespass; esp. to misbehave with another man's wife. *Ghōrnān kaṭṭnā*, to pass over a fence.

**ghōrnā** [*ghōrcas*, *ghōr'os*]. 1. To erect a paling [*ghornā* (1)] before, between or round. *Mannān ghōrnā*, to erect a fence round a tree. *Oṇṭā dahrēn ghōrnā*, to shut a road by a line of pickets and brushwood. *Namhai baṭgin ghor'ā manō*, we shall have to put a fence of posts round our garden. — 2. To hatch. *Innelā cōrō guṭṭhi biyyan ghor'ālaggī*, this is the time when small birds (cf. *guṭṭhi*) are brooding.

**ghōrnā** [*ghōrcas*, *ghōr'os*]. V. tr. 1. To dissolve, to convert from a solid to a liquid state by means of moisture. *Bēkan amm nū ghōrnā*. — 2. To wet thoroughly, to mix well with water, to dilute (said of all powdered substances). *Rangan, khajjan, dhūlin, guṇḍan ghōrnā. Cunnan qhekkā ghorockai: amm saj'ā*, thou hast made this lime too thick; pour in a little more water. *Ī mandran dhurrā ho'on kā ghōrockā ho'on?* shall I take this powder as it is, or mix it with water?

**ghorō** S. Horse, poney. *Ghorō-erṭā*, stable. *Ghorō nū kārā*, to ride, to go to on horseback. *Ghorō nū argkā ālas*, a man on horseback. *Egaṇ ghorō arga'ā* (or *nanā*), take me astraddle on thy shoulder. *Ē babū*,

*lagē, eng maṇyā ghorō argā* (or *manā*); come, my boy, ride on my shoulder. *Ladnī-ghorō*, a pack-poney. *Argnā-ghorō*, a saddle-horse. *Nārṇā-ghorō*, a cart-horse. *Uynā-ghorō*, a horse fit for the plough. — (Fig.) *Nīn ghorō argkai ra'adai?* (or *khīndkai ra'adai?*) Thou hast an inflammation of the eyes, the eyes red and swollen? *Ninghai ghorō bungī kā malā?* mal bungī, do your sore eyes pain in any special manner, twinge very much? no.

**ghorō-pōk** S. A brownish ant, of which two varieties exist differing only by the size.

**ghorōrnā** See *gholōrnā* (2).

**ghorsār** S. Stable. Syn. *ghoṭō-erṭā*.

**ghosrārṇā** or *ghosṭārṇā*. Same m. as *hosrārṇā*.

**ghucā** S. Same as *ghoccō*.

**ghucāba'anā** V. tr. 1. To force out of the exact position or groove by a sidewise twist or wrench (as the catch of a key, the cock of a gun). — 2. To cause to deviate (from the target-line, from the path of duty). — 3. To cause (a shooting mark, an appointed time) to be missed. — Cf. *ghucrnā*.

**ghuccā** S. Same as *ghoccō*.

**ghucpuc** Same as *ghacpuc*.

**ghucrnā** Reflex. or pass. of *ghucāba'anā*. 1. To be twisted or wrenched sidewise out of the proper or working position (as the catch of a key, the cock of a gun). *Enghai bandukgahi ghōrī ghucrā*. — 2. To swerve or deviate away from the hitting line. *Ninghai najār ghucrā*, your aim has been faulty. — 3. Fig. To make an mistake, to take a false step. *Enghai baī ghucrā*, it was on my

my part a slip of the tongue. *Khek-khāghi ghucrnā*, a slip of the pen. *En gann'nū ghuccrkan. Ād onghon ghuccrā*, she for once made a fault. — 4. To be missed (as a target). *Nisān ghuccrā*, the bull's eye was not hit. — 5. (Fig.) *Ṭip ghuccrā*, I (you, he) came late; lit. the time agreed upon for the rendez-vous was not kept.

**ghugrā** (H. *jhīngur*). S. A very noisy cricket, which lives in holes it digs into the ground.

**ghughrā** Adj. Same m. as *gugumugu*.

**ghughrī** S. Morris bells, F. *grelôt*. — Syn. *nipur*.

**ghūl** S. The iron pellets which hem the circular net (*bhāwar jallī*) and make it sink.

**ghumrā'ānā** Better use *guñj-rā'ānā* or *kindra'ānā*.

**ghunghī** S. Snail. *Ālarin īrī-kī balin mucī; endrā talī? ghunghī*; on seeing people, he closes his door; what is it? a snail.

**ghūr** S. A pit, to throw in manure and refuse of all kind. Every house has its own *ghūr*, they generally are on the outskirts of the village.

**ghurcī** S. 1. Ride. (Figur.) *Ī khaddāsin ghurcī nanon*, I will take this child astraddle on my shoulder. — 2. Curl. *Ghurcī cuṭṭī*, curly hair. *Ēpan ghurcī ambā nanā*, do not make the rope curl up (by overtensing it). — 3. Secret spite or rancour, thirst for revenge under the cover of indifference, hypocritical friendship. *Jiyā nū ghurcī ambā uyyā*, do not nurture secret thoughts of revenge; if you are an enemy, be it openly; don't hate with a smile on your face.

**ghurmuramba'anā** V. tr. 1. To let or make roll off, or down. *Nīn enghai aṛin endrgē ghurmurambāc-kai?* — 2. To inclose and confine, to surround or hem in (e. g. in hunting).

**ghurmur'rnā** Reflex. or pass. of preceding. 1. Espec. of things. To roll off to a distance, to roll down a slope. *Ghurmur'a'ā bēcnā*, to play at rolling down a slope, or at rolling heels over head. — 2. Espec. of animals or persons, to be surrounded, to find no way out. — 3. To get bewildered before an obstacle, to find oneself in a fix. *Nē Maghē Phaggu candō mal uyor khosor, ār cākhnāgalī nalakhī ghurmur'o'or*.

**ghurnī** Bī nū, bī mañyā *ghurnī okknā*, to sit on eggs, to hatch.

**ghusā** S. A thrust or straight blow of the fist. *Egan onṭā ghusā laucas*, he boxed me. — Cf. *mutgā*.

**ghusghusra'ā** Adv. Stealthily, in a quick and disguised manner. *Ghusghusra'ā kānā*, to scamper off discreetly. — N. B. This adverb can qualify only the "verba eundī".

**ghusya'ānā** V. tr. 1. To put rapidly under, to thrust into; F. *fourrer dans*. *Endra'ānim kicrī nū ghusyāckai kī kāldai*, thou goest with some article hidden under thy clothes. *Khēran pītyar dara jhūr nū ghusyācar*, they killed the fowl and threw it for safety into a bush. *Ās ā kakron pettas darā tanghai kukk-hē'enā nū ghusyācas*, he picked up the crab and rolled it into his head-covering. — 2. To push or drive with force, to thrust into or under. *Ī dhiṅgran cōd'āge sanghran ghusyo'ot*, to lift this beam, let us use a lever.

**ghusyārnā** Reflex. or pass. of preceding. To put, throw oneself (or

be put, thrown) inside, for protection, concealment etc. *Bongnum ōnd aḍḍā nū laṛang rahcā, asan ghusyārar*, in their flight they hid behind a creeper which happened in their way. — (Parent to a child feeling chilly:) *Eng gusan ghusyār'ā*, come and warm thee with me, under the same blanket.

**ghuṭghuṭ** Adj. Dark, i. e. destitute of light. *Ghuṭghuṭ mākhā*, a pitch-dark night. *Ghuṭghuṭ ūkhā*, deep darkness, *Ghuṭghuṭ erpā, lātā* etc.

**ghuṭghuṭamba'anā** V. tr. To darken. *Badālī ullān ghuṭghuṭamba'ā*. — Cf. *ghuṭghuṭrnā*.

**ghuṭghuṭrnā** 1. To be pitch-dark; to be darkened, covered with

darkness. *Ullā mākhā oṇtim ghuṭghuṭ-ro'ō*, night and day will become equally dark. *Ullā mākhā lekh'ā ghuṭghuṭtrā*, day was turned into night. *Bīrī candō bīnkō ghuṭghuṭro'ō*. — 2. (Of the mind or heart). *Āsgahi jiyā ghuṭghuṭrī*, he understands nothing. *Āl-piṭurgahi jiyā ghuṭghuṭrnā lekh'ā bujhār'ī*, the heart of murderers is impervious to exhortations, kind treatment etc.

**ghuṭrū** (1) S. Young pig. — Syn. *gheṭrā* (1).

**ghuṭrū** (2) Ad. Dwarfish (of persons and animals only). — Syn. *gheṭrā* (2), *gheḍrā, gheṭrā geṭrā, guḍrū, guṭrū*.

## H.

**-hā** (fem. -hī). An ending formatives of objectives denoting possession, liableness to, etc.; equivalent to the H. -*walā*; it is mostly suffixed to the root of nouns and verbs borrowed from Hindi. *Khishā*, irascible. *Banduk-hā*, armed with a gun. *Pēṭ-hā*, gluttonous. *Ṭhas-hā*, brittle. — Syn. *āhā, -hā, -kahā*. — These adj., like all adj. are turned into masculine nouns by the addition of -s. *Banduk-has*, a man with a gun. *Bēmarhas*, the sick man.

**habar-habar** Adv. Variously. *Allā tanghai maṇḍin habar habar ūnī. Habar habar ambā mōkhā*. -- N. B. This adverb applies only to the manner of eating, and cannot be used with *onnā* and a name of liquid. — Cf. *laṛak-laṛak*.

**hab-hab** Adv. Same as *habar-habar*.

**hab-habra'ā** Adv. Same m. as *habar-habar*.

**habkā** S. A bite, i. e. as much of a thing as can be bitten off at a time. *Ōnd habkā asmā cī'ā*, let me have one bite at that bread. *Ōnd habkā ṭaṭkhā*, one morsel of mango (taken off with the teeth). *Ninghai goṭṭā ahran habkā-ēṭim munjkai?* thou hast despatched all thy meat in a couple of mouthfuls? — N. B. Morsel, mouthful in general is *baī, gallē*.

**habkā'ānā** V. tr. 1. To bite. *Ninghai allā enghai kheḍḍan habkācā*. — 2. To bite off. *Ā khaṇjpātī ōnd habkā habkācas khane*, after he had had a bite at the fruit.

**hadar'le** Adv. Same m. as *haddlē*.



**hadd'lē** Adv. of time (with verbs denoting motion). In no time, in the twinkling of an eye. *Gecchā nū hadd'lē chay mañjas*, he soon disappeared in the distance. *Tākāpūlī geccham etthrā, pahē hadd'lē eman ārstācā. Ghoṛō nū kāloy hōlē, hadd'lē ārsoy. Hadd'lē khīs cundī nū argyā.* he suddenly got into a rage.

**had-hadamba'anā** V. tr. Same as *handka'anā*.

**had-hadrnā** Adv. Same m. as *handkārñā*.

**had-hudra'ā** Adv. 1. In quick motion, in a rapid and irregular course. *Khōb cēp posskā khōkhānū, amm nālan cūgnum hadhudra'ā kīyā kālī*, after a heavy rain, the waters run down impetuously, submerging even the rice-ridges. *Culhā nū cicc hadhudra'ā laghra'alaggī. Goṭṭā er-pā hadhudra'ā laghra'alagyā.* — 2. In hurry and confusion, helter-skelter. *Puttbīrī aḍḍō mekkhō bung-num hadhudra'ā paddā kur'ī*, the cattle (on its return from the field) at night enters the village apace and in confusion.

**hadia'anā** See *hadya'anā*.

**haḍrā** S. A jungle-tree; it bears an oblong-shaped fruit, from which a sort of black ink is obtained.

**hadra'anā** Same m. as *hadya'anā*.

**hadya'anā** V. tr. To afflict, to give pain of mind, to sadden, to make sorrowful. *Ayō-baban ambā hadya'ā. Ī karnē jiyan ambā hadya'ā*, let not this prey upon your mind.

**hadyārñā** Reflex. or pass. of *hadya'anā*. To grieve, to be sad. *Keckkā khaddasgahi karnē hadyārñā*,

to grieve over the loss of a child. — Syn. *jiyan hadya'anā*.

**hahas** S. 1. Any sudden and loud noise; clang, loud report, boom, crash, explosion, etc. *Hahas mendrā*, a loud noise suddenly arose. *Bandukgahi hahas. Goṭṭā mann, erpā hahastī khattrā kerā*, the whole tree or house came down with a deafening crash. — 2. Sudden and vehement cry (from a number of persons), sudden outcry.

**hahī** or *hahī-dandī*. Adj. 1. Greedy, gluttonous, very fond of eating and drinking. — 2. Covetous, inordinately eager to obtain and possess. *Ī khekhlantā dhibāge hahī ambā manā. Hahī-jiyas*, a great eater, a thirsty soul, an avaricious man.

**hahī-dandī** Same as *hahī*.

**hahrārñā** (der. from *hahī*). V. n. 1. To be a great eater; to be overfond of eating, espec. of eating much. *Ā-ullā hahrārka-lē onḍkan mokkhan*, that day I took an ogre's meal. — 2. To be inordinately eager to obtain and possess. *Nē nē khurjīpaṭṭī hō khōṇḍar, pahē aur baggē khōṛāge hahrārñar*, those who have accumulated much wealth hanker for more still.

**ha'ī** Adv. 1. Yes. *Ha'ī gā*, certainly, no doubt; (or in making an avowal) well yes. *Ha'ī kā malā?* is it not so? — 2. What is more. *Īs khalbas, ha'ī ālpiṭus taldas*, this fellow is a thief, nay a murderer. *Ēm akhdam, ād ī paddā nū, ha'ī ī nim-hai erpānum korcā*, we know that, she has come to this village, nay she has entered this very house of yours. — N. B. As an answer to a question put in the negative form, *ha'ī* always

means: "so it is." *Nīn pacckā nimbā-sin malā pōsdai? Ha'ī gā.* You do not feed your aged father? Well, so it is. *Nīn malā khaḍḍakai? Ha'ī,* Thou didst not steal? So it is (I did not). — The answer *malā* invariably means that the innuendo contained in the negative question is incorrect. *Nimbā-sin malā pōsdai? Malā* (i. e. I do feed him). *Malā khaḍḍakai? Malā* (or *ha'ī*). You did not steal? No. (If the man wanted to confess, he would answer: *khaḍḍakan*.)

**haṭ** See *hayī*.

**hāi hāi** See *hāy hāy*.

**hāihāirṇā** See *hāy hāyṇā*.

**haikaṭ** S. Surprise; admiration. *Ārge kohā haikaṭ manā helrā,* this caused them great surprise. *Dharmes tanghai dahrēguṭṭhi nū haikaṭ-jōgē ra'as,* God's ways are admirable. — Adj. 1. Surprising, admirable. *Haikaṭ katthā,* a strange utterance; a marvel. *Dharmes ārge oṇṭā haikaṭ nalakh naḥjas,* God worked a miracle in their favour. — 2. Surprised, admiring. *Attī nīn haikaṭ ambā manā,* do not wonder at this.

**haikaṭṇā** V. n. (from *haikaṭ*). To be surprised, to wonder, to fall in admiration. *Ī mecchā girjā-eppan īrnum īrnum khōb haikaṭṭrar,* they wondered a great deal at the height of this church.

**hajār** (H.) Thousand. *Ōnd hajār telengar,* one thousand soldiers.

**hajāran** or *hajāran-hajār*. Thousands upon thousands, any number of. *Hajāran telengar,* numberless soldiers.

**hajran** Same as *hajāran*.

**hājri** S. Attendance. *Endr ēm parcāramge innā hājri-ullā talī?* is

to-day the day of (monthly) attendance for us catechists? *Hājri likhta'ānā,* to have one's name marked on the attendance-roll.

**hak-hakī** S. Great thirst. *Engan hak-hakī dharcā, engāge hak-hakī mañjā. Hak-hakī onnāṭi hō mal khīṭ, mal kālī, mal meṭriṭ.* — Fig. *Sikhrnāgahi, tanghai ohmā cōānā-gahi hakhakī uydas,* he is athirst for knowledge, he is anxious to make a name for himself.

**hakmis** S. Judge (as between parties in court). *Hakmisge mānī katthan darā phasyār katthan bēg'ār chāṇā kōhā otthā katthā talī,* it is most difficult for a judge to sift truth from falsehoods.

**haknā** [*hakcas, hak'os*]. An old verb used only in the two following idioms: 1. *Lewā haknā,* to watch the *lewā*-fields and protect them against birds after the sowings, till the sprouted seeds have taken root. *Lewā hak'ā kēras.* Also, while thus watching, to shout for scaring birds away. — 2. *Ḍaṇḍī haknā,* to hum a few notes up and down the scale in search of the key-note, previous to singing a tune or song. *Ḍaṇḍī hak'ā parā hel-ras,* he hummed a few preparatory notes and began to sing.

**hakndārṇā** V. n. 1. (Of a tiger) to roar in a bellicose mood; (of bulls or bullocks) to bellow angrily previous to charging. — 2. (Of men) to use insulting language and behaviour with a view to provoke to fight. *Gulīathas Daūdas mañyā* (or: *Daūdas ganē la'āge*) *hakndār'ā helras,* Goliath, in insulting language, began to challenge David.

**hāl** (H.) S. 1. General state (happy or otherwise), condition as determined

by whatever circumstances. *Ninghai paddantā hāl ekannē ra'ī?* what news of your village? (lit. how does your village do?). — 2. Notification, notice, information. *Āsge hāl taiyyar: "mullī ho'āge barā"*, they sent word to him that he should come and draw his pay. *Hāl meñjas kī* (or: *ās gusan hāl kerā khañē*), *ās ānyas*, on receiving notice of this (or when the information reached him), he said. — *Hāl hukum*, orders taken as they are, without gloss or comment. *Hāl hukum mann'on*, I shall carry out directions, whichever way they may lie.

**halap** S. Oath. *Halap mōkhnā, cōdnā*, to take an oath, to break it. (Oaths are taken either on the head of a child, or on a few grains of rice and a little cowdung kept in the hand.)

**halkā** S. 1. Undulations on the surface of liquids, wave, wavelet, ripple. *Ālargahi ujjnā nū ammgahi halkā lekh'ā ra'ī*, man's life is like a wavy sea. — 2. Vicissitudes, ups and downs. *Ī ujjnāgahi halkā nū*, amid the incessant changes of this life. — 3. As adj. *Halkā narī*, intermittent fever. *Halkā dukkhē*, any pain characterised by recurrent fits, twinges, etc. — 4. Adrift. *Ortosin halkā nannā*, to boycott one, to ignore him as if he were dead (lit. to cut him adrift).

**halka'ānā** V. tr. 1. To ripple the surface of. *Tākā pokharintā amman halk'ī*. — 2. To cause a liquid in a vessel to oscillate to and fro; to shake. *Dudhin ho'ō bīrī ambā halka'ā*, carry this milk without shaking it. — 3. To cause alternate changes in. *Dukkhē-sukkhē ī ujjnan halka'ānum ra'ī*, this life is a

continual alternation of pleasure and pain.

**halkārñā** Reflex. or pass. of *halka'ānā*. (Of liquids). 1. To undulate, to move in curving lines, to have a wavy motion. — 2. To rock backward and forward. *Ninghai dudhī ennē halkārī*, *ād tundro'ō hōtang*, your milk is being thrown from side to side, enough to get spilt. *Halkārnum ēknā*, to step with a waddling and hasty motion of the shoulders (as thickset people).

**hallē** S. Moisture. *Ī khal nū hallē mallā. Tākāgahi hallēti bēk pighlārī, erpā kīrī*, as an effect of air-moisture our salt melts, the house is chilly. — Adj. Moist, damp, wet. *Hallē khekhel*, a soil well moistened (by casual showers). *Hallē cākhnā*, to sow in moist soil. *Gurlun dhurya'ānar, hallē malā cākhnar. Hallē pacrī*, a damp wall. *Hallē kicrī*, wet clothes.

**halumān** (H. *hanumān*). S. — Better say *hartu*.

**hamī** *Hamī gacchrñā*. V. n. 1. Prop. To promise, volunteer or undertake to carry out a certain work or to do a certain action, by stepping forward before an assembly and picking a pledge out of a cup. — 2. To take the public engagement of, to pledge oneself to. *Ās bandhan kam'āge hamī gacchrkas rahcas*, he had publicly promised that he would construct a dam. — *Hamī* is never used alone. *Tang'ā hamī-gacchrkan nannā, purāba'anā*, to execute one's solemn promise. *Tang'ā hamī-gacchrkan cōdnā, esnā*, to undo, to break one's pledged promise.

**haṇḍhaṇḍrñā** V. n. To be in a state of emptiness, to be void of

any contents, to contain nothing; to be drained, to be exhausted. *Kattu haṇḍ-handri't*, there is no rice left in the cooking-pot. *Haṇḍhaṇḍrkā erpā*, a cheerless house, a house which looks abandoned (without furniture and tenantless). — Fig. *Āsgahi jiyā dayāgē haṇḍ-handri't*, his heart is void of pity (lit. as to pity).

**handka'ānā** V. tr. 1. To kindle a smouldering fire into big flames, to make it blaze up violently or to excess. *Ciccan handkākai*. — 2. Fig. *Ciccan handka'ānā*, *kalhan handka'ānā*, to add fuel to the flame. — Syn. *hadhadamba'anā*.

**handkārnā** V. n., reflex. or pass. of *handka'ānā*. (Of fire) to throw up great flames, to burst into flames, to blaze violently. *Cicc khōb handkā'rā helrā*. — Syn. *hadhadarnā*.

**haṇḍra'ānā** V. tr. To thrust something long or pointed (as the hand or a stick) into, with accompanying rotatory motion (dir. object of the thing into which the instrument is thrust). *Tangyo dāngtī lātan haṇḍra'ā helrā*, his mother threw a long stick into the hole and began to fumble all round. *Khebdan haṇḍra'ānā*, to clean the ears with a prick. *Khessan khaid'ō bīrī khekhhātī haṇḍra'ānā*, to stir drying paddy (by circular moves of the hand). *Maṇḍin, ahran haṇḍra'ā*, take a spoon and stir the cooking rice, meat, etc. — N. B. When said with reference to liquids, *haṇḍra'ānā* differs from *haḍra'ānā* only by the nature of the motion implied.

**haṇḍrārnā** Reflex. or pass. of *haṇḍra'ānā*. To be fumbled into, stirred round, etc.; see *haṇḍra'ānā*. *Khebdan haṇḍrārnā*, to clean one's

ears (by turning a nib, a feather, etc., inside).

**haṇḍhuā** S. A pulverulent condiment for imparting an acid relish to *tiyan* or *dutnee*. It is made of seedling bamboos reduced to powder. The bamboo sapling (*kharrā*), being stripped of its leaves and bark, is cut into pieces, and subjected to alternate pounding and macerating in rice-water turned sour. — Sometimes the process is stopped half-way, and the bamboo particles are eaten roasted. They then constitute what is called *bang'ā*.

**Hankrāj-Pankhrāj** S. 1. A winged horse in Oraon mythology; Pegasus. — 2. *Hankrāj-pankhrāj ghorō*, any powerful and swift horse. *Hankrāj-pankhrāj ālas*, a hero, a gifted or very active man, a man of many parts.

**hannī** Indef. adj. 1. Such or such (in generic statements about particular objects); this or that particular... *Pābīd'us mendas*: "*Beḥjā iklā manō*"? *Khanē kukoy-tambas tengdas*: "*Engdā hannī ullā kundrā*: *antī āulā adigahi beḥjā mal manō*". The envoy then (as a rule) asks: when shall the wedding take place? And (invariably) the bride's father answers: "My daughter was born on such or such a day (of the week): so her marriage won't be on that particular day". — Subst., *hannis*, f. *hannī*. So-and-so, N., a particular person not mentioned by name. *Hole ā paccō ānī*: *Eiā, Hannī, id Hannī ninghai mukhā mañjā*... *Ān, Hanniyō, ērai, Hannis ninghai mēlas taldas*. Then the old woman (who officiates as priestess at the marriage) says: See, so-and-so, this girl N. has become your wife...

You, girl (of this or that name), see, N. is your husband. Cf. *phalnā*. — 2. *Hannī* is continually used as an expectative word, till the word looked for occurs to the memory. *Nē barcā?* — *Hannis* . . . *Mangras tangris*. Who came? — What d'ye call him? It was Mangra's younger brother. *Hannī tarā* . . . *keras*; *Gumla tarā*; he went to . . . where was it to? towards the Gumla side. *Hannī paddā nū* . . . *Sirnagar gustā qakhintā paddā* . . . in that village, what's the name, close to Srinagar, on the south . . . — 3. Women and children familiarly address any person, male or female, as *hannī*, though they remember the name perfectly. *Barā, hannī*, come, my boy. *Ondai, hannī*, take this, my little girl.

**hap-haprnā** V. n. To flap the wings rapidly (as the cock before crowing), to flutter (as a bird when caught).

**hāphnā** [*hāphcas*, *hāph'os*]. V. n. To pant; to breath quickly, as after exertion.

**hār** S. Defeat. *Āsge hār mañjā*, he was defeated. — Cf. *hārnā*.

**-harā** (from Sad. *hār*, plough). Adj. used only in composition. Possessed of (one, two . . .) ploughs. *Ekharā ālas*, a man having only one team of oxen, a poor man. *Dūharā ālas*, a two-plough man, a man pretty well off. *Pañc-harā ālas*, a wealthy man. — Syn. *-hareā*.

**harābā'anā** V. tr. 1. To rout, to defeat; abs. to conquer. — 2. To win against (as in a game, wager, etc.). — 3. To cause to give in, to make yield (by tiring). — 4. To baffle. — For examples, cf. *hārnā*.

**harā-jītā** (H.) Bet, wager. *Harā-jītā mañjar* (or *mañjrnakkhrar*), they made a bet.

**haramjadā** Adj. Wicked. *Haramjadas*, a scoundrel.

**harbarambā'anā** V. tr. 1. To disperse by fright, to stampede. *Lakrā bar'ō bīrī guṭṭhin harbarambācā*, the tiger on its coming up struck terror into the herd and scattered it. — 2. To confuse one (by too many orders or particulars given at one time), to muddle his brains.

**harbarārnā** Reflex. or pass. of preceding. 1. To disperse panic-struck. — 2. To act or work with hurry; cf. *harbaryā*. — 3. To trot about and make slight abrupt noises, to rustle about. *Ukhā nū ēndr harbarri't?* what is there fumbling and rummaging in the dark?

**harbaryā** Adj. Active and impulsive but thoughtless; eager to do quick rather than to do well, always hurrying.

**harborā** S. Translation of the ashes of the dead to their final place of rest. As every successive cremation takes place, the half calcinated bones are picked up and piously kept in an urn, which is buried near the dead man's house. On the following January, a village-pageant is organised, and the bones of all the defuncts of the year are carried, amid dances, shouts and fierce drumming, to the river. — Cf. *kāṇḍḍī*.

**harbhaiyas** S. Half - brother (by different mothers). — Cf. *dudhbhaiyas*.

**harcha'ānā** V. tr. To relinquish, to forsake, to abjure. *Erpāpallin ahrchāckan*, I have bid adieu to this

house. *Arkhi harcha'ānā*, to give up alcohol. *Tangdasin harcha'ānā*, to renounce a son. — N. B. *Dōhichnā* is used chiefly with names of persons as dir. objects, and *harcha'ānā* with names of things.

**harē** Interj. (used only by women). Halloo!

**-hārēā** Same as *-harā*. *Ek-hārēā*, *dūhārēā*, *tīnhārēā ālas*. — N. B. *-hārēā* differs in meaning as well as in pronunciation from *-haryā*.

**hargij** Adv. Ever, for any reason, in any circumstances. *Hargij ambā sībakhār'ā*, never covet. *Enghai khed-dan hargij ambā nōrā*, thou shalt never wash my feet.

**hargharī** Adv. Continually, again and again.

**harhā** S. Hyena.

**harhi** Adj. Scanty-pulped (said of stone-fruits, when they have little flesh). *Harhi tatkhā*, *harhi jambu*.

**harhurra'ā** Adv. Promptly, quickly, rapidly.

**harhuṣra'ā** Same as *hadhud-ra'ā*.

**-harī** or *-haryā*. S. always used in apposition, as an adjective. It properly means "one single flat" (of a piece of cloth, of paper). *Ond-harī kicrī*, a cloth put simple, not double, etc. *Oṇṭā kagdan dūharī nannā*, to put a piece of paper double, to fold it. *Tiharī kicrī*, three folds of cloth. Syn. *-bar* (*dobar*, *tibar*). — N. B. *Dūharī*, *tiharī* should be carefully distinguished from *duhrī*, *tīhrī*; cf. *-hrī*.

**harī** (1) Interj. A shout to dogs. Stop! or: Paws off! — Cf. *hoṣō*.

**harī** (2) or *harī-khuṣā*. S. Fettering-post. It is generally set up in proximity

to such mango-groves as landlords reserve to themselves; at the bottom of it, there is a carcan-like hole, through which the foot of marauders is passed. — Fig. *Nin gharī-gharī bungdī*, *koy*; *ningan harī-khutā nū thok'on*? Husband to wife: thou art continually running away, girl; shall I fasten thee with the hammer to a post?

**hārī** Adv. 1. On, further on. *Jokk hārī kalā*, hole *paddan ārsoy*, go on still a little, you will reach the village. *Ninghai katthan hārī tengā*, go on with your story. *Hārī parh'ā*, go on reading. *Khākhā ā tīryon pettā darā hārī uṣhyārā*; *ās khed'ā helras khānē*, *hārī occā*, the crow picked up the flute and flew further on; the boy pursuing him, he took it still further away. — 2. Off, away from. *Hārī manā*, step aside, get out of the way; also used as a formula of flat refusal: go to the moon. — Postp. 1. Ahead of. *Hū paddantū hārim ra'ī*, it is just past yonder village. *Ningdas ibrā khaddartū hārī ra'as*, your son is more advanced, in a higher standard, than these boys. — 2. Beyond. *Ī khār hārī*, beyond this river. *Bīnkōguṭṭhītī hārī*, beyond the stars. Cf. *hīrī*. — *Hārī* has an ablative case, *hārītī*; see spec. article.

**hariā** See *haryā*.

**hariat** See *haryar*.

**hārintā** Adj. (from *hārī*). Situated further away or beyond. *Hārintā paddā Tongō*, *hārintā Gumartoli ra'ī*, of those two villages the one nearer to us is Tongo, the other one Gumartoli. *Ī khār hārintā paddan Asrō ba'anar*, the village beyond this river is called Asro.

**hārītā** Adj. Same as *hārintā*.

**hārītī** Abl. case of *hārī*. From further away, from some place beyond. *Nīn innā Majhatolītī barckai kā hārītī?*

**harjā** S. 1. Damage, harm inflicted or sustained. *Nannargāhin harjā ambā nanā*, do no harm other people's property. — 2. Damage, compensation. *Harjā cī'inā*. *Harjāge bharāt ho'onā*, *tang'ā harjan bharti nannā* or *ho'onā*, to take or obtain compensation, to indemnify oneself.

**hārnā** [*hārcas*, *hār'os*]. V. n., the causal form of which is *harāba'anā*. 1. To be defeated in battle, routed, conquered. — 2. To lose (in a contest, wager, game). *Hārcas keras*, he lost his bet. — 3. To surrender, to give in, to yield (lit. to grow tired of attempting or resisting). *Engdāsin idnā beñjāge hārckan*, I have abandoned the idea of establishing my son this year. *Tambas manā nanā hārcas*, the father gave up making remonstrances. *Ortosgahi bintītī*, *bujhāba'anātī hārnā*. *Ēn āsin bujhāba'āge hārckan*. — 4. To be baffled, to fail, to fall flat, not to succeed. *Idīnim nañj īrkan*, *pahē hārckan*, this is just what I tried to do, but I failed.

**hārna** [*hārcas*, *hār'os*]. V. tr. 1. To give the first form or shape to, with an axe or other like instrument; to hew coarsely without smoothing. *Onīā ugtan hārna*, to rough-hew a plough. — 2. To raise or construct. *Khall caugurdā pagār hārna*, to hem in a field by a moat and embankment. — 3. To dig into with the horns. *Ninghai mankhā emhai pacrin*, *ārīn hārca*.

**harō** Vocative plural of an obsolete pronoun; often used as a mere sign of plurality in addressing. You there! *Anā harō*, I say, chums! *Pacgis erpā nū ra'as kā*, *harō?* you there, is the old man at home? *Mānim*, *harō*, of a truth, my friends. *Nē harō*, *nē harō?* *Īnim gā*. Who is there? Well, myself. (The complete sentence would be: *Nē*, *harō*, *isan ra'adar?* which literally means: who are you here, fellows?). — N.B. *Hō* is the vocative singular corresponding to *harō*.

**harpa'anā** V. tr. To invert or overturn (any vessel), to put it mouth against ground.

**harta'anā** V. tr. To lay (a meal) before one, to serve up (a meal). *Ortosgē mañdī harta'anā*.

**hartu** or *halumān*. S. The long-tailed black-faced monkey, the baboon.

**harthā** Adj. 1. Hard-working, painstaking (esp. at manual work). — 2. Resisting (to fatigue, causes of illness), lean and sinewy, tough, wiry.

**harumharumra'ā** Adv. Same m. as *habar-habar*.

**hārwa'anā** See *hañra'anā*.

**harwārnā** See *hañrārnā*.

**-haryā** Same as *-harī*.

**haryār** Adj. Green.

**hās** S. Human soul. *Hās malā muñjri'ī*, *mal kh'i'ī*. — N.B. This word is quite distinct from *sās*, breath; again, it is no syn. to *jindgī*, life.

**hāsa** S. Goose.

**hasan** Adv. Same as *asan*.

**haslī** S. Collar in metal, carcanet. *Haslī-khōco*!, collar-bone.

**hāsmukhyā** Adj. Jovial, jocund. *Hāsmukhyas*, a merry fellow.

**haṭākarr** Adv. (sad.). Under the very eyes of, without attempt to concealment. Better use *khann mundh-bhāre*, *ortosgahi īrnum īrnum*, etc.

**hateā** Adj. Determined to obtain, sticking to one's request, laying siege to. *Hateā ambā manā*; *malam ci'on*, do not lay siege here; I will give nothing.

**hateār** Adj. Same as *hateā*.

**hattrā** Adv. Same as *attrā*. *Hat-trā hittrā*, here and there.

**hāth** S. Cubit. *Ōnd hāth*. *hāth-ēr*. *Hāthkaṭṭā*, wrist.

**hathī** or *hāthī*. S. Elephant. *Gurru hathī*, the dwarf elephant. — *Hathī-bokkhō*, name of a large-sized grasshopper. — *Hathī-khēr*, turkey (so called on account of its trunk-like appendix). — *Hathī-ṭeṭengā*, name of a big lizard. When a dead lizard of this kind is met, the wayfarer will often stop, tear a rag from his own clothes, perhaps make lint of it and piously cover the carcass. This is called *hathī-ṭeṭengan kicrī jhapnā* (or *dabnā*). — *Hathī-khedḍ*. Elephantiasis. *Hathī-khedḍ maḥjas kī keccas*.

**hathiā** See *hathyā*.

**hathiar** See *hathyar*.

**hathla'ānā** V. tr. To carry on both palms (joined and turned upward, in the act of offering).

**hath-mahutyas** S. Elephant-driver, mahout. — Syn. *mahutyas*.

**hathyā** Adj. *Hathyā jhār* or *hathyā jharī*; the fortnight, during the rainy season, remarkable by the heaviest downpours.

**hathyar** S. 1. Tool, implement. — 2. Weapon. — 3. Anything carried in hand for mere countenance-sake, as a stick, etc.

**hauhaurṇā** V. n. 1. Of dogs, to bark furiously. — 2. Of thunder, to rumble, to roar. — 3. Of persons assembled, to converse many together, to be engaged in noisy conversations. *Beñjā-erpā nū ālar hauhaura'ālagyar*.

**hauka'ānā** V. tr. 1. To give a growl at (as a swine or a wild animal when approached). *Ninghai allā engan haukī*, or: *eng maḥyā haukī*. — 2. To rebuke sharply, at the top of one's voice. *Kaṭkom nalakhgahi galti manā khaṇē*, ā *urbas nigan mērthō besē hauko'os*.

**haukārṇā** Reflex. of preceding. 1. To growl. — 2. To shout angrily against. — 3. To soliloquise in anger.

**haūṛa'ānā** V. tr. To stir or agitate a liquid (by shaking irregularly into it a spoon, the finger, etc.), to mix and render turbid. *Ī mandran haūṛa'ā, ōnnantī mundh*. *Pōkharintā amman haūṛa'ar ambā kidhōr nanā*, — Cf. *haṇḍra'ānā*.

**haūṛārṇā** Reflex. of preceding. To trample, flounder, etc., in water. *Īñjō amm nū haūṛār'ālaggī*, the fish is sporting in the water.

**hawāl** S. Same m. as *hāl*.

**hawaldāras** S. 1. Army officer. *Pāc kurī hawaldāras*, centurion. — 2. Police officer.

**haw'u-haw'u** or *haw'u-haw'u-ra'ā*. Adv. Same as *gaw'u-gaw'u*. — Syn. *habar-habar*.

**hāy-hāy** Interj. Alas! *Hāy ayō*, *hāy ayō!* ah me! woe is me! *Hāy-hāyba'anā*, to lament.



**hāyḥāyṛnā** V. n. To show the teeth (as dogs).

**hayī?** Adv. of interrog. Is it not?

**hē** or **ē**. Interj. To call attention. *Hē Mangrā!*

**hēbāba'anā** V. tr. 1. To accustom. — 2. Espec. To show how to set about a work, to train. *Aḍḍon uyāge hēbāba'anā*, to train oxen to the plough.

**hēbrnā** [*hēbras, hēbr'os*]. Reflex. or pass. of *hēbāba'anā*. 1. To grow accustomed (to the sight of man, to a climate, to a work). *Ēn ī rājī nū ra'āge hēbrkan ra'adan*, I am used to this country. — 2. To be trained to (some special work).

**hebrnā** [*hibryas, hebros*]. Also *lēbhrnā*. V. tr. 1. To cast away (a thing or person), to brush aside, to expel, to dispel. *Bagrārkā Dūtārin Dharmes merkhantī otthor hibryas*. *Rōgē hebrnā*, to expel illness. *Ās enghai kaithan hibryas*, he poohed (or eluded) my proposal. *Tāka badālin hibryā*, the wind drove away the clouds. — 2. Espec. To bring forth young before the time, to miscarry, to procure abortion. *Ī mekkhō hibryā* (or: *aṇḍābācā hibryā*). *Khad-dan hebrnā*. — 3. To discharge at (as bullets, arrows). — 4. To stretch out, to throw out irregularly. *Kōrhē narī bīrī kḥedḍan kḥekkhan hebrnar*; in high fever, patients throw their hands and feet about. — 5. To throw aside or to a short distance (for a time or for some special purpose). *Kic-rin hebrā darā nalakh nanā*. *Jallin hebrnā*.

**hebr'rnā** Reflex. or pass. of *hebrnā*. *Hebr'rkā ālas*, a castaway, an outcast, a man universally avoided

or despised. *Bandukgahi gūlī hebrar'ālagyā*, bullets were showering.

**heceṛ** *Heceṛ nannā*, syn. of *hecrā'anā*.

**heceṛ'anā** Adv. With a sudden jerk and pull. (Cf. *hecrā'anā*.) *Heceṛ'anā natagnā*.

**hēckā** Partic. of *hē'enā*. Tied, bound. *Heckāsin ondra'ā*, bring the prisoner (the man bound with ropes). — *Heckā* sometimes means knot, i. e. the knotted corners of a wrapper. *Hēckāguṭṭhin ērā*, see if the knots will stand. *Hēckan kollnā*, to undo, to open the knots of a package.

**hecrā'anā** V. tr. To attract or pull away with a sudden jerk. *Oi-laggō bīrī enghai kḥekkhan hecrācas*, the shake of hands he gave me was rather dislocating. *Āsin ukkā aḍḍantī hecrāckan dara ondorkan*, I wrenched him away from the spot where he was seated, and turned him into the house. — N.B. This word is distinct from *hejra'anā*.

**heddē** Postp. and adv. Near, close to; close by. *Khall heddē ārsyar*, they came near the field. *Heddē barnā*, to come near; to approach. — Syn. *heddē nū*.

**heddentā** Adj. 1. Near, adjacent, adjoining, close at hand. *Emhai epā heddentā ālar*, our neighbours; also, our family acquaintances (syn. *arbar-parbar*). *Ārgahi khall heddentā ḍahrē*, the road passing alongside of their fields. *Abrā heddentā ṭorang nū*, in the forest close to that place. *Tang-hai paddā heddentā ālar majhī nā bēlas lēkh'ā mañjas keras*, he came to be highly considered by people all round. — 2. Akin, closely related, connected by blood or alliance. *Ās-*

*gahi tang'ā heddētā ālar. Ās emhai gecchantā pāhyas, īs heddētā pāhyas. Īs emhai heddentas maldas, gecchantā nātantas taldas. — Cf. ur-syar pursyar.*

**heddetā** Adj. Same m. as *heddentā*.

**he'ē** or *he'ē gā*. Adv. Here (denoting arrival or presence). *He'ē ā paddan ārsālagdat*, here we are reaching the village. *He'ē ondra'ālagdan*, here I am bringing it. *He'ē gā man-cī*, here is a chair. *He'ē gā biddkan*, here it is, I have found it. *He'ē nimhai Bēlas*, behold your King.

**hē'em** Same as *hēhem*.

**hē'enā** [*hēcas*, *hēos*]. V. tr. 1. To tie, to put in bonds, to imprison. *Hēc-kāsin ondra'ā*, being the prisoner. *Asgahi kheḍḍ khekkan hēcar. Āsin hēcar. Pagā hē'enā*, to tie a *pagrī* round one's head. *Jūrō hē'enā*, to tie one's hair behind the head. *Mākmargan hēcas darā jatrā keras*, he went to the feast with antlers tied on each side of the head. — 2. Fig. To form and prepare in the mind, to devise, to plot. *Upāy hē'enā*, to devise a means. *Matlab hē'enā*, to take a resolution. — 3. To bind by a promise or any other moral or legal tie; to oblige. *Ās tangan katthāit hēcas*, he took the verbal engagement of doing so. *Urbasgahi pēsna tang ālarin hē't*, a master's orders bind those under him. — 4. To unite in one body. *Mēl ālirin onṭe gutṭhī nū hē't*, sociability binds men in communities. — 5. To sew together and cover (a book). *Onṭa putṭhin hē'enā*. — Cf. *hērka*.

**hē'ernā** Same as *hērnā*.

**hehārī** S. *Hehārī nannā*, to predate (a garden, a fruit-tree), to spoil

or destroy (a wood), to pillage by freely using, as though the things were everyone's property. *Khaddar emhai kathran hehārī nanjar*, children have wantonly destroyed or plundered our jack-fruits. *Endr isan nimāge hehārī manjki ra't?* have you got carte-blanche over here (to take away anything that suits you)? *Ēn enghai kornjō-khanjpāgutṭhin hēhārī nantākan*, I have given up my *karanj-tree* to be freely plundered.

**hēhem** Adv. of time. 1. This instant, just now. *Ekābīrī barckai? Hēhem ārskan*. — 2. *Hēhem*, these days, at the present time of the year. *Tetālī hēhem badhrārki ra't*, tamarind fruits are now nearly ripe. *Hēhem baggē cēp puñhī*, we are having much rain all these days. *Emhai Bhutangyas kerkā cān hēhemgalī barcas*, there is one year since our son (or brother, etc.) came back from Bhootan. — 3. A few days ago, one of these last days. *Emhai pācgis hēhem keccas*, it is a few days since we lost our old man. — 4. Soon, without much delay. *Hēhemgalī bar'oy hōle, cī'on*, if you come one of these days, you shall get some. — Syn. *ēhem, hē'em*.

**hēhemgalī** Adv. At this time or season of the year. *Hēhemgalī baggē cēp puñhī*, it always rains much at this time of the year. *Ekābīrī kirkkai? Hēhemgalī*. When did you come back? Last year about this time.

**hejer** Adj. *Hejer nannā*, same as *hejra'ānā*. *Hējer mannā*, same m. as *hejārānā*.

**hejjē-bejjē** Adv. Same as *gejjē-bejjē* in its adverbial capacity.

**hejra'anā** V. tr., akin to, but distinct from *heçra'anā*. To sever a shoot, a branch from a tree or other plant by a pull, to tear off a twig, etc. — Syn. *hejer nannā*.

**hejṛārnā** Reflex. or pass. of preceding. *Ā kukkos jambu cokh'ā-lagyas khañē, dārā ough'onum hejṛārā kerā*, as the boy was plucking indian blackberries, the branch under him suddenly gave way.

**hejṛē** A term of slight abuse. Stupid fellow!

**heknā** or *hiknā*. Sad. for *talnā*.

**helāba'anā** V. tr. General meaning: to set to. Hence: 1. To apply or use in action, to engage, to employ. *Khess khoyāge lassyarin helāba'anā*, to engage hands for the harvest. — 2. To furnish with, to put in or on. *Kicrī nū bannā helāba'anā*, to border a cloth with stripes. *Kudḍī nū ḍanṭi helāba'anā*, to put a handle to a hoe. — 3. To excite, to instigate. *Mankhan la'āge helāba'anā*, to excite a buffalo to fight. *Khalbas tarā allan helābācar*, they set the dog at the thief's heels. — N. B. *Helāba'anā* governing a causal verb means to train, to accustom. *Khaddārin ubsta'āge helāba'anā*. *Tambas āsin gohlā uyta'āge helābācas*, his father taught him how to plough.

**helābārnā** Pass. of preceding. — Syn. *helrnā* (first meaning), *hel-tārnā*.

**hellē-jollē** S. 1. Bosom friendship, peculiar friendship (as between two boys always found together, aping each other, etc.). — 2. Flame, amourette (as between a boy and girl). — 3. Mutual adoration (as between newly married people). *Punā beñj-*

*kargahi hellē-jollētī nalakh kālī*, honeymoon fondness interferes with work. One never says *hellē-jollē nannā*. — Adj. *Hellē-jollē mannā*, to be found of one another, to be always together; to have a particular friendship for each other. *Ī irbārim hellē-jollē mannar*, these two are bosom friends.

**helō** *Helō nannā* (In fishing) to muddy a tank or other confined water to the extent of rendering it foul to, and kill the fish. *Ī pōkhārin helō nanot*. — Cf. *kidhōr*.

**helrnā** Reflex. and pass. of *helāba'anā*. 1. *Ās engtim ī nalakhge helras*, he has been set to that work by myself. — 2. *Helrnā* is constantly used, in conjunction with an infinitive, as an auxiliary verb marking transition; to the idea contained in the other verb, it adds the accessory notion of passage from rest to action, or from action of one kind to an action of a different kind. It means then something like to turn to, to resort to, to make one's mind to, etc. *Khane tang-rīn īryar kī kōllam manā helrar darā, adigahi cōnhātī, āsin tām gusānim uyyā helrar*, at last, seeing their sister's grief, they took compassion and consented, for the love of her, to accept (her unwelcome pretender) in their house. *Daraugā nū ijā darā māran hebrā helrā*, she stopped on the high banks and suddenly threw the corpse. *Bēlas tanghai dewān gusan salāh ho'ā helras*, the king, this time, consulted his minister. — Not unfrequently *helrnā* may be translated by "to begin". *Ānā helras*, he began to say. *Kālā helras*, he set out; or: he resumed his walk. *Ērā helras*, he stopped to look at them

(he "began" to look). *Nerr āsin par-māge bar'ā helrā*, the snake suddenly made for him, to give him a bite ("began" to move towards him). *Kakrō tanghai bakkan angla'ā helrā*, the crab now opened its claws. — 3. To be on the point of. *Sendrā-gahi ullā ārsā hilrī't*, the hunting season is approaching (lit. is on the point of coming round). — 4. (With *kālā* understood) to enter. *Amm nū, khal nū, toṛang nū helrnā*.

**helrta'ānā** Same m. as *helā-ba'anā*.

**helrtārnā** Passive of *helrta'ānā*. Same m. as *helrnā* 1., i. e. to be set, applied to . . ., etc.

**heṇḍbeṇḍ** Adj. Mixed, jumbled together (so as to make it difficult to tell one article from another). *Ninghai enghai saṅjgī heṇḍbeṇḍ maṅjā: higrā'ānā otthā manō*.

**heṇḍer-putur** Adj. Scratched, having the skin abraded or the upper surface grated off. *Enghai kheḍḍ heṇḍer-putur maṅjā*, I have got a scratch on the leg (or on the instep). — Adv. *Heṇḍer-putur uynā*, to give a surface ploughing.

**heṇḍra'ānā** V. tr. To abrade, to take off a coating by a sharp instrument; to scratch, scrape, rub off the skin.

**heṇḍ-heṇḍrnā** V. n. To be of a fair complexion. *Āsgahi mēd heṇḍ-heṇḍrī't*. *Ās heṇḍ-heṇḍrdas*.

**heng-hengrnā** V. n. (Of eatables only) to be too sweet or too much sugared. *Licī engāge heng-hengra'ā tīn't*, leeches are too sweet to my taste.

**henhenrnā** V. n. To neigh.

**herem-jerem** S. Words or actions expressive of affection; endearment, blandishments, caresses. *Ī khaddasgahi herem-jeremtī nalakh nanā pōldan*. — Adj. *Herem-jerem mannā*, to be affectionate, caressing, fawning; to cajole, to coax. *Ī khaddas, ī allā eng gusan herem-jerem mandas*. *Nīn pellar ganē* (or *gusan*) *endṛge herem-jerem mandai?*

**herem-jeremrnā** V. n. Same m. as *herem-jerem mannā*.

**hereng-hec'ā** Adv. *Hereng-hec'ā ba'anā*, to address harshly, rudely.

**heres'anā** Adv. With a pull, by a pull. — Cf. *hejra'ānā*.

**heres'lē** Adv. Same m. as *heres'anā*.

**heresra'ā** Adv. Same m. as *heres'anā*.

**hērka** Past partic. of *hērnā*. *Ēn enghai katthāū ayyā kālage hērkan ra'adan*. *Ōrmā ālar Dharmesgahi hukumguṭṭhī't hērka ra'anar*. *Hērkas*, a prisoner. *Ek'am-onṭā katthā nū hērka ālar onṭā "gaerhā" mannar*, people united for any common purpose constitute a society. — Syn. *hēckā*.

**hērnā** or *hē'ernā*. Reflex. and pass. of *hē'enā*. 1. To be tied, fastened. — 2. To be put in bonds. — 3. To be put in jail. — 4. To be obliged, in duty bound. — 5. To be united together. — 6. (Of a book) to be bound. — Cf. *hē'enā* and *hērka*.

**hēta'ānā** V. tr., causal of *hē'enā*. To order to put one in bonds, etc. See *hē'enā*.

**hēṭeṭeṭō** S. Same m. as *ṭhiṭhyō*.

**hewā** S. Habit (resulting from frequent repetition of the same acts).

*Āsgahi hewā ennō ra'ī. Arkhī onnā-gahi hewā nannā, mannā, dharnā,* to take to spirit-drinking. *Onṭā hē-wan ambnā.*

**hī** Interj. A cry for calling oxen, cows and calves. — Syn. *hiyō-hī.*

**hī** An emphasising particle, used only with verbs. *Kēṛkan hī, I did go.*

**hicka'ānā** V. tr. To give a violent shake, to jerk or jolt something which is being carried dangerously or painfully (as a horse stumbling, a cart dropping in a rut, etc.).

**hickārnā** Reflex. and pass. of *hicka'ānā*. 1. To get a violent shake while carrying or being carried. — 2. To draw a deep convulsive breath (as in suffocation or just before death), lit. to be shaken with convulsive breathing. — 3. To have hiccup.

**hickī** S. 1 Deep spasmodic breath. *Āsge hickī ēṛ mūd khēp maṇja darā keccas.* — 2. Hiccough.

**hichṛa'ānā** V. tr. To rescue from an enemy's grasp. *Tangyō tangdāsin lakṛāgahi baṭṭi hichṛācā.*

**hichṛārnā** V. n. To disentangle or extricate oneself from (an enemy). *Enghai khesran āsgahi khekhhantī hichṛarkan.*

**higir-digir** S. Violence, use of forcible means; bullying. *Nin engan higir-digir nanā polloy.*

**higra'ānā** V. tr. To divide (a flock, a landed property, a mass of objects) between the respective owners or claimants; to sort, to put aside out of a set of things, to isolate, what belongs to one particular person. *Ninghai aḍḍon higra'ā darā ho'ā. Enghain enghain higra'ar ci'ā. Goṭṭā khurjūtī enghai hisan higra'ar ci'ā.*

**higrārnā** Reflex. or pass. of preceding. (Of a flock) to separate and go to their respective stables; (of the animals belonging to one particular owner) to come spontaneously out of the common herd.

**hihīkokō** S. (Lit. laugh and love.) Amusement, round of pleasures, merry-making. *Hihīkokō nū ujjnā,* to live in dissipation. *Ā ullā goṭṭā paddā hihīkokō nū rahcā,* on that day the whole village was in feast. *Goṭṭā Etwāran hihīkokō nū khēpnā,* to spend one's whole Sunday in amusements. *Nēkhai nēkhai khad-paryā hihīkokō nū kālī,* there are people whose young days are spent in fiddle faddle. — Adj. Given to amusement, fond of play and idle pleasures, dissipated. *Tambasgahi khurjūtī hihīkokō mandas,* he spends his father's money in amusing himself.

**hikā-khocol** S. Breast-bone (of horse, cow and birds).

**hiknā** or *heknā.* Sad. for *talnā.*

**hilō-dolō** Adj. Same m. as *dolō-dolō.* *Hilō-dolō jiyas,* an irresolute fellow.

**hiṇḍbiṇḍ** Same as *heṇḍbeṇḍ.*

**hīng** S. Asa foetida.

**hinhinrnā** V. n. Same m. as *henhenrnā.*

**hinhinyā-jar** S. Euphemistic name of horse-dung (*ghorō-liddī*) when used as a remedy.

**hinuā** S. Lapwing.

**hīṛī** Adj. and adv. Nearer (to the speaker); this side, on this side. *Jokkh hīṛī barā,* come a little nearer. *Hīṛī mann,* the tree on this side (opp. to *hārī mann*). — Postp. On this side of. *Bendorantī hārī Sarkhī ra'ī, arā Bendorantī hīṛī Kirtō ra'ī,* the first

illage past Bendora is Sarkhī, and the last before Bendora is Kirtō. *Paddā* or *paddāitī*, *khār* (or *khārtī*) *hīrī*, on this side of the village, of the ver. — Cf. *hīrītī*.

**hīrintā** Adj. Situated nearer on this side of (abl. case). — Cf. *hīrī*.

**hīrtīā** Adj. Same m. as *hīrintā*.

**hīrītī** Adv. of place (ablat. of *īrī*). From some place nearer, from a shorter distance.

**hīrka'ānā** V. tr. 1. To bring or put near, within easy reach. *Eng gusan ianḍin hīrka'ar cīā*, pass me the ce. *Ās gusan mancin hīrka'ā*, approach a chair for him. N. B. *Hirka'nā* never means to put in contact with. — 2. To introduce. *Dewānas ngan bēlas gusan hīrkācas*.

**hīrkārnā** or *hīrk'rnā*. Reflex. or ass. of *hīrka'ānā*. To be put near; to be brought near, introduced to. To come near, to approach, to introduce oneself to. *Bemarhas gusan ambā īrkār'ā*, do not go near the sick man. — Syn. *heddē barnā*.

**hīrk'rnā** [*hīrkras*, *hīrk'os*]. V. n. Same m. as *hīrkārnā*.

**hīrnā** [*hīrcas*, *hīr'os*]. V. tr. To annoy and ill-treat one with a view to forcing him to go and live elsewhere, to boycott. *Āsgahi paddantar āsin īr'ālagyar*, his fellow-villagers were trying to make him quit the village. *sin hīrcār*, they drove him away by dint of ill-treatments.

**hīs** S. 1. Share, portion. *Ōnd hīs o'ā*, take one part, one share. — 2. Time (in multiples). *Ā kōhā partā sannī partātī hīs mūd meccā ra'ī*, that big mountain is three times as high as the smaller one.

**hisā** S. Same m. as *hīs*. *Sen trā gudrārā nī, abrā muḥyan khōrṇar kī erpā ganyā, āl ganyā, hisā-patā nannar*. As soon as the hunt is over, they collect the hares and distribute them, to many per house and per man.

**hisan** Adv. Same as *isan*.

**hisgā** or *his'ngā*. S. Jealousy, envy. *Hisgā nannā. Āsgē hisgā laggyā, urkhā, kundrā*, he grew jealous. (Syn. *hisgā-patgā*.) *Hisgā-dumbī kacnakhr-nā*, to speak out of spite, envy; also, to slander.

**his'ngā** S. Same m. as *hisgā*

**hissī** Adj. Fair-complexioned (said only of natives, as compared to one another). *Hissī ālas. Hissī mēd*.

**hisskā** Adj. Fair-complexioned. See under *paṇḍrā*.

**hitang** Same as *hōtang*.

**hit-dosot** S. Friendship. *Ī katthā ārgahi hit-dosotan bagrācā*, this affair ruined their friendship. — Syn. *hit-pirit*.

**hiṭ-hiṭrnā** V. n. To laugh boisterously; to roar or die with laughter.

**hiṭ-hiṭtā'ānā** V. tr., causal of preceding. To convulse with laughter, to set (the table, etc.) in a roar. *Nannārin hiṭ-hiṭtā'ānā, hiṭ-hiṭtā'ā alkhta'ānā*.

**hiṭṭagnā** [*hiṭṭagyas*, *hiṭṭagos*]. V. n. 1. To be hindered from making progress, to stop short and remain stuck. *Lebdā mann nū hiṭṭagyā*, the stick remained in the (branches of the) tree. *Onṭā inṭō-acc āsgahi melkhā nū hiṭṭagyā*, a fish-bone remained stuck in his throat. — 2. Fig. To be brought to a stop by a fear, difficulty or other impediment. *Ennē ennētī ēn hiṭṭagkan darā enghai matlab nanā pōlkan*.

All these drawbacks stopped me; I could not achieve my purpose. — N. B. Both *eṭṭnā* and *hiṭagnā* mean to remain stuck. *Hiṭagnā* is said only of things in motion, whereas *eṭṭnā* may be said of things motionless (as a ring in the finger), and moreover distinctly excludes regress as well as progress.

**hit-pirit** S. Same m. as *hit-dosot*.

**hittrā** Adv. Same m. as *ittrā*.  
*Hattrā hittrā*, here and there.

**hiṭhāba'anā** V. tr. 1. To sever with one or two clean strokes of a sharp weapon. *Patrās ṭarṭi Malkusgahi tīnā khebdaṇ hiṭhābāc khaccyas*, Peter cut off Malchus's right ear with one stroke of his sword. *Phrañj rāṇi nū dokkhargahi khesraṇ hiṭhāba'anar*, in France criminals are beheaded. *Ēraṇ tīn cheḍṇnum hiṭhāba'anā*, to behead a goat at three strokes. — 2. Fig. *Katthan hiṭhāba'anā*, to give a definite answer one way or the other, to say a clear yes or a clear no. — Syn. *cheḍṭa'anā*.

**hiyā** Same m. as *bhayā*.

**hiyāba'anā** V. tr. 1. To regret, to lament the loss or separation from; to look back at with sorrowful longing. *Ī khaddas tangyon hiyāba'adas*, this child longs after his (absent or dead) mother. — 2. To long after, to trouble (oneself) for things desirable, though perhaps not formerly possessed. *Khekh-lantā cīguttḥige jiyan ambā hiyāba'ā*, do not trouble your mind about earthly possessions. — Cf. *hiyārnā*.

**hiyārnā** Reflex. of *hiyāba'anā*. To regret, to long after (lit. to let a loss or hope prey upon one's mind). *Ī khaddas tangyōgahi keccakāṭi hiyārdas*, this child is pining for his dead

mother. *Merkhāge hiyār'ā, khekh-lantā cīguttḥige malā* (or *ambā*).

**hiyās** S. Same m. as *bhayas*.

**hiyō-hī** Interj. A cry for calling oxen, cows or calves. — Syn. *hī*.

**hō** (1) Interj. (it is uttered with a good long drawl). 1. Quite so. — 2. Halloo! who would have thought it? you don't say so! *Ān paccō, endraṇ biddi?* — *Enghai kicriḡuttḥi*. — *Isan ra'ī*. — *Hō!*

**hō** (2) Vocative singular of an obsolete personal pronoun; (plur. *harō*.) Thou! Old fellow! *Tengā se, hō*, well, speak out, fellow! *Ē hō*, well, old friend. *Ē hō pacgī, nē akh'ā kerā?* well, old fellow, who could have anticipated such a thing? *Lagē hō, ajjō, khīrī tengā*, come, grand father, tell us stories. *Gucā hō, bongot hō*. — *Anā hō, bongot hōle, enpraṇ ḍnot hō?* Come, let us run away. — If we do, what shall we eat? — Cf. *lē*. A wife may be addressed as *hō* by her husband. *Ān hō*.

**hō** Adv. 1. Too, also. *Ēn hō kāon*, I too will go. *Ēn hō darā ās hō*, both of us. *Pārālagdas hō, assālagdas hō*, he is both singing and drumming away. *Ār maṇḍī ḍnālagyar, arā kacnakhra'ā hō lagyar*, they were eating and also talking. — 2. Even. *Eng gusan oṇṭā damrī hō malkī*, I have not one farthing ( $\frac{1}{16}$  of a pice). *Bīsirkā ullanti ērā hō mal nakhrkar rahcar*, since the day they had been sold away, they had not so much as seen one another. 3. "ever" (in English compound pronouns). *Nik'im hō ārin ēror hōle, tengnarnek'ā*, whoever should see them, let him give notice of it. *Nē hō malā* (or *nik'im hō malā*) *ārin īryar*, nobody saw them. *Endrā hō mal īrkan*, I have seen nothing. — N. B.

*Nē hō* and *endrā hō* (unlike *nīk'im hō*) are always followed by a negation. *Nē hō polnar*, nobody can. — 4. Especially when used after the dative of an infinitive, *hō* means "possibly" or "at times"; (with a negation) "not in the least, not at all". *Oṇḍkā mōkkantī pāhiyar erpā kīrrnar; makhlē ullēr gūtī hō pāhī ḍannar*; the meal over, the guests go home, or occasionally they are entertained for a couple of days. *Cēp ā bēlāge poṇḥā hō poṇḥō*, it is just possible that it rains to-day in the afternoon (Lit. As to raining, possibly it will rain). *Manāge hō manō*, it is possible that some of it be left (e. g. of a medicine which is asked for). *Kālā* (or *kālāge*) *hō kādas*, he at times goes. — *Bujhr'ā hō mal bujhrdas*, he does not understand in the least. *Manā hō mal manō*, this will certainly not be the case (Lit. As to happening, it will not, in any case, happen). *Nuṇj'ā hō mal nuṇj'ī*, it doesn't pain at all. *Oṅgāge hō pōldan*, I am quite unable (lit. As to being able, I am not able in the smallest degree). *Ēn barckan, idin akh'ā hō balnar*, they are in perfect ignorance of my arrival (lit. as to knowing, they do not know in any way). *Carkhā kindrār'ā hō mal kindrār'ī*, the spinning-wheel absolutely refuses to turn. — N.B. As is plain from the nature of this idiom, *hō* may be dropped, with or without change in the meaning of the sentence. *Mōkhāge mōkhon, pahē pac'ō kā malā?* Lit. so far as as eating (this fruit) goes, I shall eat it; i. e. I would partake of this fruit gladly enough; but shall I digest it?

**hobor** *Hobor mannā*, to stoop forward without bending the knees (as though in profound obeisance). — *Hobor okknā*, to bend forward, while

being in a half-kneeling half-seated posture. *Barway nū mukkar, maṇḍī ḍnō bīrī, hobor okknar*, in the Barway, women take their meal seated on their heels and bending forward (Elsewhere, the etiquette is to squat as men do). — Cf. *māk*.

**hod-hodra'ā** Adv. In a tempestuous manner, in a hurricane (said of running water high wind, etc.); syn. *had-hadra'ā* (1<sup>st</sup> meaning). *Tākā erpā nū hodhodra'ā kur'ī. Amm paīrī nū hodhodra'ā kālī*. — N.B. Sometimes the verb *hodhodrnā* is used. *Ghāgtā amm hodhodri'ī khattrī'ī*, the waters of the cascade tumble down with violence.

**hodoṛ** *Hodoṛ mannā*. (Of a wall or roof) to give way, i. e. 1. To bulge in or out, to get out of joint; — 2. To come down. — Cf. *hodṛa'ānā*.

**hodṛa'ānā** V. tr. To cause to come down bodily (syn. *hodoṛ nannā*), in a mass, not bit by bit. *Cēp pacrī hodṛācā. Khaddar bus'u kudhan hodṛācar*, the children have thrown down the straw-stack. *Nīn hodṛāckai!* thou art flooding me! (i. e. thou pourst a mass of water on me at once, instead of pouring slowly and carefully). — N.B. This verb is quite distinct from both *odṛa'ānā* and *khoḍṛa'ānā*.

**hodṛārnā** Reflex. and pass. of *hodṛa'ānā*. *Amm elkhō bīrī, aīṭī baggem amm hodṛārā*. In tilting the vessel, out came a flood of water.

**hog'oy** *Hog'oy mannā*. See *hug'uy*.

**hohkārī** S. Shouts of rejoicing, cheers. *Hohkārī nannum jatrā ṭonkan kindrārnar*, with merry shouts they go round the dancing field.



**hohrē** Interj. expressive of surprise, admiration, or pain. — Syn. *ohrē*.

**hoī** (from Sad. *howī*, that will be). Adv. Probably, I suppose. — N. B. Like its synonyms *hōtang* and *hitang*, *hoī* is always rejected at the end of the sentence.

**holā** S. Sort of pastry. It is made of rice *maruā* (O. *kodai*) flour baked in hot steam. The *holā* resembles a plantain in shape; it is the biggest variety of *ladḍu*. — Syn. *Ghoṛō-ladḍū*.

**hōlē** *Hole* is sometimes an adverb; oftener, it is used as postconjunction. I. As adv., *hōlē* means then, i. e. in that case, under these conditions (previously signified). *Ninghai arjāckā maṇḍī ḍnā hel'ōn, hōlē gā lau'ā*, (if) I ever take to living on your earnings, then indeed give me a thrashing. *Ormar tīn tīn laph otthra'ā: hole u'ot*, let each man contribute three measures (out of his own bundle), and all will have a full meal. — II. As postconj. *hōlē* means if, and comes after the verb it governs. 1. *Bēmar ra'adai hōlē, ambā kalā*, if (since) you feel unwell, do not go. *Ciccas hōlē, ēd'ā*, if (as you say) he has given that to you, let me see it. *Cī'dai hōlē, cī'ā*, lit. since you want to give, do give; i. e. give it or keep it, but don't dilly-dally. *Akkun kerkan hōlē, kukkan khotṭon*, if I do come, I shall smash thy head. — 2. *Āsin khakkhon hōlē, lau'ōn*, if I catch him, I shall give him a thrashing. *Mākhābīrī toṛang kō'oy hōlē, lakrā ningan dhar'ō*, if you do enter this forest at night, the tiger will catch you. *Malā hōlē, mal hōlē*, if not, otherwise. — 3. In conditional clauses of a purely speculative character — i. e. stating some imaginary condition under which a certain occurrence would take place

or have taken place — *hōlē* governs either a participle (as in Hindi), or some finite tense (as in English). The participle governed by *hōlē* remains invariably in the masculine form. — *Nīn mākhābīrī toṛang kōrckā* (or *kōrckai*) *hōlē, lakrā ningan dhar'ō danē*, should you enter this forest at night, the tiger would catch you. *Ās nagad kukkos rahackā holē* (*rahcas hōlē*), *pacckā tangyō tambāsin sambhro'os pahē*, if he were a good young man, he would support his old parents. *Ār akkā hōlē, bar'or danē*, had they known this, they would have come. *Ōnd baikem maṇḍī khakkhrkā hōlē, ḍnon danē*, if I could get (have got) one mouthful or two of rice, I would take (have taken) them. *Onṭēkem aḍḍō, cau rupiyā nū khakkhkan hōlē, khīndkan rahackan pahē*, if I had seen a pair of oxen for sale at 6 rupees, I would have bought them. — N. B. With regard to all conditional sentences included under Nr. 3, the past and pluperfect are synonymous in the protasis, and may be used one for the other indifferently. Similarly, in the apodosis, the future (with *danē* or *pahē*) may stand for our past conditional as well as for our present conditional. A perfect or pluperfect, however, occurring in the apodosis, has only the meaning of our past conditional.

**holkhornā** V. n. 1. To stoop down. — 2. To make a profound reverence, touching the ground and the forehead with the hand. *Bēlārin ollag-gāge holkhornar*.

**hongor-hongor<sup>o</sup>rnā** V. n. To rove, straggle, to wander. *Hongor-hongorū'ā kānā*.

**honnē** Dem. adj. (deriv. from *hū*).

1. Like the nearest but one; similar to

the second one (reckoning from the spot where both interlocutors are placed). — 2. Like the one near you, similar to the one closest to you. *Honnē ghōron ondra'ā*, bring me a horse like the middle one. (N. B. there must be three horses at least); or bring me a horse like the one near which you stand. (In this case, there may be only two horses). — 3. *Honnē* may be used figuratively; it then means: like the aforesaid; like the one imagined (by me, you or him); of the type just mentioned or previously described. *Honnē ghōron ondra'ā*, bring me a horse having the points you say. *Honnē ālas*, a man of that stamp (just described). *Honnē rājī nū ēm ujā pollom pahē*, we could not live in such a climate. *Honnē mannum mannum, ōnd ullā kīrā manoy*, at that rate you will soon impoverish yourself. — Pronom. *Honnēs*, the man standing second from here; or the man near you; or a man of that stamp (previously described). *Ninghai honnēgahi kōhā cāran nē akh'ō*? Who could have supposed that this thing (for which you asked) was so necessary to you? — Adv. *Ḑhēr gahīrī honnem alkhnum rahcas*, he kept joking like that for some time.

**honnēgē** Adv. For the reason stated above, for the reason which you mention, etc. — Cf. *honnē*.

**honnem** Adv. See under *honnē*.

**ho'ō** Syn. *durō*. Nursery word used by young mothers or girls when rocking a baby on their shoulder and trying to appease him. *Ho'ō, babū, durō*, hush, my little boy, be quiet.

**ho'onā** [*occas* or *hoccas*, *ho'os*]. V. tr. General meanings: to take, to receive, to transport, to conduct. — A. To take;

*Cājar dara ho'ā*, take your choice. *Kaṭik sāś ho'ot*, let us breathe a little. *Ortos gusan salhā ho'onā*, to seek advice from somebody. Hence. — 1. To lay hold of. *Pilātus Jisusin occas kī korā lautācas*, Pilate took Jesus and had him scourged. — 2. To learn, gain, acquire by practice. *Nīn endr lūr hocckai?* Where hast thou taken this (foul) language, these (bad) manners? *Lohrā-nalakhgahi hunar ho'onā*, to master the blacksmith's art. — 3. To ask (as price), to draw (money). *Adige eōndā ho'odai?* how much do you take for this? *Nābom āulā, mullī ho'ā barkē*, when we tread our paddy come for thy pay. — 4. To use internally, to swallow. *Ullā ullā pairī putbīrī ho'ā*, take this twice every day, once in the morning, once in the evening. — 5. To require. *Ī nalakh dher berā, dher ullā ho'ō*, this work will take several hours, several days. — 6. *Takā ho'onā* (said only of frogs and snakes, to express that they are out, crawling about). — B. To receive; hence. 1. *Asnān ho'onā*, to receive baptism. — 2. To accept. *Emhai kukoen ho'or kā malā?* will you agree to take our daughter for your son? *Ā Saḍsarar Jīsu Khrīstas-gahi katthan mal occar*, those pagans rejected Christ's teaching. *Dharmē āsin occā*; (in heathen parlance) he has died a natural death (opp. to *nād āsin mokkhā*, he has died of an accident or through witchcraft.) — 3. To assume. *Īś tambasgahi, tang ajjīgahi muṭṭhan occas*, this boy takes after his father, after his grandmother. *Ninghai kamnā akkū kaṭik muṭṭhan ho'ālaggi*, your work begins to take shape. *Dharmes undul timbū ālargahi muṭṭhan, āl-muṭṭhan occas*, Dharmes one day took the appearance of a mendicant, a human appearance. —

C. To transport; hence. 1. To convey. *Ā khañpan bai gusan occas*, he brought the fruit to his mouth. *Ī qahrē Rāci hu'i*, this road goes to Ranchi. *Maṇḍī ho'ā ho'ā c'inā*, to fill the plates for a meal (going from one to the other). *Pāb īd'us ēṛ tartā katthā-gutṭhin attrā ittrā ho'odas ondradas*, the matrimonial agent carries the messages of both parties to and fro. *Ī kharca eman ōnd candō gūṭi ho'ō*, this supply (eatables) will carry us one month further. — 2. To carry off. *Lakṛā emhai oṇṭā aḍḍon occā. Ort kukoēn kōṛā ho'onā*, to elope with a girl. *Khārtā amm darangan dhosṛa'-ānum dhosṛa'-ānum hārī ho'ālaggi*, rivers, by ceaseless gnawing, cause their banks to recede. *Khār āsin occā kerā*, the river carried him off. — D. To guide, to take to or along; to head (a party on the move).\* *Āsin ṭoraṅg nū occar*, they took him to the forest. *Barāt occas*, he set out with the wedding cortege. *Paddā hedde gā, kōṛem ā kukkosin occar*, so long as they were at no great distance of his village, they treated the boy nicely (lit. they took him along nicely).

**ho'ornā** Reflexive of ho'onā. *Ēn enghai khusitī ho'orkan* (lit. I have taken myself away under his guidance, of my own consent) I have followed him of my own accord. — Cf. *hōtārnā*.

**hoṛā-bajī** S. Bet, wager. *Ēn ās ganē hoṛā-bajī lakkan*, I have bet against him. *Lagē, hoṛā-bajī laggot, manot, nanot*, come, let us make a bet.

**horbrē** Adv. of time. The day before yesterday. *Horbrē mañjā*, this took place the day before yesterday. — N. B. *Ā horbrē mañjā* would mean: this is the fourth day since the thing happened.

**horbrentā** Adj. *Horbrentā ullā*, on the third day previous to a certain past event (counting as No. 1 the day of the occurrence). *Āsgahi kundrkā-gahi horbrentā (ā horbrentā) ullā āṛskar rahcar*, they had arrived two days before his birth.

**hō-rē** Interj. Same m. as *hoṛō*.

**hoṛ-hā** Adj. Parched. *Hoṛhā nannā*, to parch (by mixing the grains with a few live embers on the ground). *Rahṛin, būtan ennē ennen khaddar hoṛhā nannar mōkhnar. Hoṛhā būṭ, batṛā, māsi*, parched gram, peas, urid.

**horhor** Onomat. for the sound of a stick, or like object, dragging on the ground. *Ṭempan horhor nannā*, to let one's stick drag behind; or: (as children will do) to run while keeping a stick aslant before the chest; see *uddākḥārnā*.

**horhor°rnā** V. n. To drag, creep audibly on the ground. *Nerr horhora'ā jhār nū kōrcā*, the snake rustled into the bush. — Cf. *horhor*.

**hormā** Adj. Same as *ormā*. Fem. *hurmi*.

**hoṛmba'anā** V. tr. To throw one down headlong, on his face. — Syn. *cocomba'anā*.

**hoṛmbārnā** Reflex. of preceding. 1. To fall headlong, face downward. — 2. To prostrate oneself. *Bēlas-gahi khēḍḍ nū hoṛmbāras darā arjī nanā helras*.

**hoṛō** or *hoṛō hoṛō, hoṛō rē, hō-rē*. Interj. Hold! stop! (a cry to bullocks, horses or goats). — Cf. *haṛī*.

**horsārnā** Same as *hosrārnā*.

**hōs** S. 1. Intelligence. *Āsge hōs malkī*, he is stupid. — 2. Recollection.

tion. *Hō, akkun hōs barcā*, oh! I now recollect. — 3. Normal state of the body (health, self-consciousness). *Hōs mañjas*, he recovered, he became himself again, etc.

**hos-hosrnā** Same m. [as *hos-rārnā*.

**hosra'ānā** or *hosra'ānā*. To cause to slip down. *Enghai bus'ukudhan nē hosrācā?* who has made my straw-stack tumble over? — Cf. *hosrārnā*. -- Syn. *horsa'ānā*, *ghosra'ānā*, *hoṭra'ānā*.

**hosrārnā** or *hosrārnā*. Reflex. of preceding. — 1. To slip down (as river banks); to let oneself glide down (on one's seat, along a rope or the trunk of a tree). *Ēp nū hosrārnūm ettnā*; *mannantī hosrārnūm ettnā*. — 2. To drag oneself on the ground.

**hōsyar** Adj. Intelligent, sensible; cautious, prudent; dexterous.

**hoṭā** *Hoṭā nannā*, to handle (throw aside, lift up or carry) with the end of a stick. *Khess-bus'un ṭōṭ'ō turn hoṭā nannā*, to lighten the paddy-straw with the rake (viz. when the sheaves have become hard under the feet of the threshing bullocks). *Kecckā nerran tempātī hoṭā nannā*, to push aside a dead snake with one's walking stick, or to carry it at the end of the stick.

**hōta'ānā** V. tr., causal of *ho'-onā*.

**hotang** Adv. (always at the end of sentence). 1. Perhaps. *Ās ayyā keras hotang*. — 2. Likely, probably. *Ās ayyam keras hotang*.

**hōtārnā** V. n., passive of *ho'-onā*. To be carried off, etc. *Ēn ārtī Āsām hōtārkan*, I was carried away,

kidnapped by them to Assam. — Cf. *ho'ornā*.

**hoṭeteō** Same m. as *ṭhiṭhyō*.

**hoṭeteṭe** Same m. as *ṭhiṭhyō*.

**hoṭō** *Hoṭō cōrgnā*, to glide downward on one's seat, accidentally or in play; said only of persons and animals). *Ā ettnā gusan kheḍḍ nurdyā, khane hoṭō cur'gnum kīyyam ittkan*, at that crossing my foot slipped and I went down on my seat right to the bottom.

**hoṭō** S. 1. The lump on the windpipe, Adam's apple. — 2. The pouch which all birds have under the throat.

**hoṭor** *Hoṭor nannā*, same m. as *hoṭra'ānā*.

**hoṭra'ānā** V. tr. To tear a surface open; to scratch. *Khallan hoṭra'ānā*, to give a superficial ploughing to a field (cf. *heṇḍer-putur*). *Onṭā pannā kā khaikā dārā enghai khekkan hoṭrācā*.

**hoṭra'ānā** Same m. as *hosra'-ānā*.

**hoṭrārnā** Reflex. or pass. of *hoṭra'ānā*. *Hoṭrārkan*, I have scratched (hurt) myself.

**hoṭrārnā** Same m. as *hosrārnā*.

**hoy** Interj. used after a name of person, when calling from afar for some one. *Mangrā hoy!*

**-hrī** Adjectival ending to cardinal numbers. *Duhrī kāgād*, a paper of double thickness, made of two sheets glued together. *Tīhrī kicrī*, a cloth made of three equal pieces or folds sewed against one another. — Cf. *-harī*.

**hū** (1) Dem. adj. 1. (Talking of three or more objects): placed beyond

the one which is nearest, middle standing, second (from this). Two men, referring to three horses in front of them, will say: *ī ghorō*, the horse nearest to us; *hū ghorō*, the next horse; *ā ghorō*, the horse standing furthestmost. N.B. If there are only two horses and the interlocutors are placed as said above, the animal further placed must be referred to as *ā ghorō*. — 2. (Talking of three or more objects): nearer to you, closest to you. *Hū qahrē*, that road in front of you. *Hū mann*, that tree near which you stand. *ī ghorō malā*, *hū ghorō*, not this horse, but the one close to you. A man, in referring to three horses which are placed between himself and his companion, must refer to the one nearest to himself as *ī ghorō*, to the next as *ā ghorō*, and to the third as *hū ghorō*. — Cf. *hūs*, *hudī*, *honnē*, *hubrā*.

**hū** (2) Onomat. See *hūhū*.

**hubgar** Adj. Strong. vigorous, robust.

**hubrā** Dem. adj. used only with plurals; same meaning as *hū*. *Hubrā ālar ganē mal mesrkam ra'adam*, we have no relation with people of that character. — As pron. *Hubrār ānyār*, those people said. *Hubrār ho'a*, take away those things (near you), those things (placed middlemost).

**hucka'ānā** V. tr. To incite (to some evil), to instigate, to abet. *Onīā kukoen Bhoṭang kālage hucka'ānā*. *Nek'ānim piṭāge ortosin hucka'ānā*, to abet one to commit murder.

**hucku's** Verbal noun. Abettor, instigator. — Syn. *hucuk argu's*.

**huclu** S. Same m. as *culu*.

**hucuk** S. Abetment, instigation, inciting to evil. *Nek'ānim piṭāge ortosge* (or *ortosin*) *hucuk arga'ānā*. — See *hucka'ānā*.

**hudā** (1) S. Title (appellation of honour). *Āsge mahtōgahi hudā khak-khrkī ra'ī*.

**hudā** (2) Adv. There (in the centre, or, close to you; cf. *hū*). *Hudā ninghai ghorō ra'ī*, there is your horse. Syn. *husan*. — Opp. to *idā*, here and to *adā* or *ahāy*, there beyond a number of intervening objects, or beyond one single other object.

**hūdā** Dem. adj. Same as *hūrā*.

**huḍāba'anā** V. tr. Same as *hurāba anā*.

**hudī** Dem. adj. *Hudī ālas ā katthan tingyas*, that is the man who spoke so. *Hudī aḍḍāge kuṛhā mañjkī ra'ī*, that is the bullock which suffers of sore feet. — With a plural noun, use *hubrā*.

**hud-hudamba'anā** V. tr. causal of *hud-hudrnā*. *Goṭṭā eppā nū dhungyan hud-hudamba'ālagdai: bēs ūrā*.

**hud-hudrnā** V. n. 1. To rise and be wafted or whirled through the air. *Cicc culhā nū hudhudrī'ī*. *Khāikā paksā hudhudrī'ī*. *Hudhudra'ā laghrnā*, to burn well (with high flames). *Ahāy, asantī mojkhā hudhudrī'ī*. *Tākātī qahrentā dhūlt hudhudra'ālagyā*, with that wind a quantity of dust was rolling along the road. — 2. To rebound and break (of water falling vertically). *Ghāg hudhudra'ā saḍḍālagyā*, the waters from above were breaking below with great uproar.

**huḍʳnā** V. n. Same as *hurʳnā*.

**huduṛ** or *huduṛ'lē*, *huduṛdinā*, *huduṛ-huduṛ*, etc. With a roar, with a violent stamping of feet. *Huduṛ-huduṛ-anā tāgrīṭī*, the wind is roaring. *I aḍḍā nū khekheḥel huduṛ-huduṛ kḥarkhī*, the ground here sounds hollow.

**huduṛ-huduṛamba'anā** Same m. as *hud-hudamba'anā*.

**huduṛ-huduṛ'rnā**

**huguṛbuguṛ** *Huguṛbuguṛ man-nā*, to feel irresolute (in a particular emergency), not to know one's own mind; to change and rechange one's mind (as one drawn different ways at a time).

**hug'uy** *Hug'uy mannā*, to be bent or folded in two (as one suffering from colic, or an old person). *Pacckā ālar hug'uy mannum ēknar*.

**hujgō** Adv. In that (intermediate) direction.

**huhī** S. 1. Clamour, general outcry. *Huhī cōdnā, nannā*, to raise an outcry. *Ormartī onṭā huhī cōcā*. — 2. Rumour. *Adigahi huhī cōcā*, there is a popular report to that effect. *Emhai kōrā nū ī katthāgahi huhī cōcā onṭē khaddas kōhrā nū kundras*, rumour has it, on our side, that a child has been born in a pumpkin. — 3. Renown, reputation. *Tanghai nāmēgahi huhī cōdnā*, to make a reputation for oneself.

**hūhū** Onomat. for the sound of a roaring wind or waterfall, hooting of owls, etc. *Ghāg hūhū kḥarkhī*. *Dundu hūhū cṭkhī*.

**hūhūrṇā** V. n. 1. To roar, as a swollen river or a cascade. — 2. To howl (of the wind). *Hūhūrā'ā tāgrīṭī*. — 3. To give out a small humming sound. *Enghai kḥebdā nū hūhūrā'ā*

*mindrīṭī*, my ears are ringing. — 4. Of the owl, to hoot.

**huiyyā** Adv. There. — Syn. *hūdā* (2) which see.

**hukā** S. 1. The Oriental pipe; it is made of a cocoanut shell containing water, through which the tobacco smoke produced in a burner (*chilam*) passes into a long flexible tube (*narchā*). *Enghai hukā kḥoṭṭrā*, the bowl of my hookah is cracked. *Hukā ḍn-nā*, to smoke the hookah. — 2. *Hukā-mann*, cocoanut tree. *Hukā kḥaṇjpā*, a cocoanut.

**hukārī** S. *Hukārī bharāba'anā*. 1. To punctuate a story, which is being heard, by repeated and uncalled for ayes. — 2. To approve stupidly of everything, to say ditto or amen to everything. *Urmī katthā nū hukārī ambā bharāba'ā*. *Hukārī bharāba'us*, a simpleton with no personal opinion, whose approval has no weight whatever.

**huknā** [*hukcas, huk'os*]. V. n. To agree with or to, to acquiesce in, to consent to. *Ās enghai katthāge hukcas*, he agreed with what I said. *Ās engdasge tangdan cī'āge malā huk'os*, he will refuse (won't agree to give) his daughter's hand to my son. *Lajjē sōc-bicārgē ambā huk'ā*, give no consent to impure thoughts.

**hukuāris** S. A hookah-smoker.

**hukum** (H.) S. Command, decree. *Hukum cī'nā*, to give an order, to issue a decree. *Hāl hukum*; see *hāl*.

**hulhulī** S. 1. Widespread alarm, notice given far and wide of some common danger. *Ratu kōrā nū lakṛāgahi hulhulī maṇjā, mindrīṭī*, we hear of a tiger-scare on the Ratu side. — 2. Mutiny, rebellion. *Atthārā sau*

*saṭāwan cāngāhi hulhulī*, the mutiny of 1857. *Oṇṭā hulhulin cōdnā*, to rebell (in numbers). *Oṇṭā hulhulin meṭāba'anā*, *arbnā*, to put down a rebellion. *Musalmanargahi rājī nū hulhulī cōcā*.

**hullō** S. Origin, beginning (said only with reference to time). *Hullō nū Dharmes merkhā dara khēkhlan kamcas*. *Khēkhelgahi hullō mañjā*, *muñjā hō manō*, this earth had a beginning in time, it will also have an end. *Hullontī hullō gūṭī*, from ages to ages, eternally.

**hullontā** Adj. Original, primitive. *Hullontā ālar Ādam aur Ewā rahcar*, the first human beings were Adam and Eve.

**hūm** Adv. Yes. Syn. *ha'ī*.

**humba'ā** Adv. Same as *humbu'ū*.

**humbu'ū** Adv. (also written *umbu'ū*). 1. With one's face downward, on one's face and stomach. *Humbu'ū khattnā*. *Humbu'ū cūtnā*, to lie flat on one's face and stomach. — 2. In a prostrate attitude (i. e. on one's elbows and knees). *Musalmanar nimāj nanō birīumbu'ū mannar*.

**humkuryā** (Barway). Adv. Same m. as *humbu'ū*.

**hunar** S. 1. Dexterity in a particular manual art. *Lohrā nalakhgahi hunar ho'onā*, *bēs bēs dharnā*, to acquire skill in smithery. — 2. Witchcraft, evil art; magic power for divination, etc. To a supposed witch: *Ninghai hunar sambhara'āi*, keep off or recall thy spells; hold thy evil influences in check.

**hunḍā** S. A heap (of fruits, meat and other similar articles) considered

as constituting one share. *Kissahran hunḍā nanot* (or *lagāba'ot*), let us divide this pork; lit. let us do it into heaps, one for each of us.

**hūṇḍbiṇḍar** Adj., used only of persons and animals. Scattered in disorder, dispersed, thrown into confusion. *Lakṛā addōguttḥin hūṇḍbiṇḍar nañjā*, the tiger dispersed the herd. *Ās tanghai barintā jōran ēdas, umdā-uyyurgahi jīan hūṇḍbiṇḍar nañjas*, He (God) hath showed might in arm, he hath scattered the proud in the conceit of their heart.

**hūṇḍḍū** Adj. Big, and stout, burly, fully developed (used with some degree of reproach). *Arē babū nīn hūṇḍḍū mañjkai: annuhō gharī gharī gullē nē'edai*; my boy, thou hast now become a big fellow, all the same you are perpetually asking for sugar. *Kōhā hūṇḍḍū mannā gūṭī dudhī ḍndas*, although a chubby-faced child, he is still sucking. *Nīn hūṇḍḍū mētai, khaddar lekh'ā hō khapā pol-dai*, you, a grown-up man, a tall big fellow, you cannot even mind the cows as children do.

**hunḍrā** S. Wolf.

**hungur-hungur** Adv. Onomat. for the sound of the low-pitched bells attached under the neck of pack-bullocks. — Cf. *kharū*. *Ladnī addōgahi kharū hungur-hungur kharkhī*.

**hungur-hungur<sup>u</sup>rnā** V. n. To give forth the peculiar ring called *hungur-hungur*.

**hunnū** Ab<sup>l</sup>. of *hūd*, used adverbially. By that way (intermediate, or near you). *Hunnū kalā*, take the road close to you.

**hūrā** Dem. adj. (formed from *hū* in the same way as *iūrā*, *aōrā* de-

rive from ī, ā). 1. That much of (shown from some distance), to that amount or extent. *Nalkhan hūrā nah-jar*, they pushed the work up to yonder point. — 2. (In ordering or forbidding) no further, no longer, enough. *Engan hūrā lau'ā*, stop laying about me. *Nīm hūrā larai nanā*, stop fighting with one another. *Hūrā eklā ambā uyā*, do not stop ploughing. *Ullantā nalakh hūrām, mākhābīrī ambā nanā*; a day's work is enough, do not work at night. *Hūrā, mahjā*, no thanks, this will do (at meal). *Jokkh indr'im mōkhoy, kā hūrā?* will you take something more, or shall this do? *Ī dardahasge eōd'im c'ā, pahē hūrā mal ba'os*, to this glutton give as much as you like, he'll never say: enough. *Nalkhan hūrā nanot*, let us stop work. N. B. *lāndā* and *aōndā* could be used here instead of *hūrā*, but with reference to the first and third persons respectively. — 3. That much (i. e. as much as is with you, or as much as you said, etc.). *Hūrām aur c'ā*, give me still as much (as you have just measured). (N. B. If the article had already been handed over, the buyer would say: *iīndam aur c'ā*.) *Hūrām khess eng gusan hō ra'ī*, I have just the same quantity of rice as you have. [*Eōdā*] *khess ningāge cicckan, hūrām eng gusan ra'ī*, I have given just half of the paddy I had (here one could say also *aōndam*). *Nīn tingkai, hūrā gecchā ā paddā ra'ī*, that village is at the distance you had told me.

**hurāba'anā** V. tr. 1. To dispose of a dead body or a carcass by throwing it into a stream. — 2. Espec. To dispose of the calcinated bones of a relative by dropping them amidst

stream into the family *kāṇḍī*. Cf. *har-borā*. *Khoclan kāṇḍī nū cirdāgalū hurāba'anar. Kārkhār ennem org-nar, kecckā ālargahi khoclan argī hurāba'anā gūṭī, erpā arā erpantā ālar sottrā mahjkar bē'enar*, Oraons consider that, until they have finally disposed of the bones of their dead, the house and family continue unclean. — 3. To drown a person sewn up in a sack (as corpses are sewn up in a shroud).

**hūrādīm** Pron. neuter. All and everything (lit. this much, to the exclusion of any remainder or further amount). *Eōndā khess ningāge cicckan, hūrādīm talī*, I have handed over to you all the rice I had. *Enghai erpā ullyā ullyā, enghai onṭā mōrā hō ullyā kerā: hūrādīm enghai ujñā rahcā*, my house is burnt down; a rice-bale of mine has also been consumed: that is all I had in the world. — Cf. *iīndādīm, aōdādīm*.

**hurhurra'ā** Adv. Same m. as *dordorra'ā*. *Hurhurra'ā erpā ambā kor'ā*, do not enter my house without leave or without being called in.

**hurmi** See under *hormā*.

**hurmuṣ'rnā** V. n. To meet casually, unexpectedly, to fall in with. *Ṭorang-merhō ganē dahrē nū hurmuṣurkam kerkam*, on our way here we fell face to face with a bear. *Onṭā muñyā en gusan hurmuṣra'ā bongā*, a hare past me blundered.

**hurmuṭh** Adj. Indocile, wayward, self-willed.

**hurnā** [*hurcas, hur'os*]. Also written. *hurṇā*. V. tr. 1. To strike at with something pointed, but without piercing; to goad. *Addon ārcītī hurnar*, bullocks are urged forward with



the goad. — 2. Fig. To incite or stimulate by scoldings and threats, to spur. — 3. To thrust something pointed into a cavity. *Bhūrun tēpātī hurnā*, to poke into a white-ants' cave with a stick. *Beñjā nu, pall hur'āge carī khaṭṭnar*, at weddings toothpicks are distributed to the guests (lit. they distribute twigs for picking the teeth).

**hurṇā** Same as *hurnā*.

**hur<sup>u</sup>rnā** Reflex. or pass. of *hurā-ba'anā*. *Ghoṛō cōr-balā nū hurrā kī tīnā kheḍḍan lackārā*.

**hurū** or *hūrū*. Dem. adj. Same meanings as *hūrā*.

**hurūdīm** or *hūrūdīm*. Dem. pron. Same m. as *hūrādīm*.

**hurugburug** *Hurugburug man-nā*. 1. To grumble in a suppressed voice, so as to render the words inarticulate. — To be displeased, to show dissatisfaction (without uttering any sound).

**huruk** S. Wooden bar or bolt of a door. *Hurkan lagāba'anā, kōllnā*.

**hurumba'anā** V. tr. Same as *hoṛmba'anā*.

**hurumbārnā** V. n. Same as *hoṛmbārnā*.

**hurung-dhurung** S. Magic mummeries (ceremonies and formulas used in magical medication). *En ās-*

*gahi hurungdhurunggutṭhin ērā ērā menā menā enghai alkanan thamb-ta'ā pōlkan*, I could not help laughing at his mummeries. *Matṭsim be-marhargahi eṛpā nū hurungdhurung nandas*, the sorcerer is the man who performs incantations in the house of those that are ill.

**hururtārnā** Passive of *hurā-ba'anā*.

**huruthuru** Adv. Same m. as *urupuru*.

**hūs** Dem. pron. (f. and n. *hūd*; plural *hūr*). The several meanings are easily derived from *hū*, which see. *Īs ennēs, ās honnēs, hūs annēs*, the first fellow is as I say, the third one is as you say, and the second one is *sui generis*. *Hudī lekḥ'ā aur ontan ondra'ā*, bring another (animal or thing) similar to that one.

**husan** Adv. of place. Same m. as *huiyyā* and *hudā* (2) which see.

**hūsyar** Adj. Same as *hōsyar*.

**hūtā** Adv. Same m. and use as *hotang*. *Takhle gā, kharā elcdai hūtā?* well then, you are much afraid, likely?

**hutang** Adv. Same as *hotang*.

**huttrā** Adv. of place. 1. Towards that quarter, on that side (previously mentioned). — 2. On your side, in your village or country. — Cf. *hū*.

**hu'ū** Aoristic participle of *ho'onā*.

# I.

**ī** A dem. adjective used to denote something that is present or near (in place or time) or something just mentioned; opposed to *hū* and *ā*. *ī ālas*, this man. *ī khalī*, this field. *ī ullā*, *ī cān*, these days, this year. *ībīrim ḍali-ḍhibāgahi katthan otthornar*, on this occasion (a visit just mentioned) they broach the subject of the price (to be paid for the bride). *Khārgahi īppakkhē*, on this side of the river. — Before adjectives and postpositions, *ī* is often used as pronoun neuter. *ī baggē*, as much, or as many, as this. *ī mecchā*, as high as this. *ī caḍḍē*, owing to this. *ī lekḥā*, like this. *ī gūṭī*, up to this (moment, or spot).

**-ī** Feminine ending (regular in the conjugation of verbs, but only very occasionally affecting nouns and adjectives). *Ād ennē ba'ī*, so she says. *Ort Kārūkhni*, an Oraon girl or woman. *Onṭā khisāhī mukkā*, an irascible female. — N. B. When a verb or adjective the root-vowel of which is *e* or *o* takes an inflection containing *ī*, those root-vowels become *i* and *u* respectively. *īrdī* (from *ēr-nā*), thou seest. *Ād mal minī* (from *mennā*) she doesn't hear. *Erpā ūlī* (from *ōlnā*), the house is burning. *Kālā puldī* (from *pōlnā*)? art thou unable to go? — *īnim* (from *ēn*), myself. *Urmī*, *curnī*, *utkhī* are respectively the feminine forms of *ōrmā*, *cōrnā*, *ot'kh*. *Ingyō* (etymol. *eng ayō*), my mother. *Ingris* (for *engris*), my younger brother.

**iād** See *iyād*.

**iār** See *iyār*.

**iāras** See *iyāras*.

**iārī** See *iyārī*.

**ībīrī** Adv. At this moment (previously mentioned). *ībīrim ḍali-ḍhibāgahi katthan otthornar*, it is on this occasion (a visit just mentioned) that they moot the question of the bride's price.

**ibṛā** Dem. adj. used only with plural nouns; same meanings as *ī*. *Ibṛā khaddar*, these children. *Ibṛā metā likhickā urmī saprau*, all the above described paraphernalia. *Nai-gas ibṛā urmī nēgār nañj khaccdas kḥanē*, when the priest has gone through all these rites. — As pron. *Ibṛargahi beñjā dau manō*, their marriage will be a happy one. *Ibṛā gā urmī surrā saprau talī*, *ormar ibṛan ho'ā ongna*, all these are the ordinary accessories (of festivals), everybody may take them with him. *Bēlas bujhras ibṛā engdābagārim talnar*, the king realised that these were his children. — *Ibṛargahi*, *ibṛāgahi* may be used as possessive pronoun, in the meaning of "theirs" (pronoun). — Cf. *enghai*.

**ibṛāge** Adv. of place. Hereabout, in this vicinity or neighbourhood. *Arē*, *ibṛāge onṭā nerr nañnoērktī kuddī*, halloo, a snake is creeping about, here close by. *Nik'im ibṛāgē ra'adar hōlē*, *bongnum barā*, if there is someone hereabout, let him come up running.

**ibsa** S. Name of the pricks which terminate the awn of the spear-grass or *khami*. *Ibsā jargā*, spear-grass.

**icnā** [*iccas*, *ic'os*]. V. tr. To set, to lay (with a view to catching, entrapping or ensnaring). *Corōge gawā icnā*, to set lime-twigs for sparrows. *Carpan icnā*, to lay a rat-trap. *Pārkiphandā icnā*, to lay springes for catching pigeons. *Jallī, kūm icnā*, to lay a net, a wicker-basket for catching fish. *Onḍ aḍḍā eksan khurītā amm ittī, asan iccas*, he laid his fishing-basket at the place where the village drainage collects. *Āsge ṭorang-ḍahrē nū phandan iccar*, they laid a snare for him on the forest-road.

**īcnā** [*īcyas* or *iccyas*, *īcos*]. V. tr. 1. To draw out by disengaging; to pull out; (friction with adjacent or surrounding parts is implied). *Hārī manā; makhle usaṅgr īcon kī kapren lau'on*, off with thee, or I take out the ploughshare to smash thy head. *Onṭā accan īcnā*, to extract a thorn. *Kank-panḍītī onṭā pharan īcnā*, to pull a branch out of a faggot. *Tarīn khāpī īcyas*, he unsheathed his sword. N.B. The action contrary to *īcnā* is *kherrnā*. — 2. *Jinhor īcnā*, to pluck an ear of indian corn. (*īcnā*, in this meaning, has only one form of perfect, viz. *īchkan*, *īcyas*. The word is not applicable to the plucking of any other fruit. — Syn. *īsnā*.)

**icrnā** Reflex. or passive of *īcnā*. *Essrkā ḍaṅṭi kuḍḍintī mala icrītī*, the broken handle won't come out of the hoe-iron.

**īd** Dem. pronoun, common gender. See under *īs*.

**idā** (1) Adv. of place (oppos. to *hudā* and *ahāy* or *adā*). 1. Here. *Endr biddī? Enghai kicrin*. *Idā gā ra't*. What art thou looking after?

After my cloth. Well, here it is. — 2. Or (meaning identity); namely. Syn. *idātō*. — 3. Here, on this spot (surprise implied). *Idā ninghai ghoṛō ra't*, halloo, here is thy horse! *Idā orot mahtos bar'alagdas*, halloo, a big personage is stalking this side.

**idā** (2) Interj. expressing surprise. *Idā, ēndr nañjkai!* goodness, what have you done! — Surprise and delight. *Idā harō, ekā tarītī bardai?* halloo, my friend, whence art thou coming from? — When meaning surprise and grief, the last vowel of *idā* is drawn out very characteristically. *Idā . . ! endr mañjā!*

**idātō** Adv. Or (identically); namely, i. e. *Khādī nū jokk hinhinyā-jar, idātō ghoṛō-liddī, helāba'ā*, apply on the wound a little "hippocopros", i. e. horse-dung.

**iddkā** Past part. of *idnā*; sometimes used as a noun (= plant), or rather as a pronoun (= things which have been planted). *ī iddkāguṭṭhi nēkhai?* to whom does this plantation, do these plants belong? *Kiss endrā endrā iddkan uṭkācā hibryā*, pigs have dug out and thrown about a number of plants.

**idī** (1) Adj. (opp. to *hudī* and *adāy*); with plural nouns use *ibrā*. *Idī ālas ā katthan tingyas*, this is the man (singled out) who spoke so. *Idī aḍḍōge kurhā mañjkī ra't*, this is the bullock which has sore feet. *Nerr idī lātā nū kōrcā kerā*, the snake has entered this hole, here.

**idī** (2) or *idī gā*. Adv. Same m. as *he'e, he'e gā*.

**idī** (3) Interj. Eh! I say! *Idī kō*, eh boy! *Idī bhusuṇḍī eng ganē ambke laggā*, I say, you midget, don't bandy any words with me.

**īd'ī** 3<sup>d</sup> pers. sing. indic. pres. of *ēdnā*. *Candō īd'ī*, the moon is at her first quarter.

**idigahi** Gen. of *īd*, often used as an adverb meaning afterwards (*khō-khā* being understood). *Idigahi Tongō kerkan*, *idigahi Natapōl kerkan*, *idigahi Khursutā kirrkan*, I went afterwards to Tongo; next I went to Natapol, next I returned to Khursuta.

**idige** Dat. of *īd*, often used as an adverb meaning "for this reason". *Idigem gā ēn ningan ondrkan*, it is for this very reason that I took thee for my wife. *Idigem mal tengdai?* Is there, in this, any reason for making a secret of the affair?

**idim** Adv. Just at present (i. e. nowadays). *Engdas idim baī calā-ba'adas*, my little one begins to speak. *Ṭaṭkhā idim aṭhuār'ālaggī*, mangoes are, at the present season, forming their stones. — Syn. *innelā*.

**īdim** Emphasised form of *īd*.

**idnā** (1) Adv. This year. — N.B. "Last year" is *itingālī* and "next year" *bārnā cān*. "Two years hence" is *pis-nā*, and "two years ago" *munē*.

**idnā** (2) [*iddas*, *id'os*]. V. tr. 1. To put in the ground and cover, as seed for growth. *Palḥaṇjā idnā*, to sow cucumber-seeds. — 2. To set in the ground for growth, as seedlings; to plant, to transplant. *Ro'ā idnā*, to transplant rice. *Gachī idnā*, to rear seedlings, to transplant them. *Nekhain id'āge barckar ra'adar?* who is he, for whom you have come to transplant rice? — 3. To introduce and establish (as a new religion, a church, a sect), to set up and settle on a permanent basis. *Paccā pariyā nū Musalmanar attrā tamhai rājin*

*iddar*, formerly Mahomedans used to rule over that country. — 4. To lay out and furnish with plants. *Ontā ṭonkan ṭaṭkhātī idnā*. *Makkā-iddkā aḍḍan "sarnā" ba'anar*, spots planted with sāl-trees are called *sarnā*. — 5. *Jiyā nū idnā*, to inculcate, to impress in the memory.

**idrnā** [*iddrā*, *idro'o*]. 1. Reflex. or pass. of *idnā*. — 2. V. n. To cease, to stop (of rain). *Cēp cāre idro'o*, it will soon stop raining. — 3. To come to a close (said of proceedings of some importance). *Ārgahi beṇjantā onnā mōkhnā cerō iddrā*.

**īd'ū** Aoristic part. of *ēdnā*. *Ḍahren-īd'us*, a guide. *Pāb-īd'us*, guide; also, matrimonial agent.

**idhī** (1) *Adhā-idhī*. See under *adhā*.

**idhī** (2) S. (connected with *idrnā*). 1. Interruption in, cessation of the act of raining. *Akkū idhī nañjā* (or *mañjā*): *urkhon*, the rain has now ceased: I am off. — 2. During the rainy season, a spell of rainless days; a break in the rains (syn. *dhopḍhop ullā*); cf. *candōbillī*.

**īge** Adv. Therefore, for the reason just mentioned. — Postconj. Because. *Urkhā pōlkan, cēp possā īge*.

**ighra'ānā** V. tr. To winnow in such a manner that the sifted corn alone drops out, the sand and pebbles remaining in the scoop. *Khessan ighra'ānā*.

**ijga'ānā** V. tr. To show the teeth. The verb is often used absolutely, some word being understood. *Hartu ghaṛī ghaṛī pall ijg'ī*, baboons show their teeth every now and then. *Allā eng mañyā ijga'ā helrā*. *Tengā se, hō: endran abīrin-*

*tim ijga'a ijga'a alkhdai?* tell us, you fellow, what are you roaring at all this time? *Pall* or *baiyyan ijga'-ānā* means also to scorn, to look upon with silent contempt (a meaning derived from a gesture familiar to children).

• **ij'gnā** [*ijgas, ijgo'os*]. Same as *ijga'ānā*.

**ijgō** (1) In this direction. *Ijgō* is a contraction of *ī uvgō*, as *hujgo* and *ajgō* are contracted forms for *hū uvgō*, *ā uvgō*. *Ijgōnū ortos bongkāsīm bar'ā-lagyas*, somebody came running this way.

**ijgō** (2) Adj. (connect. with *ijga'-ānā*). 1. Characterized by projecting teeth. *Ijgō baī ālas, ijgō ālī*. — 2. Adicted to immoderate laughter.

**ijnā** [*ijjas, ij'os*]. V. n. 1. To be stationary in an upright position. *Par-tāgahi qherengā ijjkā lek'hā ra'ī*, the hill-side rises nearly vertically. — 2. With adverbs marking direction, *ijnā* practically means to step, to go, to come. *Kūfi ij'ā*, stand aloof. *Khokhā tara ij'ā*, stand back. — 3. To rise up to one's feet. *Ij'ā*, get up. Fig. To stand up (against). *Bhaṭṭhī-erpā ganē lar'āge ij'ā helras*, he set his face against grogshops. — 4. To stand on end. *Āsgahi cutṭī ijjā kerā*. *Āsgahi khann-oṭtantā cutṭī ijjā kerā*, his eye-brows bristled up. — 5. To cease from progress, to stop, halt, pause. *Gari ijjā*. *Ḍahrē nū ambkē ij'ā*. *Paṛhnum kalā kī bīram bīram gusan ijke*, on, but stop at read the punctuation-bars. — 6. To maintain a fixed or steady attitude. *Ēn āsgahi elgta'ānum hō eughai addā nū ijjkan rahackan*, I stood my ground despite all his bullying. *Ās tanghai mudais mundh-bhārē ij'ā pollas*, he was unable to

hold his own against his antagonist. — 7. *Tanghai katthā nū ijnā*, to persist, insist, persevere (in one's course of action). — *Okknā-ijnā*. 1. Ceremonies and formalities to be observed on special occasion. *Bēlar gusan okknā-ijnāgahi dastūran ēn baldan*. — 2. Conventional forms of decorum e. g. in councils, or at weddings. *Beñjā nū okknā-ijnāgahi dastur lek'hā nanā manī*. — 3. Social observances, espec. in the way of small gratifications to the bride and bridegroom's brothers, of small presents to children, etc. *Ḍhibā ho'ar-kī kalā: eksa'ānim okknā-ijnā manō hōle, ekāse nanoy?* Take some money with you: should there be some social usage to observe, what would you do? — Syn. *okknā-ilnā*. — Cf. *okknā*.

**ijrāl** S. Application in court for recovery of costs from the losing party.

**ijta'ānā** V. tr., causal of *ijnā*. *Māran pacrī heddē nū, attrā ittrā ṭempā gadḍas-kī, ijtācas*, he set the corpse upright against the wall, with sticks driven in the ground on either side. *Bēlas ōrmā telengārin onṭā ṭungrī nū larai nanāge ijtācas*, the king disposed all his men on a small hillock for the battle. *Onṭā khuṇan ijta'ānā*.

**ijtārṇā** Passive of *ijta'ānā*. To be set upright, stopped, etc. etc.; see *ijnā*.

**ijhār** S. Testimony on oath, espec. in a court of law. *Ijhār c'īnā*, to give evidence. *Ijhār mennā, ho'o-nā*, to hear, to take the depositions. *Ninghai ijhār mañjā kā argī?* hast thou already given evidence?

**ĩjhrnā** V. tr. (used either absol., or with *musson* or *muñ* as dir. obj.).

To blow one's nose. *Ninghai musson bēs t̃jhra'ā*.

**ikayyā** Same as *ekayyā*.

**ikayya(n)tā** Same as *ekayya(n)tā*.

**ikiyyā** Same as *ekayyā*.

**ikiyya(n)tā** Same as *ekayya(n)tā*.

**iklā** (contr. of *ekā ullā*). 1. Interrogat. adv. of time. When? (i. e. on what day?). *Īklā hō malā*, never. ('Ever' can be rendered only by *ikla'am*.) *Īklā gūṭī?* how long? — 2. In indirect interrog., *iklā ... aulā*. *Īklā nīk'im gusan tengoy, aulam ningan piṭon*, on the day you'll talk of this to anyone, I shall kill thee. *Īklam nibbyā, aulam adigahi khadd keccā*, on the very day she was delivered, her child died.

**ikla'ākem** Adv. Some day or other. *Ikla'ākem ning guttā bar'on*, some day or other I shall call to your house. — Cf. *ikla'am*.

**ikla'am** Adv. 1. Ever. *Ikla'am enghai erpā nū āsin khakkhon hōle, piṭā khaccon*, if I ever catch him in my house, I shall kill him on the spot. *Nīm iklā'am hō ambkē chīṇ-dra'ā*, never quit one another. — 2. At any time (indifferently). *Īklā ning guttā bar'on?* *Ikla'am barkē*, when shall I come? whenever you please.

**iknum** Gerund of *ēknā*. *Īknum kālōn*, I shall go on foot.

**īkus** Verbal noun (from *ēknā*). *Ḍahrē-īkus*, wayfarer, traveller.

**īkhnā** [*ikhās, īkh'os*]. V. tr. To have half done (said only in reference to paddy-husking). *Khessan aur urung nū īkh'ot*, in a little while, we shall have done the rough husking of this

rice. *Khessan cuñjāge īkham ra'a-dam*. *Khessan cuñjam-kī īkham: akkū majhya'āge darā khalya'āge ra'i*. — Cf. *khalya'ānā*.

**īkhrnā** Reflex. or pass. of *īkhnā*. To be half husked.

**īkhū** Aoristic participle of *ēkhnā*.

**ilākā** (1) or *ilāḱā*. S. 1. Jurisdiction. — 2. Limit within which power may be exercised.

**ilākā** (2) or *ilāḱā*. S. Imputation of evil, aspersion, blame. *Eng mañyā ā khalbgahi ilākan thekābācar* (or *lagābācar*).

**il'ckā** Prop., past partic. of *elcnā*. Often used as a noun meaning fear, danger. *Āsgahi jiyā nū khōb ilckā mañjā, rahcā*, etc. *Ā khaddasgahi khattrnāgahi ilckā ra'i*, there is a danger of that child falling.

**ilda'ānā** V. tr. Same m. as *ildnā*.

**ildnā** [*ildas, ildo'os*]. V. tr. Syn. of *ijta'ānā*. To erect, to set up. *Ā kō-rā nū indēn punā punā ildar*, in that place they erected a pole to Indra. — 2. To rest an object (as a stick, an umbrella, in an upright or inclined position, against a table, a wall). Syn. *oṭhonga'ānā*. *Mann nū ninghai phirphiryā ildā*, rest they bicycle against the tree.

**ildrnā** Reflex. or pass. of *ildnā*. *Mūk ildrnā*, to kneel down. *Cīg ildrnā*, to stand on one's head, feet upward and straightened. *Ninghai tem-pā ā pacrī gusan ildrkī ra'i*, your stick is against yonder wall.

**ildta'ānā** of *iltta'ānā*. V. tr., causal of *ildnā*.

**īlekhhā** Adv. At this time of day — Cf. *lekhhā*.

**īlekh'ā** Adv. Like this. — Cf. *lekh'ā*.

**īlhō-bīlhō** Adj. Same m. as *tilhō-bīlhō*.

**il-ilrnā** V. n. (Of translucent water in a tank or stream). To look deep.

**ilip-iliprnā** V. n. To glitter (espec. said of water looming in the distance). *Asan, gecchānum, Khosrā ilipiliprā'ālaggī*, there far away, you see the Koel river glittering. — Cf. *jhilipjhiliprnā*.

**īlnā** [*ilcas*, seldom *illas*; *i'os*]. V. n. To get up, to rise to one's feet (from a seated or recumbent posture). Syn. *ijnā*, 3<sup>d</sup> meaning. — *Okknā-īlnā*, syn. of *okknā-ijnā* (see under *ijnā* and *okknā*).

**īlta'ānā** V. tr. Same as *ildnā* and *īlda'ānā*.

**īlta'ānā** or *īldta'ānā*. V. tr., causal of *ildnā*.

**-im** An emphasizing suffix. (*Im* is added to words ending by a consonant; words ending by a vowel are emphasized by the addition of a simple *-m*). This suffix may be added to any word of the language, whatever its case tense or person. — Names of women, however, when in the indefinite form, cannot take it; thus *mukkim* is incorrect; one must say: *mukkādim*. *Hullontā abrā majhī nū nē urmintī kōhā rahcā? Ālim* (or *āldim*). Among those beings that existed in the origin, which was the greatest? It was man. — 1. Examples with nouns. *Ālāsīm*, the very man; *ālasgahim, ālasgem, ālasīnim. Mukkārīm, mukkargahim, mukkargem, mukkarīnim. Ibrā nerrīm*, these very snakes. — 2. Examples with pro-

nouns. *Irbārīm*, both of them. *Or-margahim khall*, the fields of all of them. Most of the indefinite pronouns are formed by adding *im* (or *m*) to some interrogative adjective. *Endr*, what? *indrīm*, whatever. *Ekā*, which? *ek'am*, whatever. *Eōndā*, how much? *eōndīm*, ever so much. — 3. Ex. with adjectives and participles. *Goṭṭam mēd*, the whole body. *Ād mōkhārōm rahcā*, she was quite black. *Ḍhērīm ullāgahi pāb*, a very long journey. *Ī kēndā pañjkam ra'ī kā?* are these dates quite ripe? *Ī pañjkam khañjpāgahi* (or: *ī pañjkā khañjpāgahim*) *eō ḍhibā ho'oy?* — 4. Ex. with verbs. *Ambnam manō*, we'll have to abandon it. *Lau'am pollas*, he never could strike a blow at it. *Nannā ālī tarā ambkem ērā*, never pay attentions to any other woman (than thy wife). *Ēn bar'amlagdam* or *ēn bar'ālagdānim*, I do come. *Ēn cicckam rahackan* or *ēn cicckan rahackānim* (f. *ēn cicckim rahac'an* or *ēn cicckin rahac'ānim*), I did give. *Ēn ciōnim*, I shall do give. *Ās cūtkāsīm ra'ālagyas* = *cūtkim ra'ālagyas*, he used to simply lie down. Fem. *Ad cūtkādim, cūtkim ra'ālagyā*.

**īmā** S. White-ant. *Īmā-khajj*, mud brought by white-ants. *Īmā piṭṭige (piṭṭī nū) laggyā*, white-ants are busy at this mat. *Īmā-lakkā kicrī*, a cloth attacked by white-ants. *Īmā urkhā, argyā*, white-ants appeared. *Īmā eng-hai kicrin mokkhā, carcā*, white-ants have eaten a hole in my cloth. — Cf. *putbēlō, puttā, bhārū*.

**īmīm** or *ēmim*. Pronoun *ēm* emphasized. We ourselves.

**īmnā** [*īmyā, īmō*]. V. n. To be deteriorated or destroyed by white-ants. *Īmkā kicrī. Eng-hai puthī īmyā*.

**indārā** 1. S. An artificial structure to raise water out of a well. — 2. Any round pit sunk perpendicularly into the earth to reach a supply of water; well. — If the water be reached by a flight of steps, the proper word is *baulī*. Cf. *kūbī*, *tūsā*. — Prov. *Akkan enghai ā khaddas indārā num mulkhyas; ēn āsin dōhich'ikan*. I look upon that son of mine as a lost child; I have disowned him.

**indē** S. A wooden, mushroom-like, structure in honour of Indra; it is occasionally erected on bazar or dancing grounds by wealthy Hindoos or Zamindars. Its main feature is a balancing mast kept erect by a weight; at the top of the pole there is a cloth-covered basket containing chickens, turmeric, etc. *Kasīr nū indē cōcā*, a sacred pole has been erected in Kasīr. *Indē-khuṣan ildā'anā*, to set up a pole to Indra. — Cf. *ṭōpor*.

**indnā** [*īndyā*, *īndō*]. V. n., impers. 1. To grow loathsome (through continual or excessive use), to engender definitive disgust. *Id ningāge īndyā, endr ci'on?* you loathe this; what then can I give you? — 2. To cease to excite one's interest, to grow dull to one. *Ā ālas engāge īndyas*, I have had quite enough of that man. *Akkū ennē kicrī adige īndyā*, this kind of wearing apparel is no longer to her taste. — Syn. *tin'nā*, *umṭhārnā*, *ucchnā*. The latter verb often denotes a passing disgust, of a less thorough character.

**indrā** S. Same as *indārā*.

**indrī'im** Adj. (m., f., n.). 1. Any (indifferently); any . . . whatever; whichever . . . you like. Syn. *ek'am*. *Ekā ullā bar'on?* *Indrī'im ullā ban'ō*. On what day shall I come? Any

day will do. *Indrī'im katthan ambā tengā*, do not say a word. *Ikla'am ikla'am, indrī'im katthā nū āsin khakkhon*, some day or other, sooner or later, I shall catch him tripping one way or other. — 2. Espec. Of any kind, of any sort, of any caste, etc. *Indrī'im aḍḍōgahi mullī*, the price of a bullock, never mind of what sort (i. e. whether a pack-bullock, a cart- or plough-bullock). *Indrī'im ālas*, a man, whatever be his caste. — Pron. (Gen. *indrī'imgahi*, acc. *indrī'īnim*.) 1. Anything whatever. *Indrī'īnim hō ambā tengā*, do not say anything. (N. B. *Indrī'im* would be a mistake.) *Indrī'īnim hō mal īrkan*, I have seen nothing. — 2. Something of any kind. *Allā, muṇyan kā indrī'īnim īrī darā, raṭpaṭra'ā khed'ā hilrī'ī*, the dogs, on catching sight of a hare or any other game whatever, start on a fierce chase after it. — In indir. interrog. (*Indrī'im . . . ād.*) *Indrī'im katthan* (or *indrī'īnim*) *tengoy, pahē ās adin mal man'os*, whatever you may say, he will not listen.

**ing-** Cf. *eng-*.

**ingrī** Adj. Escaped (from some great danger). *Ingrī mannā*, to escape death narrowly. *Ingrī talnā*, to have a hairbreadth escape. *A paddantargahi ingrī maṇjkan*, I nearly lost my life at the hands of those villagers. *Khārgahi ingrī tal-dan*, I once nearly got drowned (lit. I am a river-saved man). — Cf. *ingris*.

**ingrī** S. My or our younger sister. (N. B. One is allowed to say: *emhai* or *namhai ingrī*.) *Ēm ās gusan ingrin gacchrkam*, we have promised him our younger sister in marriage. (Cf. *ningrī*, *tangrī*, or *ḍī*.) *Ingrībagar*, my (or our) younger bro-



thers and sisters, or brothers, or sisters; cf. *ingris*.

**ingris** S. (from *engrñā*). A man whose life has been saved from a great danger. *Lakrā-ingris*. — Cf. *ingrī*.

**ingris** S. My or our younger brother. One may say in the latter meaning: *emhai ingris, namhai ingris*.

**ingyō** S. (from *eng-ayō*). My or our mother. One is allowed to say in the latter meaning: *emhai ingyō, namhai ingyō*. — Cf. *ayō, nyingyō, tangyō*.

**-inghnā** [-inghcas, -ingh'os]. Same as *-linghnā*.

**īnīm** Emphasized form of *ēn*. I myself.

**ījñā** [ījncas or ījnas, īj'os]. V. tr. 1. To throw (arrows); to shoot (arrows). *Adi mañyā cāran ījncar*, they discharged their arrows upon her. *Dut mūth ījñkan kī piñkan*, I killed it with a couple of arrows. Syn. *calā-ba'anā* (which may be used of any missile, *gōlī calāba'anā*). — 2. To shoot arrows at. *Ormar gecchanī adin ēreth-cārtī īj'ā helrar*, they all began to shoot arrows at her. — 3. To cause a liquid to gush out upon, to sprinkle with a jet of liquid under pressure. *Phaggū parbī bīrī, Hindu ālar pheckā nū lāl amm nindnar dara dāhrē-īkūrin ījñar*, on the Hari festival, Hindoos sprinkle passers-by with red water thrown from a syringe. — 4. V. n. To gush out. *Āsge khotorkā khādīnī khēsō īj'ā helrā*, blood came out in a gush from his wound.

**īñjō** S. Fish. *īñjō carāba'anā*, to allure fishes (by throwing them food for some consecutive days). *īñjō khassnā*, to poison fish. *Bhāwār-*

*jallī ho'ar-kī īñjō piñā kālot*, let us go and fish with the round net. *īñjō bajhāba'anā*, to catch fish (in a net or wicker-basket). *īñjō mekkhnā*, to bake fish sewed up between two leaves). *īñjō-amkhī*, fish-curry.

**īñjō-khann** S. A gramineous plant which grows in low-fields along with rice; its minute black grain is very hard.

**ījñrā** V. n. (no connection with *ījñā*). 1. To receive (i. e. to take, as a thing given, sent, paid, communicated). *Ā tikhlan naigas pastī nū ījñdas ara pūp mukarge kirta'ādas: adin ār tamhai kēter nū ījñnar*, the priest receives that rice in his palms put together, and in return gives a flower to the women: this they receive in their grain-scoop. *Ā khaddar cēp-amman tamhai koll-kā ba'ī nū ījñrā'ā bēcālagyar*, those children were amusing themselves at receiving the raining water into their mouth. *Pabitar Komunyon ījñrā*, to receive Holy Communion. — 2. To accept. *Loṭā-amm cī'nā ījñrātī Kār-khar majhīnū bacandat manī*, among Oraons, betrothals are made by the presentation and acceptance of a lota of water. *Salām ījñrā*, to return a salute. *Musalmanar kiss-ahṛan mō-khage iklā hō mal ījñr'or*, Moslems won't accept to eat pork. — 3. To get, to receive. *īkhabarkāgdan aṭṭhē aṭṭhē ullā nū ījñrdan*, I receive this paper once a week. — Cf. *jhoknā, loknā*.

**ījñrta'ānā** V. tr., causal of *ījñrā*. *Ēn āsin ījñrtāckan*, I compelled him to accept.

**īnjuryā** (from Sad. *īñjō*). Adj. Belonging to the bright half of the month. *īnjuryā mākhā talī, pahē badālītī ghutghuṭra'ā ūkham ra'ī*,

this ought to be a moonlight night, but clouds make it pitch-dark. — Better say *billī mākhā*; oppos. *ūkhā mākhā* or *andhryā mākhā*.

**innā** Adv. To-day. *Innā pairī*, this morning. *Innā mākhā*, to-night. *Innantim annē malā nanon*, from this day I will not do it any longer.

**innantā** Adj. Of to-day. *Innantā pēth*, to-day's market.

**innēlā** (from *innā* + *nēlā*; compare *ājkal*). Adv. Nowadays; at this season, for the time being.

**innū** Adv. This way, in this direction. *Innū kālot*, we'll go this way. *Innū ārsoy*, this is your way. *Innum kalā*, keep to this road. *Innū innū īknum kalā*, walk on, never leaving this road.

**iōdā** or **iōndā**. Same as **iāndā**.

**iōdādīm** or **iōndādīm**. Pron. Same as **iāndādīm**.

**īpakkhē** Adv. (opp. to *āpakkhē*). *Hubṛan erpāgahi īpakkhē ondra'ā*, bring those things here across the house. *Khārti īpakkhē barā*, cross the river and come here. — Cf. *pakkhē*.

**irā** S. Aversion, antipathy, secret resentment, rancour, deep-seated hatred. *Irā ārgahi majhīnū kundrā*, a secret enmity sprung between them. *Ārgahi majhīnū jokk jokk irā rahcā*, *ādīm baḍḍhrā dara etthṛā kerā*, the mutual antipathy which divided them has grown and begins to show itself. *Ortos mañyā irā uynā*, to hate. — Syn. *īrsā*, *irkhā*, *irā-paṇc*.

**irā-paṇc** S. Hatred, deep-seated enmity. — Prov. *Irā-paṇctī jiṇyā kālī*, hatred leads to murders. — Cf. *irā*.

**irb** Adj. num. (used only in reference to persons; cf. *ēr*). Two. *Irb irb kānar*, they go two by two. *Irb*

*ālar*, two men. — Pron. *Irbam*, both of us, i. e. he and I. *Irbat*, both of us, i. e. you and I. *Irbar chachem ra'ā*, kept silent both of you. *Irbar barcar*, they have arrived both of them. — Remark the following pregnant constructions: *Irb paccō pacgisge khad-kharrā mal rahcar*, two old people, a man and a woman, were childless. *Irb andhrā andhrī tembnum tembnum barcar*, two people, a blind man and a blind woman, came up. *Kukkō kukoy irbārim*, the bride and bridegroom both of them.

**īrbkā** Past partic. of *erbnā*. *Irbkan ambā mōkhā*, do not cat of flesh-meat sacrificed to the devil.

**īrcnā** [*īrcyas*, *īrcos*]. V. ti. 1. To scratch and turn over (as fowls in the ground). — Fig. *Khēr-īrickā lekh'ā likhnā*, to scribble, to scrawl. — 2. To poke, dig into (with the hands, claws or a long instrument), to scratch into and spread out. *Nīn endran beddāge dhūlin, bus'un iricdai?* what are you searching for in the dust, in that straw? — 3. To turn about and spread (as embers for extinguishing them). *Ciccan ambā īrcā: tēbro'ō*.

**īrib** Same as *irb*. The form *īrib* is often preferred when the following word begins by a consonant. *Irib mētar*, two men.

**īrim** Emphasized form either of *īr*, nomin. pl. of *īs*; or of *ēr*, verbal root of *ērnā*. *īrim bēenā*, to watch over, to remain looking at; to be cautious, prudent. *Babūsim īrim bīai*, look after the child.

**īriya'ānā** See *īrya'ānā*.

**īrkā** Past partic. of *ērnā*. *īrkan meñjan tengnā*, to testify, to depose to having seen and heard. *Ekābīri*

*Pabitr Bōltas bar'os, ābūr ās enghai bārē nū īrkan tengos*, when the Holy Ghost comes, he will bear testimony on me. *Īrkan īrkā ba'ā, meñjkan meñjkā ba'ā*, what you have seen, say it as having been seen; what you have heard, give it as having been heard.

**ir̥kā** Past partic. of *ir̥nā*. As noun, fried things (meat or vegetables).

**īr̥kantiṅgus** S. Eye-witness.

**ir̥khā** S. Same m. as *irā*, *irā-paṇc*.

**ir̥lo'ō** *Ir̥lo'ō sorlo'ō*. Same m. as *orlo'ō na sorlo'ō*; see *orlo'ō*.

**ir̥nā** [*ir̥yas, ir̥yos*; gerund *ir̥yāge*; hence, compound present *ir̥yālagdan*; imper. *ir̥yā*]. V. tr. 1. To fry (as potatoes, onions, herbs, fruits); to roast (meat, fish) in a pan along with fat, ghee, oil, etc. — 2. To parch (as food-grains), to toast (as bread), to scorch (as salt, in certain medicinal preparations). *Bēkan ir̥yā kḥanē, carcarri't*, salt crackles when being scorched. Cf. *ir̥tnā*. — 2. (Of hens during the hatching period), to shuffle the eggs, to displace and turn them over. *Kōṛā tarā endr haṛhuṛri't?* *Kḥēr janu biyyan ir̥yālaggī*.

**ir̥ṇḍī** S. Same as *er̥ṇḍī*.

**īr̥num** Gerund of *ēr̥nā*. *Enghai īr̥num nañjas*, he did it under my eyes. *Ormargahi īr̥num*, in public. *Īr̥num īr̥num*, with one's eyes open, or purposely; also, in public.

**ir̥pī** S. Prickly heat. *Engāge ir̥pī urkḥkī ra't*. *Ir̥pīgahi cilgātī kḥās-nakkernātī dukkhē aur baṛhro'ō*, when suffering from prickly heat, free scratching will only increase the pain.

**ir̥rkā** Past partic. of *err̥nā*. *Irrkā-guṭṭhin ho'ā*, take away the sweepings.

*Irrkā-hibṛkāguṭṭhi*, things thrown away, sweepings and other refuse (already disposed of).

**ir̥'rnā** Reflex. or pass. of *ir̥nā*.

**ir̥sā** S. Same m. as *irā*.

**ir̥sī't-bīrsī't** Adj. 1. Of all kind, of all castes, etc. *Ir̥sī't-bīrsī't nalakh*, all manner of odd jobs. *Ir̥sī't-bīrsī't nalakh nanus*, a Jack-of-all-trades. *Āsgahi batgī nū ir̥sī't-bīrsī't iddkā ra't*, in his garden your find all sorts of plants. *Ir̥sī't-bīrsī't ālar ā paddā nū ra'anar*, men of a number of castes live in that village. — 2. (Applied to talk.) Obscene. *Ir̥sī't-bīrsī't katthā ambā kacnakhra'ā*. — As a noun. *Ir̥sī't-bīrsī't kacnakhrnā, kebnā*, to talk of obscenities, to vomit obscene abuses.

**ir̥ta'ānā** V. tr., causal of *ir̥nā*.

**ir̥tnā** [*ir̥tyas, ir̥tos*]. V. tr. To prepare over a kitchen-fire any food destined to give savour or relish to the rice-meal; i. e. to prepare either soup-curry or fried-curry (see *amkḥī*). Hence, with reference to fried curry, *ir̥tnā* and *ir̥nā* are synonyms. *Undul ād amkḥī ir̥tāge ar̥kḥā mocālagyā*, once, she was busy mincing vegetables to prepare curry, *Sendrā-bīcur, ahṛan kḥaṭṭrar darā, bēlasge ir̥tāge occar*, the hunters divided the game and took (a piece of it) to the king for his curry. *Endr amkḥī ir̥tkī?* What sort of curry hast thou made? (i. e. soup-curry? or fried-curry?) *Kḥaṭṇā ir̥tnā*, to prepare a meal (rice and curry). *Kḥaṭ'us-irtus*, a cook. — N. B. To make soup as such is always *jḥōr kamnā*.

**ir̥'tta'ānā** V. tr., causal of *ir̥tānā*. *Kḥaṭ'us-irttu'us*, steward (one who has the managing of a public dinner; one who superintends the

provisions and liquors; officer of the king's kitchen).

**irya'ānā** [iryācas, iryo'os]. V. tr. 1. To give a backward kick with the heel. *Āsin iryācas*. — N. B. This verb derives from *eṛī*, heel, and is never used of animals. — 2. To strike with the heels, to spur (in riding).

**īs** f. *īd*, n. *īd*. Near demonstr. pronoun (opp. to *ās* and *hūs*). He, she, it; this man, this female, this object. N. B. *īs*, and *īd* in reference to persons, may occasionally have a depreciative meaning (this fellow, this creature); but of themselves they have no such idea necessarily attached to them. On the contrary, as it is deemed unpolite to name a person present, it may be of good education to refer to a prince or princess, even if present, by *īs*, *īd*. *Īr irbārim*, these two (young people). *Īd ennē bācā*, she said this. *Īd gā anthan dau sagun mañjā*, this is excellent omen. *Idī caḍḍē*, on this account. — The gen. *idigahi* is sometimes used to mean: after that, next to that (*khokhā* being understood).

**isan** or *hisan*. Adv. Here, in or at this place. *Isānim* or *isānum*, on this very spot. *Isantī* or *istī*, from here.

**isantā** Adj. Belonging to, originary from this place. — Syn. *istā*.

**is'gnā** [isgyā, isgō]. V. n. To open in long slits, to chap, to crack. *Amm battyā aḍṅē*, *khēkkel isgālaggī*, the soil is opening in slits through dryness. *Baī*, *khēkkhā pañṇatī isgī*. *Onṭā khēkkel-nukrnatī ī pacrī isgyā kerā*. — Syn. *Carcarēnā*.

**isigkā** Past partic. of *is'gnā*. As noun, crack, slit, chink.

**īsim** Emphasized form of *īs*. *Isim engan ṭhakcas*, it is the same man

who cheated me; he it is who cheated me.

**iskūlyas** S. (from E. school). Schoolboy, pupil.

**īsnā** [īsyas, īsos]. Same as *īcnā*, 2d meaning. *Jinhor īsnā*.

**ispāt-pannā** S. Steel.

**istā** Adj. Same m. as *isantā*. *Istā amm*. *Istā khess*.

**istāk** S. A declinable word meaning "and things of the same kind, and all the rest of it". *Adḍō-mekkhō ghoṛō hathī istāk*. *Ghoṛō*, *adḍō*, *mankhā istākan occar*, they took away horses, bullocks, buffaloes and so on. — As adj. *Tikhil*, *amkhī*, *bālkā*, *masāla*, *istāk cīj pēṭh nū khakkhri'ī*.

**istēk** Adv. Same m. as *istī*.

**istī** Adv. From here (abl. case of *isan*). — Syn. *Isantī*; *istilē*, *istlē*; *istēk*, *istik*, *istiklē*, *istīkī*. *Istī aiyyā gūṭṭ bēs ḍahrē ra'ī*.

**istik** or *istiklē*. Same as *istī*.

**istīkī** Adv. Same m. as *istī*.

**istile** or *istlē*. Same m. as *istī*.

**istlē** Adv. Same m. as *istī*.

**isung** S. Oil. *Khajj-isung*, kerosine oil. *Irṇḍī-isung*, castor-oil. *Tisī isung*, linseed oil. *Isung kulhū nū pīkhānā*, to press out oil (in the oil-mill). *Isung ṭḍḍnā*, *nalbnā*, *khassnā* (see these verbs).

**isung-nerr** S. A minute snake, flattened in shape and of a brilliant black.

**itingālī** Adv. Last year.

**iṭṭā** S. 1. Brick. — 2. Square-cut building stone, of about the same length and breadth as a brick. *Ī pakhnāgahi iṭṭā urmī cīrckā talī*, all the stones in this building are carefully cut.

**ittī** (Prop. ablative case of *īd*, this)

Adv. 1. Hence (illative); on this account. *Ittī ēn akhdan nīn phasiyar katthā tēngālagdāi*, from this I infer thou art imposing on me. — 2. In this way. *Ittī punā beṇjru'urje uijnā baggē ullā mannan ēdnar*, by this (ceremony) they symbolize the long life (they wish) to the pair about to marry.

**ittnā** [ittyas, ittos]. V. tr., not used alone. *Khaṭṭnā-ittnā*, to portion out, to distribute. *Beṇjā nū amkhī maṇḍī sidhāguṭṭhin khaṭṭnā-ittnā kohā nalakh talī*. A serious business it is, at weddings, to portion out rice and curry and (to guests of Hindoo caste) raw foodstuffs. *Bēlas tanghai khaddar majhīnū tanghai rājin ara khurjī-paṭṭin khaṭṭyas-ittyas dara keccas*.

**ittrā** or **hittrā**. Adv. Hither, in this direction, on this side. *Nē hō ittrā malā barcar*, no one came this side.

**ittrantā** Adj. (from *ittrā*). Pertaining to, or originary from, this place. *Ittrantā ālar* or (pronom.) *ittrantar*, the people here, in this province or country. — Also written *hittrantā*.

**iū** Adj. Same m. as *iūdā* (2). *Iū kohā*, as big as this. *Ī epā kamnū iū ullā laggyā*, the building of this house lasted as long as that (just said). *Nēlā iū beṇā nū barkē*, come tomorrow at this hour (the same as now). *Ēn ningan iū lau'on, ningāge cēt manō*, I shall beat you till you get wise. — *Iū tikhīl c'ōn*, I will give thee this much rice. *Iū c'ōn*, I will give you this much of it. *Iū kacnakh-ro'on*, I have talked enough.

**iūdā** Same as *iūdā* and *iū*.

**iūdādīm** Same as *iūdādīm*.

**iūdī'im** Same as *iūdā im*.

**iūkhnā** [iūnkhyas, iūkhos]. V. n. (from *eōkh*, chest). To cough. — N. B. This verb is never used of animals (say *bekkhnā*). Again, it cannot express the action of hemming (say *khōkhī-khakhar nannā*).

**iūkhā'ānā** V. tr., causal of *iūkhnā*. To provoke coughing. *Cicc nū marcan saj'ā khaṇē, (marcā) gargamba'ī darā iūkhī'ī*.

**iūdā** (1) Interrog. adj. and pron.; same as *eōdā*? *Iūdā pāhiyar barcar?* how many guests have arrived?

**iūdā** (2) Adj. and pron. 1. As much, as many as (here to be seen, or said before). *Iūdā amm*, as much water as this. *Iūdām katthā*, this is the whole affair. *Iūdā nū*, meanwhile, at this juncture. *Iūdar nalakhī guchrar*, so many (number given) stayed away from work. *Iūdā dhiban kharac naṇjam pahē, ī mokadman ērā pōlkam*, in spite of our having spent all that money, we lost the case. *Iūdā kacnakhro'on*, I have talked enough. — 2. So much that . . . so many that . . . *Iūdā pāhiyar barcar namhai epā nū samā pollor; ārin eksan uyyot?* — 3. No more. *Iūdām āsin lau'ā*, beat him no more. *Iūdām gā rahcā, endr ēn baldan?* There is none of it left, I know it for sure. — Cf. *hārā*. — N. B. *Iūdā* cannot be used (instead of *ennē*, so) before an adj. or adverb, unless the measure which it is intended to convey be very precise. *Iūdā kohā ra'ī*, she is this tall (shown with the hand). *Ās iūdā korhē raskā rahcas ās ōnd mākhā nū satiē paddā bēcālagyas*, he was so jolly a fellow that, in one night, he would go and dance in seven villages.

**iündādīm** Pronoun neuter. This much (without any further determinative); neither more nor less. *iündādīm ban'ō*, this much is required and will suffice; this is enough. *Āsgahi gat iündādīm*, his pace is like that (he won't accelerate nor slacken speed). *Baggē gā mal ondrkai. iündādīm talī*. You have not brought much of it. This is all I have.

**iündī'im** Indef. adj. and pronoun.  
1. However much, however many. *Āsin iündī'im cārē ēkāge ba'a, pahē ās dhīrem ēkdas*, you may tell him as much as you like to quicken speed, he will keep the same slow pace. *iündī'im pāhiyar bar'or, ōrmar tērpā nū sam'or. iündī'im nanā, pahē ās pekhnā otthro'ōsim*, do what you like, he is sure to pick holes. *ī partā iündī'im mecchā ra'ō, ēn argōnim*, whatever be the height of this mountain, I shall climb it. — 2. Never mind how much (i. e. this is no concern of yours). *Ning gusan eō dhibā ra'ī? iündī'im baggē ra'ī*.

**iūngē** (Prop, dative case of *iū*). Adv. So, accordingly, therefore.

**iūrā** Same m. as *iündā* (2).

**iūrū** Adj. Same m. as *iündā* (2). *īlurum ōnon*, this will quite suffice to me (I won't eat more).

**iyār** (1) or *iyārī*. S. 1. Pledged friendship between two male persons, espec. boys; cf. *guī* (2). The pledge consists of an interchange of small gifts. (When two elderly men strike this sort of friendship, it is more than probable that a marriage will soon take place between their children). *Iyār nannā, joynā, joṛāba'anā, lagāba'anā*, to strike a pledged friendship. *Ort naūas dara kuāras iyār nahīkar rahcar*, a barber and a prince had sworn mutual friendship. — 2. Friendship in gen. (with reference to males). *Iyār lekh'ā muskārnuum ānyas*, he said to him with a friendly smile.

**iyār** (2) Indefinite from of *iyāras*.

**iyāras** S. 1. Sworn friend, bosom friend [cf. *iyār* (1)]. — 2. In a partic. sense, any of the husband's brothers is *iyār* to any of the wife's brothers; and the other way round. *Ās enghai iyār taldas. Enghai iyāras barcas*.

**iyārī** S. Same m. as *iyār* (1). *Iyārī joynā* etc. *Ārgahi iyārī khaccrā, bagrārā*, their pledged friendship has come to an end.

**īyyā** Adv. Over here, in this village or country.

**īyyantā** Adj. Belonging to this village or country. *Iyyantar*, the people of this place.

## J.

**jabbānakhrnā** V. n., reciprocal of *jabbnā*. To exchange blows; to wrangle, to scuffle. *Mukkā mēt nū jabbānakhrar*, a hot quarrel took place between husband and wife.

**jabbnā** [jabbyas, jabbos]. V. tr.  
1. To knock down (as fruits from a tree). *Tetālin, jaṭkhan jabbnā*. — 2. To beat out pulse-seeds, from the plant after it has been cut down.

*Rahrī jabbnā*. Ironic. *Nīm cerō rahrī jabōkar*; *emūge hō cūā*, yesterday you thrashed your *dāl* (i. e. each other), give me some of it. — 3 To give a thrashing. *Undul ēn nīngan jabbon*. — 4. *Narin jabbnā*, to break the fever (by superstitious practices). *Bikkhan jabbnā*, to knock out the poison from a snake bite. *Nagmatias, ek'ambīrī, nē tengā kālī, asīnim jabbdas*; *darā parmā ālasgahi bikkh ittī*, the snake-charmer sometimes gives a licking to the bearer of the news, with the result that the poison quits the man who has been bitten.

**jādā** S. Name of two or more brothers' wives in relation to one another. *Kōhā eng jādā*; *sannī eng jādā*. *Nīm eō jādāguṭṭhyar mandar?* *Nub jhan: kōhā ort, ēn majhlī, aur orot sannī*. — For the manner of addressing, cf. *melkhō*.

**jadō-makrā** S. Spider-crab or macropod.

**jadrā** S. One of the *akhrā*-games, during the hot season. The girls dance and sing, while the boys beat the drums and practise divers athletic sports. *Jadrā bēcnā*.

**jagnā** [*jagcā, jag'ō*]. V. n. 1. (With *nāmē* as subject) to acquire celebrity. *Ā khalbasgahi nāmē jagcā*, that thief has made a reputation for himself. *Nagpur nū ā sāhusgahi nāmē jagcā*, the fame of this merchant has spread in Chota-Nagpur (he has become a rich man). — 2. (Of plants after removal to other ground) to take root again, to revive. *Mann iddkan, ād jagcā* (or *ujjyā*).

**jagrñā** Reflex. of *jagnā*. 1. V. n. Same m. as *jagnā*. — 2. V. tr. (With *nāmē* as di. obj.). *Nīn ī "bhaṭhī"*

*nāmē ekāse jaggrkai?* how hast thou picked up that nickname of "Oven" (i. e. of great eater)?

**jāgū** S. Grain, usually rice, cooked in a measured amount of water; after which, it is left to dry and sprinkled over with yeast. This sort of malt is used in making native beer. *Jāgū bīta'anā*. — When the beer brewing process has begun, the *jāgū* is called *māyā* (brew).

**jahāj** or *qūlī-jahāj*. S. Wedding litter. — *Jahāj* is also used to mean a ship. *Jahāj argyas dara keras*.

**jahājukhī** S. A flowery bush with a small bell-shaped yellow flower.

**jahanjī** S. Same as *jahāj*.

**jahrī** S. 1. Pride. *Jahrī ēdnā*, to show pride. *Jahrīt phul'īnā*, to be puffed up with pride. *Ās jahrīgahi mundhnā tanghais*, he is all pride (lit. he is a pillar of pride). — 2. Ostentation. *Idīn jahrī eklātī nandās*, he acts so from mere ostentation. — (Adj.) *Jahrī-jīyas, jahrī ālas*, a proud or ostentatious man.

**jahrīs** S. A proud or ostentatious man; a boaster. *Jahrīsghi katthan endr mendai patta'ādai?* why listen to and believe that braggart?

**jaipuy** S. 1. All persons descended from one common father, issue. *Jaipuy ijta'anā, baṭhūba'anā*, to found a family. *Ninghai ēbaggē jaipuy ra'anar?* how many children have you? *Ā bēlas bēgar jaipuy ijta'am keccas*. — 2. Lineage, race, progeny. *Ēm Abrahamasgahi jaipuy taldam*, we are the descendants of Abraham (syn. *lārpār*).

**jak-hā** Adj. Irascible, excitable, quick-tempered.

**jalā** S. 1. Cobweb. — 2. White speck on the eye. *Āsgahi khannantā jalā khaccrā darā ērā helras.*

**jālā** Posp. Up to (in time or place). — Syn. *gūṭi*.

**jaljal** Adj. 1. Semi-transparent, *Jaljal kāgād*, pellucid paper. *Jaljal isskā kicrī*, lace-work. — 2. Of cloth, in a depreciative sense, too thin. *Jaljal kicrin endr nanoy* what shall you do with this gauze? — 3. (Of the ground) soaked with water. *Jaljal ērpā*, a house the floor of which does not keep dry.

**jaljalrñā** V. n. (from *jaljal*). 1. To be semi-transparent. — 2. (Of cloth) to be too thin; to become like gauze, in wearing away. *Ī kicrī. paccī khane, jaljalrī* — 3. (Of the ground) to be soaked with water; syn. *jalkārnā*. *Khēkhel jaljalrā kera.*

**jalka'anā** V. tr. (Of the rains.) To percolate and soak the ground thoroughly, so that, in low-lying spots, water oozes out, or opens new springs. *Idnantā cēp khēkhlan jalka'a pollā.*

**jalkārnā** Reflex. or pass. of *jalka'anā*. *Bhādō mahīnā nū khēkhel jalkārī hōlē, urmī adqantī amm urkhī.*

**jalkharī** S. A pouch in net-work (to store provisions, carry vessels etc. in a journey).

**jallī** S. 1. Fishing-net of any form or kind (*bhāwar-jallī, cargurya jallī, gurdī-jallī, errnā jallī*). *Bhāwar-jallī lebhnā*, to throw the round net. — 2. *Muñyā-jallī*, hunting-net. *Muñyā-jallī dērnā, thōknā*. — 3. *Ōrā-jallī*, a net for catching birds. *Ōrā-jallī bēcnā*, to catch birds with a net.

**jalpaṭ** Adj. 1. Tall and stout (said only of women and adolescents). *Id*

*gā jalpaṭ mukkā talī. Ārgahi khad-dar jalpaṭ mañjar, annuhō malā beñjar.* They have big tall children, still they do not establish them. — 4. (Of girls) past nubile age. Of young men, say *samay kerkā* or *khamśūrkā*.

**jamā** (H.) Adv. 1. In all; taken all together, in a lump. *Jamā nannā*; better say *khōdnā*. — 2. Unitedly, in the same place; see *jumā*.

**jamā** or *jawā*. Adj. Twin-born, born at the same birth with another. Cf. *jawā*.

**jamāba'anā** V. tr. To change a liquid into a curd-like or inspissated mass; to curdle, congeal, or clot. *Dudhin (or dahī) jamāba'anā*, to coagulate milk. *Pañhā amm, isung, nēta, ghiuan jamāba'i*. — Syn. *kaḍṛ-ta'anā*.

**jamādāras** S. 1. In thanas, the head-constable under the sub-inspector of police. — 2. Sweeper, mihtar (cf. *jāṭ*).

**jambu** S. Jambu-mann, the indian blackberry tree (*Eugenia Jambolana*). Its fruit, also called *jambu*, is half plum, half cherry, and comes out in bunches. *Jambu-rasī*, a sort of wine expressed from the fruit of this tree. *Jambu-ōsā*, a blackish mushroom, so called because it grows out of the decaying roots jambu-trees.

**jamka'anā** V. tr. To press down (with a view to 'hardening'). *Punā dāhrēguttin ek'ambirī rōltī jamka'anar*, sometimes, on new roads they pass a roller, to harden them.

**jamkārnā** Reflex. or pass. of *jamka'anā*. *Jamkārkā bus'u*, straw hardened under its weight. *Punā epantā khēkhel argī jamkārā*, the



floor of this new house has not become hard yet.

**jāmnī** S. A person who engages himself for the performance of another's obligations. *Ēn ās khatrī jāmnī manon*, I will stand security for him.

**jamrā** Adj. (Of manufactured articles, etc.) solid and hard. — Cf. *jamrārṇā*.

**jamrā'anā** V. tr. To render compact, solid, hard. *Cēp pacrintā cunnan caēda'a caēda'a jamrī't*.

**jamrārṇā** V. n. (from *jamrā*). 1. To become hard (as a result of some special preparation; e. g. the wood of certain walking sticks); to become strong, solid (e. g. skin being tanned into leather). — 2. To harden, owing to the action of natural elements (as cement under the action of rain).

**jamrnā** V. n., reflex. or pass. of *jamāba'anā*. To curdle or congeal. *Dudhī jammrā kerā. Amm, isung, nētā, ghiū pahhā'tī jamrī't*. — Syn. *kaḍrnā*, which however is not said of milk.

**jan** or **jhan**. See the latter word.

**janai** S. The sacred thread. *Ā bīrī Kārkharge janai rahcā; ōrmā mētar janai taṅg'alagyar*. At that period the Oraons had the brahminical thread; all males wore it.

**janam** or **janmō**. Adv. 1. By nature or long acquired habit (hence, ever, always, invariably, without exception, speaking of habit). *Īs janam laṇḍī taldas*, this man is naturally lazy. (N. B. *Janam* does not mean: from birth.) — 2. *Janam malō kālōn*, never of my life shall I go there.

**janas** or **jhanas**. See this word.

**jangāba'anā** V. tr. To make one suddenly lose his temper, to cause him to fly into a passion. *Ēnim āsin jang'ibāckam*, we threw him into a rage (i. e. by our continuous jokes).

**jangārṇā** Reflex. or pass. of preceding. To flare up, to lose one's temper all of a sudden. *Ās khīstī jangāras*, he flew into a rage.

**jangunyā** Adj. Learned — *Jan-gunyas*. 1. A doctor, a pandit. — 2. Ironical. A pretender to knowledge, a busybody who wants to teach others.

**janghyārṇā** V. n. (Of the legs only) to feel stiff and heavy, as after a long walk or ride.

**janjka'anā** V. tr. To startle one, to give him a fright. *Nin engan ekēkā janjkhāckar*, you have given me a deadly funk.

**janjkārṇā** Reflex. or pass. of preceding. *Ninghai ānkā'tī ekēkā janjkārkan*, I have got quite alarmed with your fudge (or at the news you brought me). *Ḍahrē nū onṭū nerr ganē hurmuḥras darā janjkāras kerā*, on the road he suddenly came upon a snake and started.

**janmasā** Adv. Regularly, always, whenever possible.

**janmō** Adv. Same m. as *janam*.

**janu** or **junu**, or **jē** (2). Adv. 1. Of course, doubtless, assuredly; I daresay, I suppose (meaning 'evidently'). *Kīrā ālargahi maṇḍī catamcuṭum janu talī*, poor people, of course, treat you to poor fare. *Baiitī gacchras, nalakh nanos hole, janu . . . !* he gave a verbal promise; whether he will execute it, of course (remains to be seen). *Khaddas endr beddas ? Dāṭige janū dūrya'alagdas*.

What does the child want? He is pouting for getting more *dāl*, I dare-say. — 2. (In restrictions) at any rate. *Innā janū mala kāon; nēlā kālā ongon*, I will not go to-day at any rate; I may go to-morrow. — Interj. expressing surprise, espec. at some unexpected question. *Enghai allā janū eksan ra'ī?* halloo, where is my dog? *Nē harō? ēn janū*, who is there? well, myself. *Endrge barckai? Ninim engan eḍḍkai janū*. What's your errand? But it is you who called mē! — *Janū* is often used in conversation, as a sort of polite invitation to say more. *Ningāgē endr mañjā? Engan ep eḍsrā janū*. What's the matter with you? A snake has bitten me; (have you got a remedy?). *Mañḍī ṇḍḍkai? ṇḍḍkan janū*. Have you eaten? Yes; (may I be of any service to you?). *Āsin lauckai? Lauckan janū*. You have beaten him? Yes; (what of that?).

**jaḍḍkhaddis** S. 1. Son-in-law. — 2. Oftener *erpa-jaḍḍkhaddis*. Young man-servant who is eventually to become son-in-law; syn. *gharḍijwas*. — 3. *Nati-jaḍḍkhaddis*, grand daughter's husband. — The vocative case *jaḍḍkhaddī* is also used as a polite title in addressing the brothers of a son- or daughter-in-law; it is extended likewise to the husband of a younger sister (*bahin damādas*) or of a granddaughter.

**japit** Adj. (with a name of thing as noun qualified). — *Japit nannā*. V. tr. To bestow care upon, to keep carefully (implying concern for safety); to handle with caution. — Cf. *jatna'ānā*.

**japta'ānā** V. tr. 1. To press together a number of papers, leaves, etc.,

under a weight, so as to prevent them from crumpling. *Tamku atkhā japta'ānā*, to compress tobacco leaves. — 2. To give some compactness to, by exerting a downward pression. *Mañḍī japta'ānā*, to press down one's reeking plateful of rice (that it may not cool too rapidly).

**japti** *Japti nannā*. V. tr. 1. To seize legally for debt, as goods and chattels; to distrain. — 2. To affix the seals upon, previous to auction. *Ārgahi erpā japti manā biddyā kḥanē, tamhai kḥess tikḥlan nannā erpā nū guchābācar*, as their house was going to be sealed up, they removed their paddy and rice elsewhere.

**jār** S. Root (from H. *jar*). Better say *pādā*. However *jār* (and not *pā-dā*) is used for denoting the rocky, root-like ramifications which not unfrequently start from the foot of a mound or crag, and spread to a distance along, or just below, the surface of the ground. *Īd gā ā kōhā pakhnāgahi jār talī*, well, this a ramification of yonder big rock.

**jarā** S. A name common to several species of poisonous snakes (from P. *zahr*, poison). 1. *Bahirā-jarā*. This snake does not move until approached quite close; and it then takes the wistful, astonished look of a deaf person in whose ear something is shouted; hence the name. — 2. *Pokḍ-jarā*, the sausage-snake; a snake remarkable for its stoutness, and also for the fact that its head, body and tail are all of a size. — 3. *Ṭeph-jarā*, the spring-snake; a snake one span in length, and about the size of the small finger in width; so called because, when touched, it springs out of sight.

**jarabjarabrñā** V. n. (Of tears) to fall in a flood. *Āsgahi khañjalkhō jarabjarabriṭ* (oi -ra'ā . . . khattirīṭ).

**jarab-jurub** Adj. 1. Ragged, rent, worn into rags. *Jarabjurub kicrī*, tattered clothes. — 2. Wearing tattered clothes. *Jarabjurub ālas*. — 3. Of sweet potatoes, when coming out of the ground small and scanty. *Idnā enghai sakkar-kāndā jarab-jurub ukkyā*, this year my sweet potatoes have turned a failure (lit. "fibrillous").

**jarap-jaraprñā** V. n. 1. To move to and fro, or march (as rows of dancers or a regiment) with measured steps and in one body. *Jarap-jarapra'ā ēknar*, they move on all together, like one man. — 2. Syn. of *jhilip-jhiliprñā*, to flash, to glitter.

**jarā'nā** V. n. (Of plants). To get badly affected, to decay owing to excess of rains. *Khōb hallētī ṭ khop-pā jarārā*.

**jargā** S. Grassy vegetation, herbaceous plants in general (N. B. not "grass"). — Sometimes used in a slightly less generic sense to mean herbage, herbaceous greens (as used for decoration or for symbolical meaning, e. g. at weddings). *Behjiu'urgahi piṭrī kīyā mañyā kaṭikunā "dubba"-jargan uynar: ittī irbargē ujjnā baggē ullā mannan ēdnar*, they put some blades of *dubbā*-grass upon and beneath the mat of the bride and bridegroom, symbolizing by this (the) long life (they wish) to both. [N. B. Although the *dubbā*-grass is the ordinary horse-forage, *jargā* must be replaced by *ghāsi* in such instances as the following: *Ghāsi ghorōge khoyā kalā; dubbā-ghāsi*

*ghorōge chol'ā kalā*, go and cut grass for the horse.] *Jagan, laṭṭin khallīṭ pes'gnā otthornā*, to weed a field.

**jaribuṭi** S. (Better say *mandar-pādā*). Medicinal roots and herbs. *Jaribuṭi beddnā*, to go in search of simples. *Jaribuṭi arkhnā*, *mandar kamnā*, *khādī nū lagāba'anā*, to dig out simples, to compose a remedy with them, to apply them on a wound.

**jarjarī** S. Slight fever, feverish state of the body. *Jarjarī laggi*.

**jarpā** S. Water-weeds, the bind-weeds common in tanks. *Jarpā nū iñjō nukhrīṭ*, fishes hide among weeds. *Ōgō bīrī āsgahi khedd onṭē jarpā nū bajjhrā*, in swimming his foot got entangled in weeds.

**jastā** (H.) S. Zinc.

**jaṭ** S. The top leaves and flowers of the hemp-plant, as matted and blended into one solid mass or bundle. This substance, being bruised and dried, is smoked for intoxication (*gājā ḍonnā*).

**jāt** (H.) S. 1. Caste, one of the classes or distinct hereditary orders into which the Hindus are divided. In Oraon, a Brahmin is *Bambhnas*, *Pandās* or *Pandēs*; a Kshatriya, *Chattris* or *Birtiyas*; a Vaisya or Sudra is called *sannī jātyas*. — 2. (Speaking of aborigenes), tribe, nation, race. *Kūrkhar majhī nū jāṭ jāṭ mallā; abṛā ormar gā onṭā jāṭ talnar*, among Oraons there are no castes, but all of them constitute one tribe. — 3. Trade caste. *Ortos jāṭ nū sindrī bisus rahcas*, one of them was a vermilion retailer by caste. — 4. (Speaking of animals and plants) species (N. B. not variety). *Ghorō darā khaccar nannā jāṭgahi jiyā-*

*jañt talī*, the horse and mule are animals of different species. — *Jāt-pāt*. See below. — N.B. It is polite, in addressing people of castes or tribes reputed low, to give them some fancy title fixed by usage. Thus, a sweeper is addressed as *jamādar*; a weaver (*cīkas* or *dāsas*) as *baraik*; a basket-maker (*tūryas*) as *majhī*; an oil-maker, cowherd and potter as *mahtō*; a blacksmith (*lohias*) as *guru*; a *Kor-wār* as *majhī*, etc.

**jatā** S. Hand-mill (two round flat stones one of which is made to revolve upon the other by means of a wooden handle). *Jatā kindra'ānā*, *calāba'ānā*, *ghumra'ānā*, to turn the hand-mill. — *Jatā-pāt*, any of the two stones in a hand-mill. *Ortosin onṭā jāt-pāt melkhā nū he'ar kī samudr nū hebrnā*, to tie a mill-stone to one's neck and throw him into the sea.

**jaṭā** S. Same m. as *jaṭṭā*.

**jatan** (H.) Effort. *Jatan nannā*, to endeavour. Better use *aṅg lagāba'anā* (or *ērñā* preceded by a verbal root; *ortosin piṭ ērnā*, to try to kill one).

**jatī** (H.) S. Death (personified). Not used otherwise than with *ghernā*. *Ārin Jatī ghercā, aṅge passnakhrnar*, grim death is on the look out for them: this is why they deal such blows at one another.

**jātiā** See *jātyā*.

**jātiās** See *jātyas*.

**jātim** *Jātim malā*, never, not even once. *Mariyā jātim pāp mal nañjā*, Mary never sinned. *Ā erpā nū jātim ambā kor'ā*, never enter that house. — Syn. *janam*, *janmō*.

**jatkā** Adj. See *jetkā*.

**jātlō** S. (from *jāt-ālō*, a particular thing). A childish word meaning any object causing surprise *Ēn jātlon īrkan. Barā, asan ēn ningāge baggē jātlōgutṭhin ēd'on*. Come along, there I shall show thee lots of marvels. — Syn. *bāt'ō*.

**jatna'ānā** V. tr. To bestow care upon (persons, animals or objects; cf. *japit*). *Adḍō mekkhō jatna'ānā*, to be careful of one's cattle. *Kḥaddārñ jatna'ānā*, to take care of one's children (furnishing them with all necessities). *Ningan ōnd sannintī jatna'ānum ondrkam*, from thy very earliest age we have been all along full of care for thee.

**jāt-pāt** S. A term to denote, relatively to a particular person, the category of people inside or outside his own tribe, with whom he is wont or allowed to fraternize and take meals. Hence, the term is used as the equivalent either of 'circle of friends, one's own associates, party, standing', or 'fellowship, solidarity, communion in the same faith', etc. *Ās Kārḥas gā; backan emhai jāt-pāt nū malkas*, he is an Oraon if you like, but he is not our fellow (or: he is outside the pale). — Cf. *pāttā*.

**jatrā** S. (This word should not be confounded with *jātrā*). 1. A popular festival and great fair with public games and, at night, dances and revelry. It corresponds to the *melā* of the Hindus. It is held once a year. *Onṭā jatan lagāba'anā*, to start a *melā*. *Jatrā-ṣonkā nū argnā*, to go to the *melā*. — 2. Common name of several dances, or dancing-nights, held near any village, and to which any Oraon boy or girl may be invited. These dances are kept outside

the village, under the neighbouring *bagicha*. They are generally organized by the landlord, and announced by beat of drum. They are specifically known as *jēṭh-jātrā*, *aghan-jātrā* and *sohrai-jātrā*.

**jātrā** S. Religious cortege in honour of some divinity (this word is totally dissociated from any notion of play or amusement); in Christian language 'procession'. *Jagannāthgahī rāṭh-jātrā*. *Pabitar Sākramentgahī jātrā*, the Corpus-Christi procession.

**jāṭṭā** S. Pigtail the hair of which is glued and coalesced into one mass, as worn by fakirs. *Ninghai cuṭṭī jāṭṭā lekḥ'ā maṇja*.

**jātyā** Adj. Belonging to a particular caste, tribe or race. *Lohrā-jātyā ōrī ālas barcas*. *Kārukḥ-jātyā mukḥā*, an Oraon woman. *Ortos cīkas*, *ortos kank-chul'us*, *ortos sōnar-jātyas rah-cas*, one was by caste a weaver, the second a wood-carver, the third a goldsmith. *Ās emhai jātyas maldas*, he is not a man of our own caste or tribe; he is no countryman of ours. — As noun. *Orot sannī jātyas*, a man of inferior caste. *Nannā jātyas*, a man of another caste, a foreigner. *Urmī jātyārīn sikhābā'ā*, teach people of all nations.

**jaūḍkhaddis** See *jabāḍkhaddis*.

**jaūt** or *jiyā-jaūt*. S. Animal, *Āl hō jiyā-jaūt talī*, man himself is an animal.

**jawā** S. Indian barley. *Jawā cākhnā*, to sow barley. *Jawā sattu*, roasted barley reduced to powder (much used by wayfarers). — *Jawā khoppnā*, lit. "to heap up barley-seeds" into a pot; in reality, nowadays, to rear up indian corn in a pot. "Barley-heaping" is practised by

girls on the approach of any festive occasion (*karam*, eating of the new rice or some wedding) with a view to adorning their hair with it, or presenting it to their dancers for wearing behind the ear. The seedlings thus reared are called "*jawā-pāp*", "barley-flowers", although they have nothing flowery nor barley-like about them.

**jawā** or *jamā*. Adj. Twin-born. *Ī irbar jawār iainar*. — Syn. *Orā-sārī kundrkā*. — Cf. *rām-lachu* and *gangī-jamunī*.

**jāwnō-nerr** S. A harmless snake; it uses its tail as a whip. *Onṭā jāwnōnerr engan tarṇā, soṭcā*.

**jē** (1) (Hinduised Oraon). Relative adjective (its correlative is *sē*). Better use *ekā*. *Jē kukkosge ḍhibā ciccān*, *sēs* (or *sē kukkos*) *eksan keras?* *Jē lekḥ'ā*, *sē lekḥ'am*, exactly as. — N.B. *Jē* is sometimes used as pronoun for *nē*, but in the nominative case only. *Jēs* is never used.

**jē** (2) or *janu*. Adj. 1. Of course, no doubt. *Anti jē*, yes, yes; of course. *Ongon jē*, I shall be able, no doubt. *Cīos jē*, he will give, certainly. — 2. At least, any rate. *Ī khaṇjipā bēs mal laggō: cā'ī jē*, this fruit will not have a good taste; at least, it smells. — 3. At length (in the exclam. *idā jē*). *Idā jē bujhra'ālagdai*, there at length you begin to understand. *Idā jē ninghai phasyār etthra'ālaggī!* there at length your lie betrays itself! — 4. In elliptical questioning. Well...? what of...? what about...? *Anti jē*, what next? (lit. well, afterwards?). *Anā hō, khaddas jē?* I say, my boy, and the child? (i. e. where is the child?). *Ninghai adḍōguṭṭhi jē, bhāt?* friend, where is your cattle? *Pāhī gā*

*kālagdat: erpā nu malkar hole jē...?* we go to pay them a visit: but what if they were not at home? — To a runaway boy when being overtaken. *Bhoṭang bongon bāckai: akkun jē akkun?* you said you would run away to Bhutan: how about that, now? — 5. *Jē* is also used after indefinite pronouns as an enclitic accentuating their character of indefiniteness (comp. the English 'whatever' and 'whatsoever'). *Indrī'im-jē manō holē, gohar nankē*, should anything whatsoever happen, give a shout. *Indrī'imgahi-jē cār manō, ningāge cī'on. Nīk'im-jē bar'ō, āsin kortā'ā*, if anyone comes, show him in. *Nēkan-jē khakkhkan, ormar jatrā-ṭonkā nū argyar. Ningan mēkhālaghar. Nē jē?* They are shouting for you? Who is that?

**jedrā** S. Same as *jadrā*.

**jēhel** S. (from E. *jail*) 1. Prison, jail. Also *jēhel-erpā*, or better *erekh-erpā*. *Jēhel kālage hēbrkā ālas*, a jail-bird. — 2. Adj. Imprisoned, put to jail. *Ortosin jēhel nannā*, to condemn to imprisonment.

**jehēsekī** Sort of colloquial parenthesis similar to the English "don't you know". *Ēn jehēsekī Rācī nū kerkāckan*, I have gone to Ranchi, you know. *Āsgahi ī labhan deg-partī calrī'ī: "jehēsekī"*, he punctuates every sentence with "don't you know". — Ironical. *Nīn endr kerkāckai, Jehēsekī?* — Cf. *egal*.

**jei** See *jey*.

**jējetā** Indef. adj. (formed from *jē jē*). Of all kinds. *Jējetā arkhā-guṭṭhin amkhī mōkhnar*, they eat all manner of greens with their rice. *Ā paddā nū jējetā ālar ra'anar*, in that village men of all castes live to-

gether. Syn. *Endr endr*. — *Jējetā* may also be used pronominally, and in indirect interrogation. *Jējetā nimāge cār ra'ī, aḥran nimāge ho'okē*, take anything you may be in need of.

**jengjeng** Adj. Deep-red, blood-red, purple. *Jengjeng kicrī, khañjpā*.

**jengjengamba'anā** V. tr. 1. To dye or paint purple; to incarnadine, etc. *Ād tanghai kicrī nū sindrin ṭūryā darā jengjengambācā*. — 2. To render, or make turn, colour of blood. *Ās tanghai khādīn ragdūcas darā jengjengambācas*, he rubbed off (the scar from) his wound, and laid it open again.

**jengjengrnā** V. n., reflex. or pass. of preceding. To turn, or be, or appear blood-red, purple (as a fruit, a flower, a cloth). — Cf. *jongjongrnā*.

**jenū** Conj. In order of, for the purpose of, that. — It is more idiomatic to express purpose by the subjunctive present pure and simple, or by the dative of the infinitive. (*Jenū* is a hybrid compound formed from *Sad. jē* and *nū*, in imitation of H. *jis men*.) *Nalakh nanā jenū ningā mañḍī khakkhro'ō*.

**jeorā** S. A servant's yearly pay. *Ningā eḍḍā jeorā cī'āge gacchras?* how much has he agreed to give you per annum? *Jōkharge jeoran pūr-kam mal cī'inā oñṭā khalbdim*, not to pay servants their full due is nothing short of a theft. — Cf. *mullī, talap*.

**jep-jep'ā** *Jepjep'ā okknā*, to sit idle for hours together.

**jerem-kerem** Adv. 1. No more than passably, not perfectly, half. *Jerem-kerem nalakh nanus*, an indiffe-

rent worker. *Ā khaddas jerem-kerem gohlā uydas*, this boy ploughs tolerably well. — 2. According to one's own (limited) means. *Jerem-kerem sikhrdas*, he does what he can in the way of study.

**jerjer** Adj. Defoliated. *Jerjer mann*, *jerjer dārā*.

**jerjeramba'anā** V. tr. To strip a tree, shrub, branch of its leaves, to lay it bare, to denude it (as locusts, hail, or people in search of forage). — Cf. *jerjer<sup>er</sup>nā*.

**jerjerē** Adj. Quick-tempered, irascible.

**jerjer<sup>er</sup>nā** V. n. To flare up, to fly into a passion.

**jerjer<sup>er</sup>nā** V. n., reflex. or pass. of *jerjeramba'anā*. *Aṭkhā pānā pānā khattrī'ī holē*, *mann jerjer<sup>er</sup>rī'ī*, trees, when they shed their yellowing leaves, present a denuded appearance.

**jerkā** Adj. Conduplicate; consisting of two, applied together by their sides. *Jerkā angū*, a double finger. *Jerkā kukkos* (or *Jerkas*) a boy with a double finger. *Jerkā kāndā*, *jerkā khañjpā*, a bulb, a fruit with a smaller one embedded in it. *Hannī paddā nū jerkā khaddar kundrar*, *ba'anar*; in such a village, Siamese twins have been born, so they say.

**jerlē** or *jerlē-mainā*. S. The smallest variety of starling. The inside and extremity of the wings are specked with white; the rest of the plumage is black. It cannot be taught to repeat words.

**jerrē** S. 1. Gum (juice exuding from trees); syn. *lassā*. — 2. Resin. — Syn. *dhuan*.

**jeteng-jeteng** Adv. Viscous, sticky.

**jeteng-jetengr<sup>nā</sup>** V. n. To be or become sticky, slimy, viscous (as the skin when nearly dry after perspiration, as gum when beginning to grow thick).

**jetkā** (from Sad. *jetnā*). Indefinite relative adjective. All . . . ; as many . . . as. *Jetkā ninghai sanger ra'anar*, *ārin khōṇḍā*, assemble all thy friends. Better use *ormā*, or *eōdā* . . . *abrā*, etc. — Syn. *jatkā*.

**jetthā** Adj. Born before the others; eldest. *Enghai jetthā khaddas*, *bhāis*, my eldest son, my elder brother. *Jetthā engdas*, *jetthā engdā*, my eldest son, my eldest daughter. — *Jetthas*, eldest son. The second son is called *majhlas* (lit. intermediate); the third *sajhlas*. The youngest is called *curkuñjus*, the youngest but one *curkuñjustī kōhas*.

**jetthē** or *jetthēgalī*. The hot season. *Jetthēgalintā jatrā*.

**jēth-kheti** S. Generic name of the small crops obtainable, through irrigation, during the hottest months (*ṭewā*-paddy, *rahar*, papayas, melons, etc.). *Jēth-kheti nannā*. *Ninghai jēth-kheti eōdā mañjā?* *Cār kāth ṭewā*, *pañc uḍḍū jetthē-rahri*. — N.B. This word is opposed both to *Bhadai-kheti* (crops of August), which comprise maize, millet, cucumbers of all kinds, and to *Aghani-kheti* (Autumn-crops), i. e. paddy, maize, millet, *marwā*, etc. — In all three cases, the noun prefixed refers to the season in which the crop becomes ready for use.

**jēth-rayatas** (lit. elder ryot; cf. *jetthā*). S. A ryot whose owner-

ship of lands goes back to an ancestor who was among the first settlers in the country. — Syn. *ad-dyas*.

**jethsāras** S. Wife's elder brother (any). — N. B. *Sāras* has particularized into the meaning of wife's younger brother. — The husband addresses the former as *dadā* and the latter as *lē*.

**jethsās** S. Wife's elder sister (any).

**jewrā** See *jeorā*.

**je** Adj. A little bit of, something however little, a trifle . . . *Nīn, kō, arkhā bēndā; jey nalakh manō*, you, my boy, go on digging; that will be so much work done, however little. *Aur jokk gecchā kalot. jey dahrē ghatro'ō*, let us walk on still a little: that will be so many steps gained on our journey. *Jey c'oy, pahē engā ban'ō*, give me as little as you like, it will be a help to me.

**jiā** S. See *jiyā*.

**jiddh** S. 1. Stubbornness. *Jiddh ambā nanā, kō*. — 2. Insistence for obtaining, importunity. *Eng gusan ennē cījge jiddh ambā nanā*, do not insist for this with me.

**jiddhā** S. Same m. as *jiddh*.

**jilip-jiliprnā** Same m. as *jhilip-jhiliprnā*.

**jimā** S. 1. Special office, duty, charge. *Amm ondrnā tsgahi jimā nū ra'ī*, this man is in charge of the water-supply. — 2. Possession, ownership. *Antile rayatasgahi jimā nū khall manī kai*, by this (formality), the field passes into the rayot's possession.

**jimījagā** (Sad.; *jamīnjagah*). S. Better say *khall-ukhrī*.

**jinā** S. Living, livelihood. *Jinā mal calrī'ī*, life is difficult. *Jinan calāba'anā*, to make or earn a livelihood.

**jing-jongamba'anā** V. tr. To carry about (lights, torches) in the night; to turn round and round (a glowing piece of wood, etc.) in the dark. *Ṭonkā nū ciccān, billin, masālan endrge jingjongambā'anar?* — Cf. *jongjong*.

**jingjongrnā** Reflex. or pass. of preceding.

**jinhōr** S. Maize, indian corn. *Jinhōr īcnā*, to pluck an ear of maize. *Jinhōr-bāl*, maize-head. — Cf. *jawā*.

**jīnō** S. Young fishes at a very early stage; a swarm of little fishes; fry.

**jirip-jiriprnā** V. n. Same m, as *jhilip-jhiliprnā*.

**jirjorōrnā** V. n. To draw a fiery line or trajectory; (of the sun) to send fiery rays. *Ekā ekā atasbājī mākhā-bīrī dagnar hōle, jirjorra'a kālī*, some pieces of fireworks, on being lit, go off leaving a fiery track behind. *Onṭā chir'ū bīnkō attrā jirjorra'a kerā*, a shooting star has just gone off that side. *Laukā jirjorra'a khatrā*, a thunderbolt fell zigzagging through the sky. *Bīrī jirjorra'a argī, bilcī*.

**jirong-jorongrnā** V. n. 1. To emit rapid flashes of light, to sparkle in the sun, to glitter. *Telengar jirong-jorongra'a bar'alagyar*, the army was approaching glittering in the sun. — 2. To carry about, or move round and round, torches, etc., during night; syn. *jingjongamba'anā*. *Phaggu-mākhā, khaddar ciccān jirong-jorongra'a bongta'ānar*.



**jirong-joṭongrnā** V. n. 1. To leak on all sides. *I erpā jirong-joṭongrīṭ* or *jirong-joṭongra'ā cur-khīṭ*. — 2. To ooze out, to trickle, to stream (out or in) from everywhere, as blood from a number of wounds, as perspiration when abundant, etc. *Khēsō jirongjoṭongra'ā urkhālagyā*. *Khoṭorkā aṭīṭ amm ḍahrē nū jirongjoṭongra'ā kālī*.

**jislapaṭ** Adj. Of all kinds, miscellaneous, good and bad. *Jislapaṭ karthā*. *Jislapaṭ ālar*.

**jīt** S. Victory, upperhand in any contest. *Īsge jīt, āsge hār maṅjā*.

**jītiyā** S. See *jityā*.

**jītnā** [*jītcas*, *jī'tos*]. V. tr. 1. To defeat, to overcome; to get the better; to win (e. g. in a game). *Jītcā ālas*, the winner. Syn. *harāba'anā*. — 2. (Of time) to pass, to be spent. *Ōnd candō jītcā*, one month ago. — 3. To be in excess, to go beyond; to be taller, longer than. *Gharī nau khar-khvā kī 15 minit jītcā*, it is a quarter past nine. *Ās engtī meccā nū jītdas*. *Ī ḍahrē ā ḍahretī gecchā nū (dighā nū) jī'tō*.

**jityā** S. 1. Pipal tree; syn. *pakrī*. — 2. A feast kept on the 12th day after the *karam*. Old and young dance round a pipal tree in front of the landlord's or the priest's house.

**jīugar** Adj. 1. Lively, spirited. — 2. Hard to die (as grass, cats, etc.).

**jiyā** S. A word most commonly resorted to, instead of the personal pronoun (I, thou, he, etc.). It means: 1. Soul. *Jiyā-kayā*, body and mind. *Jiyāge ekāsē laggō?* how shall we feel? *Dau jiyā* (or *dau jiyā-ābō*) *manā*, behave honestly. *Idin enghai jiyā khusmarta'āge eklā bācchan*, I

said that in mere fun (lit. just to make my soul merry). *Jiyā nū sannī maṅjas*, he became humble. — 2. Mind (inclination, cast of thought, fixed resolution). *Alkhnātī jīyan arbā polkan*, I could not help laughing. *Āsgahi bārēnū jīyan kirtācchan*, I have taken other ideas of him. *Ās tanghai jiyāge gerā maṅjas keras*, he stuck to his resolution. *Enghai jiyā ba'ī* . . . my own view is that . . . *Ōntē jiyā kāon ba'ī, ōntē jiyā mal kāon ba'ī*, I am fluctuating between the desire of going and that of remaining. *Jiyā lagāba'ā*, be attentive. — 3. Heart, as seat of love. *Jiyā mal-nujnā ālas*, a heartless man. *Īd āsgahi jiyā-biddkā nalkhad*, this is for him a labour of love. *Āsgahi jīyan kirtācchan*, I have re-gained his friendship. *Ī khad-dasgahi rāgē adigahi jiyā nū gar'ālagyā*, the voice of this child was moving her feelings. *Ningantī (eman) gecchā uyyā, pahē jīyanī gecchā ambā nanā*, leave us behind, but keep (our memory) in your heart. — 4. Heart, seat of energy. *Jiyātī, saḍse jiyātī*, heartily, with all one's heart. *Ās ī nalakhge jiyā cīdas*, he gives his whole heart to this work. *Ortosgē jiyā cīnā*, to console or comfort one. *Jiyā khakkhnā, bausā jiyā-ābō mannā*, to be consoled or take courage, to be of good cheer. *Jīyan dhīṭh naṅjas*, he put a bold face on the matter; or he remained patient. *Āsgahi jiyā sannī maṅjā*, he began to grieve or to despair. *Āsgahi jiyā olā helrā*, he grew sad or angry. *Jiyā nannā*, to bear up, to show fortitude (see under *gaddā*). — 5. Heart, as sanctuary of the soul's secrets. *Tang'ā jīyan ortos gusan calkhnā*, to open one's heart to. *Āulā Dharmes jiyā-ulantān calkhos*, on that day God

will reveal the secrets of hearts. *Jiyā ulā akhnā*, to know in one's heart of hearts. *Jiyā ulā kurkur'rnā*, to murmur in one's heart. *Jiyā jiyā* or *jiyā nū*, apart to oneself. *Jiyā jiyā ānnā*, to say to oneself. *Jiyā nū alkhnā*, to laugh in one's sleeve. *Jiyā jiyā gandā sōc-bicār uynā*, to entertain bad thoughts. *Pāpī ālar taman jiyā jiyā nū dokhā akhnar*. — 6. Memory. *Jiyā nū mal barī*, I do not recollect. *Jiyā nū uynā*, to imprint in one's memory, to bear in mind. *Jiyā nū ondrnā*, to remember. *Jiyā kerā, sās eklā ra'ī*, conscience is gone, only breath is left — 7. Life. *Engdasgahi jiyā bacchro'ō*, my son will have his life save. *Jiyā pal'tār'ā-laggī*, he is reviving. *Jiyan-uyyū ur-mī*, all that has life. *Jiyā-kānan hō balnar annem laucnakhrnar*, they fight like people ignoring what death means. *Irā-pāctī jiyā kālī*, hatred is a father to murders. (Of a foetus:) *Jiyā sirjārki rahcā*, it was already animated. *ī bī nū jiyā sirjārā*, there is a foetus in this egg. — 8. State of health. *Jiyā bahālīm ra'ī*, my health is good. *Ormam gā korēm ra'adam: sañnī kukkosgahi eklā jiyā gañjā mañjā*, all of use are alright: only the little one is ill. — Cf. *jiyas*.

**jiyā-jaūt** S. Animal. *Āl hō jiyā-jaūt talī*, man himself is an animal.

**jiyān** Adj. (from Sad. *jū ān*, soul's removal). *Jiyān mannā*, to die. *Bēlas emhai paddan jiyān nantācas* (had our village destroyed).

**jiyas** (fem. *jiyad*). S. One morally disposed (this or that way). *Sannī jiyas, sannī jiyad*, a humble man, a humble woman. *Hilōdolō jiyas*, an irresolute fellow. — (*Jiyas, jiyad* are formed from *jiyā* used as adj. in such phrases as: *sannī jiyā ālas*.)

**joārnā** V. n. (Of all fruits growing on trees). To be very nearly ripe — Cf. *badhrārnā* and *gadhrārnā*

**jobjobrnā** V. n. (Of low ground). To become muddy or fill with water, owing to percolation from the surrounding ground. *ī addā nū khēkhel jobjobri'ī* — This word is akin to *jubbī*.

**jobnā** [*jobbas* or *jobcas*, *job'os*]. V. tr. 1. To thrust so as to penetrate; to run a weapon through. *Onṭā balman kiyā jobcas, darā onṭan mañyā jobcas*, he thrust a spear into the animal's belly, and another into its back. — 2. To pierce at one thrust, to stab. *Barhan barchātī jobnā*, to stick a wild boar. *Telengar madhē nū ortos Āsgahi tolkhan balamtī jobcas*, one of the soldiers pierced His side with his lance. — Syn. *bhōsnā, bhōknā, ghōpnā*.

**jobra'anā** V. tr. To dip; to immerse in water or other liquid. *Nēkā ēn ī khēcā asman jobro'on-dara cī-on, āsim taldas*, he it is to whom I shall reach bread dipped. *Kicrin opr'āge amm nū jobra'ū darā urung ra'ā cī'ā*, as a preparation to the wash, soak the clothes in water for some time previous. *Sertan isung nū jobra'anā*, to dip a wick into oil.

**jobrārnā** Reflex. or pass. of *jobra'anā*; hence: 1. to dive; 2. to be dipped.

**jobrnā** Reflex. or pass. of *jobnā*. *Ās tang mudaisgahi balamtī jobbras*, he ran himself through the lance of his assailant.

**jogāba'anā** V. tr. To look after with care, to keep carefully, to treasure (generally with a name of thing as dir. obj.). *Ē Mariyā, engan ning*

*Jhū' hhu' t k k' u' a' i' jōgā' a' ai, o' Mary,*  
look after me as after a thing of thy  
own.

**jōgārnā** Reflex. and p. ss. of *jōgāba'ana*.

**jōgē** Adj. 1. Worthy; deserving (reward or punishment) *Ḑaṇḑē-jōgē kuk'os. Hākims ās'in phāsi mannā jōgē thahrābūcas*, the judge condemned him to be hanged. *Ās piṭrnā jōgē ra'as*, he is worthy of death. — 2. Suitable, fitting. *Ī jutā evghai kḥeḑḑ jōgē malkī*, this shoe pinches my foot. *Ninghai jhulā ninghai jōgē malkī*, this jacket is not a suitable one for you. — 3. Morally fitting, proper. *Ennē kacnakhrnā jōgē malkī*, this is improper talk. — 4. Capable of. *Ēn ī nalakhgē jōgē ra'adan; otthā malkī*, I can do that work: it is not difficult.

**jōgrnā** [*jōgras, jōgro'os.*] V. tr. To insert the ends of the carrying-stick into the top-knots of the ropes; *ugin (epṭā nū) jōgrnā*. Also, to put or arrange the luggage between the ropes: *bōjhan (ugī nū) jōgrnā*. — 2. To take care of, to look carefully after (persons or things). — 3. To discharge carefully. *Tanghai dhar'm-nalkhan jōgrnā*, to perform one's religious duties. — 4. To keep ready for. *Urkhāge, punā epṭā kam'āge, gohlā uyāge jōgro'ot*.

**joghas** S. A man whose speciality it is to prepare philtres. — Cf. *jugnū*.

**jōhkarī** S. *Jōhkarī nannā*. V. tr. 1. To lie in wait for, to be on the look out for (with a view to catching or harming). — 2. To spy; to gain a knowledge of by watching unperceived. — Cf. *jōhnā*.

**jōhnā** [*jōhcas, jōh'os.*] V. tr. Same m. as *jōhkarī nannā*. *Balin*

*ūd'om darū jōh'om: ekāsē laikrū isan bar'ō?* we will fasten the door and sit up for the tiger: how could it enter here? *Joh'ā helrar kī sachem ērnar āsim talyas*, they began to watch secretly and saw it was no other person than he himself. *Mākgahi amm onnā-gahi bēṛā jōhnā*, to spy out the hour at which a deer comes to drink.

**johond-johondrnā** V. n. (from H. *jhuṇḑ*). To flock together, to swarm, to assemble in crowds.

**jōjan** S. Lateness. *Barē jōjan nū ārsā ungkam*, we could not reach before a late hour.

**jokk** Indef. adj. 1. A few, the few; a little, the little (quantity). N. B. "Few, little" can be expressed only by the emphasized form *jukkim*. *Jokk ullā gūṭī*, for a few days. *Jokk gahṇḑī okkā*, sit down a while. *Adige jokk tihā malā*, never mind that. *Jokk tihā ambke nanā*, make your mind easy, have no concern about that. *Ās jokk indri'im akḥdas*, he is a clever man. — 2. *Jokk* sometimes means a little more. *Jokk indri'im mōkḥoy kā hurū?* will you have some more, or is that sufficient? *Jokk gecchū kalā, heddem ijkkā ra'adai*, stand off a little: you are standing too close. *Onṭā khēr-bī gā ra't; jokk endrā hō malā*, I have got just one egg; nothing more. — As pronoun. *Jokk hō ōndai hole . . . ?* If you want a bit of something . . . ? (say so). *Khall nū jokk pañjā, jokk malā. Jokk jokk rahcā, ād hō bagrārā kerā*, even the little that remained got spoiled.

**jokke'kem** or *jokk'ēkem*. Adj. (from *jokk*). A little bit of, ever so little. *Jokke'kem maṇḑī ci'ā*, give just a little rice.

**jokk'em** Adj. (from *jokk*). Just a little; a bit however small. *Kalā,*

*jokk'em tikhlan tembke dara ondike.* go and beg for just a little rice, which you bring here. — Syn. *jukk'im*,

**jokkhā** (1) S. 1. Aim; the pointing or directing of a missile or weapon. *Mākan jokkhā nañjas*, he aimed a blow at the deer. *Jokkhā mal laggyā, mal bancā*, his aim proved faulty. *Jokkhā guccrā*, he missed his aim. — 2. The act of comparing. *Lagē, jokkhā manot*, come, let us compare size. *Ibrā jokkhā nanā pōldai*, you cannot compare these things. *Ī katthan Nathanas Daudasgahi nañjkā jokkhā nū tingyus*, Nathau proposed this parable in allusion to what David had done. — 3. Appearance. *Ī partā dara ā partāgahi ōñim jokkhā ra'ī*, those two mountains are much alike.

**jokkhā** (2) Adj. 1. Resembling, exteriorly similar. *Ā partā ĩ partāgahi jokkhā ra'ī*. — 2. Likely to, giving a probability of. *Cēp poēnā jokkhā ra'ī*, rain is likely to come. *Īs mullin ho'-onāgahi jokkhā ra'adas*, this fellow is likely to carry off the prize.

**jokkhā-sirē** Adv. With moderation. *Jokkhā-sirē kacnakhrnā, alkh-nā, bēcnā*.

**joksarī** (from *jokk* and suffix *sarī*). Adj. A little, some little.

**jōkh** (1) Adj. (said of male persons only). Out of one's teens, adolescent, growing up, advancing from boyhood to manhood. *Pairī sannī ra'adas, kukk-cappō bīrī jōkh, darā puttībīrī pacgī mandas; endra talī?* Quite young in the morning, adolescent at noon, old in the evening; what is it? *Ā urbas ĩryas engdas jōkh mañjas khane, āsge khaī beddā keras*, that man seeing his son growing up began to look for a wife to give him. *Enghai jōkh bīrī nū*, in my youth. —

N. B. *Jōkh* never means 'young'; see *kukkom*.

**jōkh** (2) Indef. form of *jōkhas*, which see.

**jōkhas** S. 1. Lad, youth, young man. *Kukkō kukoy-khaddar darā jōkhar pellar hō*, little boys and girls and also young people. *Jōkh-erpā*, bachelors' hall; see *dhumkuryā*. *Jōkh-kotwūras*, sort of drill-master and referee, in charge of the bachelors' hall and its inmates. — 2. Servant, in general. *Ī pacgis em gusan jōkh ra'as*, this old man is a servant of ours. *Orot baryas gusan jōkh ra'ā calias*, he went and took service at a merchant's. *Addō khāpage orot kukkōsin jōkh uykas rahcas. Bēlasgahi jōkhar*, the king's servants. *Dharmesgahi orot jōkhas*, a servant of God. — *Jōkh khall*, servant-field, a field given to a servant as part of his pay, so long as he remains in the employ of his master. — N. B. *Jōkhas* is no synonym to *ghardijwas*. A *ghardijwas* is not reckoned as properly being a servant.

**jokhnā** [*jokhcas, jokh'os*], V. tr. 1. To weigh, to ascertain the weight of with a pair of scales. — 2. To compare (in general, but espec. with regard to height, breadth or length; cf. *juhāba'anā*). *Ibrā ēr putthin (or ĩ puthin ā puthī gane) jokh'ot*, let us bring these two books together and compare their sizes. *Ālas tangan Dharmes gane jokh'ā pōldas*, man cannot compare himself with God. — 3. To take one's aim at, with a gun, a bow, a sword etc. (prop., to measure distance, previous to dealing a blow). *Ērethtī mākan jokhcas*, he levelled his bow at the deer. *Engan tarūtī jokhcas*, he raised his sword to aim a blow at me.

**jokh°cnakhrnā** V. tr. reciprocal of *jokhnā*. *Sawang jokhocnakhrar*,

they measured strength, i. e. they fell to blows. *Taṛṛit̃ jokhocnakhra'ā helrar*, they measured swords (i. e. began to fight with swords).

**jokhrnā** V. n. To weigh. *Īd eōdā jokhrī'ī? Paḥc ser*; what is the weight of this? five sers. *Ēn ēron gā eōdā jokhrdan*, I must see how much I weigh.

**jolhas** S. Mohammedan weaver.

— Cf. *cīkas*, *dasas*.

**joljā** S. Consolation.

**jolja'anā** [joljācas, joljo'os]. V. tr. Same m. as *joljnā*.

**joljaba'anā** V. tr. To console.

**joljnā** [joljas or juljiyas; joljos].

V. tr. 1. To fondle, to caress, to pet (a child or an animal). — 2. To coax, to soothe or appease by flattery and fondling (as is done e. g. to a bereaved wife or mother by her female friends).

**jolkhārṇā** V. n. 1. (Of certain fruits, as mangoes; not said of plantains nor of papayas.) To hang in clusters. *Ā mann nū taṭkhā eksan eksan jolkhārki' ra'ī*. — 2. (Of the tree itself.) *Ā taṭkhā mann khatipātī jolkhārki' ra'ī*, that mango tree is bending under the weight of its fruits.

**jolpolhem** S. Same as *jhōlphōl*. *Jolpolhem* is only a mispronunciation of *jhōlphōl*.

**jongjong** Adj. Red hot. *Jongjong kuilā, pannā*. Glowing embers, red hot iron.

**jongjongamba'anā** V. tr. To heat to redness; to render incandescent, glowing.

**jongjongrnā** V. n., reflex. or pass. of preceding.

**jonnē** S. Wart. *Āsahi gallē nū jonnē khañkī' ra'ī*, he has a wart on one cheek.

**jōr** S. 1. Force, vigour, strength; better use *sawang*. *Ort kukkos kōhā saōgyas; khōb jōr-uyyū ālarin hō paṭka'ādas; nē taldas? Bōr'ē*. — 2. Exertion, effort; also, violence. Better use *bariyār*, which see.

**jorā** or *joṛā*. Adv. used only in compos. with *samā*. *Samā-jorā*, preparations in view of a departure, a wedding, a feast. *Dosar bēlā, parbī khatrī samā-jorā nanot*, in the afternoon we shall make ready for the feast.

**joṛā** S. 1. Two things or animals used together, a pair. *Eō joṛā jutā ra'ī?* how many pairs of shoes are there? *Kār joṛā joṛā nanot*, let us dispose the rafters two by two. *Joṛā joṛā ēkor*, you shall walk by two and two. — 2. A lash or string with a tie (or a collar) at one end, for holding in an animal. If there be no knot or collar, as in the case of a rope simply buckled round the neck or horns, some other word is used (*ēp*, *paghā*, *dōr*). — Cf. *doghā*.

**jōṛāba'anā** V. tr. Same meanings as *jōṛnā*.

**joṛārnā** V. n. Same meanings as *jōṛrnā*.

**jorgō** Adj. 1. (Of a *dhoti*, *kareā* or woman's cloth.) Tied too loose around the waist. *Karean jorgō co'odas. Āsahi kareā jorgō ra'ī*. — 2. *Jorgō ālas*, a man habitually untidy (in that way). — 3. (Fig.) *Jorgō cirkhin ambā cer'ā*, arrange and tie up thy load properly (lit. don't carry it loose). *Ī bus'ū jorgō ra'ī: qahrē nū khatrī'ī*. — Syn. *jorog porog*.

**joṛjoramba'anā** Same meanings as *jingjongamba'anā*.

**joṛjor<sup>o</sup>rnā** Same m. as *jingjongrnā*.

**jōrnā** [jōrcas, jōr'os]. V. tr., syn. of *jōrāba'anā*. 1. To unite or join to; to conjoin, connect, bind up together; to add up (into a sum). *Iṭṭā jōrnā*, to lay bricks (in building). *Samdhī jōrnā* (see *samdhī*). *Addō jōrnā*, to leash a row of bullocks together, for treading paddy. Cf. *doghā, nārnā*. — 2. To mention or lump together. *Engan ā khalbar ganē ambā jōr'ā*, do not mix me up with those thieves. — 3. To strike (a pledged friendship). *Sangī, iyār, guī jōrnā*. — 4. To put into shape, to set in trim. *Kheṭṭā phēn jūr'ī*, the cobra spreads its hood. *Ās enghai jiyan jōrcas*, he cheered me up, put new spirits into me. *Erpā jōrnā*: a) to furnish up a new house; to supply it with all general requisites; b) (of a widower) to marry again.

**gorō** Adj. Leaking. *Jorō erpā nū mākhān kkep'ā mal tukkī*, I have no great mind to spend the night in a leaking house. *Mesgā gorō manī*, the roof leaks. *Emhai erpā nū gorō manī*. *Mesgā gorō manī*. *Mesgātī amm gorō manī*. — N. B. Used only in reference to dwellings. Cf. *curkhā, kānā*.

**jorog-porog** Adj. Same m. as *jorgō*.

**jorog-porogrnā** V. n. (Of a dhoti, package or other tied up article) to get loose, to untie of itself. *Enghai cirkhī jōkk gecchā num jorogporogrnā kerā*, my charge got loose, untied, after I had made a few steps.

**goronḍā** Adj. United in pair (said of plants and things only). *Joronḍā mann*, two trees very close to each other. *Joronḍā taṭkhā*, two mangoes on the same peduncle. *Ī ēr iṭṭā bi'inum joronḍā mañjā*, in baking, these two bricks have conglutinated.

**joroug-jorougrnā** V. n. Same as *jiroug-jorougrnā*.

**jorrā** S. A large-sized variety of hawk or falcon.

**jōr'ornā** or *jōrārnā*. Reflex. or passive of *jōrnā* or *jōrāba'anā*. To be united, joined, conjoined; to make friends; to go hand in hand or arm in arm; to go near etc. *Jorrar dara kālagnar*, they go arm in arm. *Bēhja nū jōr'ornā*, to be united in wedlock. *Ekā ekā pellor ekā jōkhar ganē milāp ra'anar, abṛā ār gane jōr'ornar, darā jatṛā-ṭonkā nū bēcnar*, on the dancing ground the girls join, and dance with those young men with whom they are friendly. *Khocol mal jūrri'ī*, the (broken) bones do not unite again.

**jōr'ornākhrnā** V. n., reciprocal of preceding. *Khekkhan jōrornākhrnā*, to shake hands.

**jōrta'ānā** V. tr., causal of *jōrnā*. *Sangī jōrta'ānā*, to render friends.

**jottā** S. Name of each of the ropes on a yoke, which starting from one end of the plugs are tied to the other end, round the bullocks' necks.

**jubbī** S. Mud; small muddy spot; puddle. To be dist. from *jubhī*.

**jub<sup>a</sup>hī** S. Same m. as *jubhī*.

**jub<sup>a</sup>khānā** [jubkhyas, jubkhas.] V. n. 1. To sink in the mud, into quicksand. Cf. *mul<sup>a</sup>khānā*. — 2. Fig., in a moral sense. To sink into evil (though not beyond reclaim), to stain oneself, to be sullied. *Maldau nū jubukhkhā ālas*, a man sunk deep into the mire of evil. (*Maldau nū mulukhkhā* would mean: wallowing in sin, lost for ever).

**jubhī** S. Mire, sludge, slush; village lane or other extensive spot covered

with a deep mud, soft and viscous. — Cf. *jubbī*.

**judā** Adj. (H.) Distinct, not identical. *Ī ēr nāmē judā judā ālar malnar, pahē ort ālas*; those two names do not refer to two distinct persons, but to one man only. — In other meanings, better use *kufī*, *chiṇḍkā* or some other similar word.

**jūgias** See *jūgyas*.

**jugnī** S. A potion, or bit of food, supposed to have the power of exciting love; philtre. *Adige jugnī ciccās, ontācas, mokhtācas*. — People who prepare philtres are called *joghas* or *jugnī-akh'us*, *jugnī-mukkhā*.

**jugta'ānā** V. tr. 1. To take one's revenge, to settle accounts with. *Āsin jugtācas*, he took his revenge on him (by words or deeds). — *Jugta'ānā* implies the idea of an opportunity suddenly arising and seized upon. — 2. To inflict a correction, an occasion for which has been sought for during some time.

**jugut** A noun obsolete except in the ablative. *Jugutī uynā*, to put in order, to put or stow in their destined places.

**jūgyas** S. Hindoo gypsy. The *jūgyas*, though he goes about with his hair matted and his forehead speckled with white or red, is not looked upon as a penitent in any sense (see *gosāis*). It is simply a Hindoo beggar of a peculiar dress, who dabbles in fortune-telling, exhibition of shows etc. — *Jūgyā* (or *jūgī*) *rahī*, a pulse the grains of which have a red or black spot.

**juhā** or *juhā-orā*. S. A black bird resembling the quail.

**juhā-juhī** S. Synon. of *juhā*.

**jujru** S. Penis, male organ of generation (in man and animals). — Syn. *conḍō*.

**jujhāba'anā** V. tr. To compare, i. e. to examine the relations which two persons or things bear to each other. *Ī kicrin ā kicrī ganē jujhāba'ā*, compare this cloth with that one.

**jujhnā** [*jujhcās, jujh'os.*] V. n. Of persons or things. To come up to, to equal in merit; to be of the same quality or nature; to be comparable or like to, identical with. *Assnum ī irbar oṇṭim jujhnar*. "Innelantā ālar paccā pariyaṇtā ālar lekh'ā malā", *pacgir ennē ba'anar*; men of nowadays do not come up to those of olden times: so old people say. *Kōhar sannir Dharmes mundhbhārē oṇṭim jujhnar*. *Īr irbar khurjī-pattī, mānmarjād, nū jujhnar*.

**jukī** S. Name of the *mungā*-tree fruit. Its thickness is about that of a finger, and its length nearly one cubit.

**jukkī** (deriv. from *jokk*.) Adj. 1. Very little, in trifling quantity; scanty. *Idnantā cēp jukkī maṇjā*, we hardly had a rainy season this year. — 2. Less; diminishing in violence or intensity. *Kukkappō bīrī, cēp jukkī manā helrā*, about noon, the rain began to abate. — *Jukkīm* means 'too little'; and, as adverb, 'hardly ever'. *Engāge jukkīm dhibā cicckai: khēndā polkan*. You gave me no sufficient money; I could not buy them. *Ḍhēr jukkīm* (or *jukkīm jukkīm*) *dudhī ondrkai. lūndādim talī*. You have brought very little milk. It is all I have. *Ēn ayyā jukkīm kādan bardan*, I make myself scarce in those quarters.

**jukk'im** or *jokk'em*. Indefin. adj. Just a little; a bit of, however little (H. *kuchh na kuchh, thorā na thorā*.)

*Arin jukk'im dhibā ciccās*, he gave them some little money.

**jumā** or *jamā*. Adv. Unitedly, together, in the same place, in company. *Jumā nannā*, to collect, to convene. *Jumā mannā*, same meanings, intransitively. *Urmī rakamgahi ſiket jumā nañjkan ra'adan*, I have made a large collection of stamps.

**jumāba'anā** V. tr. 1. To join or unite, to connect or conjoin. *Idnā engdasge jūrī jumāba'om*, this year we shall give our son a partner in life. *Karī karī onṭā sikrī nū jumāba'a*, make these links into a chain. — 2. To gather, to assemble (v. tr.). *Kheḍḍ jumāba'ar mañyā degnā*, to bring the feet together in the act of jumping. *Gohlā jumāba'aḡe indri'im chandband nanot*, let us try to complete our team of oxen. — 3. To make fit, to cause to suit to or tally with, to make enter into.

**jumrnā** Reflex. and pass. of *jumāba'anā*. 1. To come or flock together. *Urmī bandrā jumrnā*, all the monkeys collected in one body. *Dhēr baggē paikār jumrnar kī barcar*, soldiers arrived in troops. — 2. To unite or combine (v. n.). *Jumrnar kī onṭā jōkh-eṣpā paddā nū kamcar*, they built a bachelors' hall at common expenses in the village. — 3. To agree, to tally. *Er tarīā katthā jumrī'ī kai*, both circumstances point to the same conclusion; or: an agreement is arrived at between the two parties. *Enghai ṭrkā ninghai ānkā lekh'ā jumrī'ī*, what I saw agrees with what you report. — 4. To come near, to resemble. *Ninghai tatkhā hō adigahi kheḍḍ lekh'ā mal jumrī'ī*, your good looks are far short of hers; lit. even your tongue is not equal (in beauty) to her feet.

**junjunā** Adv. (used with a future or imperative). Without omission, without fail. *Nelā junjunā barke*, be sure to come to-morrow. *Ambke modhra'a*. *Junjunā iyād nanon*. Don't forget. I will certainly remember. *Ekā ālar Dharmesgahi hukum man'or, ār junjunā merkhā ārsor*.

**junu** Adv. and interj. Same m. as *janu*.

**jurai** S. Cold, catarrh. *Jurai āsin dharcā*; or: *ās jurai mañjkas bē'e-das*. *Enghai jurai korē mañjā*, I have got rid of my cold.

**jūrī** (1) S. 1. Couple, pair. *Ōnd jūrī pellar, aḍḍō, jhilkā*, a couple of girls, of bullocks, of ear-ornaments. *Eōndā arin ho'oy? Ōnd jūrīn ondra'a*. Talking of boys, one will better say: *ōnd jorā kukkor*. — 2. A married pair. *Undim jūrī-ālartī khekheḥel nindrā kerā*. *Ōnd jūrī-ālargahi kānan ī dahrēnum ṭrkai kā malā?* have you not seen two people, man and wife, pass here? — 3. Hence, *jūrī* is sometimes used as a sort of adverb meaning: in wedlock. *Jūrī mañjkan*, I have got married. *Engdan idnā jūrī nanon*. *Idnā tsge jūrī lagāba'om*, this year we shall give him a partner in life. Better say *jūrī-pāti*.

**jūrī** (2) Adj. 1. Equal in age, in social rank. *Nīn ninghai jūrī ālar ganē samdhī jōr'a*, marry thy child in a family of thy own class. — 2. Favourite, beloved (speaking of a person in love). *Āsgahi jūrī pellō*, his sweetheart. *Adigahi jūrī jōkhas*. her lover. — Adverbially. *Jūrī-jūrī nalakh nanā*, to be always associated in work. *Ī irb kukkor jūrī-jūrī ēknar*, these two boys always saunter together. — *Jūris* (for a female, *jūriā*). S. 1. Male of the same age, ordinary companion,



comrade. *Ninghai jūrīr ganem bēcā.* — 2. Peer, fellow, equal. *Nīn ninghai jūrīr ganē samdhī jōr'ā* (see above). *Ayang-bangarge khaddārin tang'ā jūrīr lēkh'ā mal ērā manī*, parents should not treat their children as their equals. — Fellow-traveller. *Ōnd jūringahi kānan ī dahrē num mal īrkai?*

**jūriad** S. See *jūryad*.

**jūrias** S. See *jūryas*.

**jūrid** S. See under *jūrī* (2).

**jūrīpātī** Old noun, now used adverbially (*nū* being understood). In wedlock. *Jūrīpātī mannā*, to get married. *Jūrīpātī nannā*, to unite (a couple) in wedlock; to marry, i. e. give a husband or wife to. *Irbārim pacnā gūfī jūrīpātī rāhcar*, they grew old always faithful to each other (prop. they never separated). — Cf. *jūrī* (2).

**jūris** S. See under *jūrī* (2).

**jurjur'rnā** V. n. To feel heavy (as from bad digestion); to feel out of sorts, unwell (as under the approach of fever).

**jūrō** S. The term applied to young men's back-hair when drawn together to a central point, at which it is knotted. *Jūrō hē'edas* or *uydas*, he wears a chignon.

**jūrōntā** Adj. Pertaining to the chignon, as worn by young men. *Jūrōntā kantō*, chignon-blade (a small knife, or rather penknife-blade, usually worn hanging from the *jūrō*).

**jurrnā** [*jurryā*, *jurrō*]. V. n. 1. To be sustained wholly or partly by something above, to be pendent, to hang down. *Nekhai nekhai kicrī khēkhel nū jurram kālī*, some of them have a long-training cloak or gown. *Sakhuā man chopnar hōlē*,

*lassā urkhī*, *darā dhuan manī kī jurrī*, when one taps a *sāl*-tree, a gum comes out which thickens and remains hanging. — 2. Espec., to hang and swing; to hang loose, flowing, shaking or waving; to dangle. *Barā-gahi barār khēkhel tarā jurrī*, the roots of banian-trees hang loose from the top. *Ḍāng nū tang'ckā kicrī jurrkī ra'ī*, the cloth hung on the cross-bar is dangling. *Āsgahi kūl ēknum ēknum jurrkī ra'ī*, his (protuberant) stomach shakes at every steps; he is swag-bellied. *Ninghai mussō jurrkī ra'ī, kō; cīcā.*

**jūr'rnā** Reflex. and pass. of *jūṭba'anā* (irreg. form). V. n. 1. To be in one's possession (constituting his substance or means of living). *Āsge malā jūr'ri*; *annuhō kōhā tāgrdas*, he has nothing to live upon, all the same he assumes airs. *Tanghai erpā nū kicrī-dodḍō, ha'ī arkhā maṇḍī mal jūr'ri*, at home, they have no clothes; nay they can't procure rice and curry. — 2. To be acquired little by little, to be scraped together. — N. B. In such expressions as *khōcol mal jūr'ri*, the verb comes from *jōrr'nā*, not from *jūr'rnā*.

**jurrta'anā** V. tr., causal of *jurrnā*. To hang up, to suspend, etc.

**jurtī** Adj. On a par with (usually under some painful or disparaging respect); in the same boat. *Ēn ārin jurttī nandan: oṇṭim ra'anar*, I consider them equally bad; they go hand in hand. *Ēn arā nīn oṇṭem jurttī ra'adat*, we row in the same boat. *Ibrā ēr partā oṇṭem jurttī ra'ī*, these two mountains are very much alike.

**jurubā** or *jurubā-amm*. S. A term, nearly obsolete, for dew. Better use *jhurrā*.

**jurumjuṭ** Adv. With warmth, with a sort of obstinate application, doggedly. *Nalakh nū jurumjuṭ lakkā ra'anā.*

**jūryad** S. fem. Same as *jūrid*. See under *jūrī* (2).

**jūryas** S. masc. Same as *jūris*. See under *jūrī* (2).

**jūtā** S. Shoe. *Ōnd jūrī jūtā*, a pair of shoes. *Adin lau'āge jūtan otthras. Jūtan isungī ōpnā.* to soak shoes with oil.

**juṭāba'anā** V. tr. 1. To unite, join, connect; syn. *jōrnā*. *Ittā juṭāba'anā. Ōntā essrkā khoclan juṭāba'anā.* — 2. To gather penuriously, to scrape together. *Puñt juṭābācas*, he has scraped up a little fortune.

**juṭārnā** Reflex. or pass. of *juṭāba'anā*. 1. To get joined, connected; syn. *jōrnā*. *Enghai essrkā barintā khocol mal juṭārī.* — 2. To be scraped up by dint of exertion, to be gathered penuriously; syn. *jūrārnā*.

**juṭrnā** V. u., same m. as *juṭār-nā*. — N. B. The corresponding active form *juṭnā* is obsolete.

**juṭṭhā** Adj. 1. Unfinished. *Tang'ā mañḍin ḍnā pōllas kī juṭṭhā uyyas* (or *ambyas*). *Ī nalkhan juṭṭhā eklā nañkan*, I have only begun that work — 2. (Of a meal) defiled by having been partly eaten by someone else. *Nīn enghai mañḍin juṭṭhā nañkai!* *Allā enghai mañḍin juṭṭhā nañjā. ekāsē ḍnon?* — As noun. Rests of a meal. *Juṭṭhan timburgē uyyā*, stow away the rests for the poor. *Īd endrad?* *Īd enghai juṭṭhā talī*, what is this? these are the leavings of the meal I have taken. *Juṭṭhā-katṭhā*, same meaning. *Kīrargahi Sannī Sistarar tamhai paccō paccirge juṭṭhā-*

*katṭhan nē'endar, dara gadhā nū la-d'ar ondrnar.*

**jūtya'ānā** V. tr. To give a shoe-beating. *Hurū; makhle nīngan jūtyo'on.* Stop, or thou shalt be laid about with my shoe.

**ju'ū-ju'amba'anā** V, tr. To deprive of light, to darken (the sky or any confined space), abs., to preclude light, to cause a semi-darkness. *Pacchim tara badālī ju'ūju'amba'alaggī*, on the west side clouds darken the sky.

**ju'ū-ju'urnā** Reflex. or pass. of preceding. To be dark (as a room, the sky when clouded). *Innantā mākhā ju'ūju'urī* (or *ju'ūju'urā'ā ra'ī*), nights are pitch-dark at this season. *Ī jhabrārckā mann aṭkhātī ju'ūju'urī*, that free with a large-spreading crown is quite dark (underneath) owing to the (dense) foliage. — Fig. *Īsgahi jīyā nū ju'ūju'urī*, he is a stupid fellow. — Syn. *ghuṭghuṭrnā*.

**jhabbu** S. Tassel.

**jhabra'ānā** V. tr. 1. To decorate (with flowers, bunting, etc.). *Erpā-pallin jhabra'ānā.* — 2. To adorn, deck, etc. *Ī pellō tangaṇ khōb jhabrī*, this maid adorns herself very much. *Sōnā rūpātī jhabrāckā*, bedecked with gold and silver trinkets. *Kukoyn gahnā-girārtī singār-patār jhabrācar*, they decked the bride with trinkets and other ornaments.

**jhabrārñā** 1. Reflex. or pass. of preceding. — 2. V. n. (Of some trees and bushy shrubs). To spread widely, by sending sidewise branches or shoots). *Jhabrārckā mann, jhabrārckā khoppā.*

**jhaēharnā** V. u., impers. To fall on the ground in a swoon. *Āsin*

*jhaēhurcā*, he rolled on the floor in a fainting fit.

**jhaējhaē** Adv. (Of rain) continuously, without interruption; also, by torrents. *Jhaējhaē cēp puññālaggī*.

**jhaējhaērnā** V. n., used only in a few expressions. 1. *Cēp jhaē-jhaēra'ā puññālaggī*, it rains by torrents. — 2. *Goṭṭā ullā jhaējhaēra'ā possā*, it rained all day long. — 3. *Ī erpā jhaējhaērl'ī*, or: *ī erpā nū jhaējhaēra'ā kīrl'ī*, this house is damp and chilly. *Āsgahi kheḍḍ jhaē-jhaēra'ā kīr'ī*, his feet are quite cold.

**jhagar** S. Grappling-iron, an instrument made of four or five iron claws for recovering objects fallen into wells.

**jhagrāhī** S. A flower (*gloriosa superbā*); so called from its peculiar indentations which make it somewhat resemble a *jhagar*.

**jhājh** S. Cymbal. *Jājh assnā*.

**jhajhṛa'anā** V. tr. Syn. of *jabb-nā* in all meanings.

**jhakāmakā** Adj. 1. Blazing with light, brilliant. *Jhakāmakā candō ara bīnkō*, the bright moon and stars. — 2. (With reference to dress or decoration) spruce and sparkling from head to foot; shining in the sun. *Jhakāmakā urkhas*, he came out arrayed in splendid dress. *Jhakāmakā ṭuprī*, a cap adorned with tinsel or metallic embroidery. *Jhakāmakā erpā*, a house shining with whitewash or paint. *Jhakāmakā puthī*, an illuminated manuscript or book. — Cf. *jhakmakrnā*.

**jhak-jhakamba'anā** Same m. as *jhakmakamba'anā*.

**jhak-jhakrnā** Same m. as *jhakmakrnā*.

**jhakmak** S. Brightness, brilliancy (light radiated or reflected). *Onṭā chippāgahi jhakmak*. *Khārta amm-gahi jhakmak*. *Bīṛigahi jhakmak khannan cañndhi'ī*; *bīṛigahi jhak-makan khann sah'ā pullī*. *Jhakmak bīrī*, whilst the sun is shining.

**jhakmakamba'anā** V. tr. 1. To rub hard and make bright on the surface, to scour metallic objects. *Chip-pan jhakmakamba'ā*. — 2. To adorn and make spruce with tinsel, tawdry raiments, etc. *Onṭā hathin jhakmakamba'anā*, to caparison an elephant with gaudy trappings.

**jhakmakrnā** Reflex. or pass. of preceding. 1. To be blazing with light. — 2. To glitter in the sun (as clean metal, glass, silk, etc.). — 3. To array oneself, or be arrayed, in glistening stuffs. *Ād jhakmakra'ā bilcnūtim urkhā*, she came out arrayed in a queen's dress. — Cf. *jhakāmakā*.

**jhākh** S. Dry sticks and branches used for supporting pulses and climbing plants. *Jhāk gaṇnā*. *Simḥī dara khañjpā-larang jhākh nū argī*.

**jhak-hā** Adj. Armed with long-pointed or wide-spreading horns; furnished with antlers. *Jhak-hā aḍḍō*, *jhak-hā māḥ*.

**jhakhnā** [*jhakhas*, *jhakh'os*]. V. n. To feel concerned about, to be uneasy in mind concerning, to worry with regard to. *Adige endr jhakh-dai?* why worry thyself about that? *Ēn jhakhdan ī bemaṛhā khaddas ekannē koṛē manos*, I feel uneasy about this child's recovery.

**jhakhrā** S. 1. Lady of the grove, also called *cālā-paccō*; a sort of female deity invoked during the *khaddī* celebrations for obtaining a good rainy

season and general prosperity. She is supposed to inhabit sāl-tree groves. — 2. By extension, the tree loved by that deity (sāl-tree and *ḍhaōḥā*-tree).

**jhal** S. Same m. as *jhalī*.

**jhalang-jhulung** Adj. and adv. Staggering, in a staggering manner. *Jhalang-jhulung ḍahrē-ikus. Jhalang-jhulung ēknā.*

**jhalang-jhulungrnā** V. n. To appear as if about to fall, when walking, to totter, to stagger; also to walk awkwardly and unsteadily, to shamle along. *Siru Pādē jhalang-jhulungrā ā jhulurnūṭī bar'ī*, the Monkey arrives skipping and waddling about.

**jhalār-malar<sup>rnā</sup>** V. n. Same m. as *jhalung-jhapungrnā*. — When used with a name of person as subject, *jhalarmalar<sup>rnā</sup>* means to go about in pompous or slovenly dress. *Endrē nīn isan jhalarmalarardai?*

**jhalī** or *jhal*. S. Peacock's-tail. *Kārukḥ raskar, beñjā nū, karam nū, jedrā nū arā paṭkī bīrī, khōkhā tarā jhalī kherrnar darā nalnar*, at weddings, karam, jedrā dance or when fighting with staves, Oraon sporters dance and perform with a peacock's tail attached behind. — *Jhalī-bīnkō*, comet.

**jhalīā** See *jhalāyā*.

**jhaljhabar** Adj. (Of trees) having a widespread crown; (of pulse-shrubs) bushy, sending off sidewise shoots. — Syn. *jhabārākā*.

**jhaljhal** S. Same m. as *jhakmak*.

**jhaljhalamba'anā** V. tr. To make clean and bright (said of things only). *Chippan, erpan jhaljhalamba'anā*, to scour brass-vessels, to white-wash a house.

**jhaljhalrā** Adj. Same m. as *jhakmakā*. Bright, brilliant, resplendent. *Jhaljhalrā candō, bīnkō. Punā paisā lekḥ'ā jhaljhalrā rā'ī*, she is as bright (in her dress) as a new pice.

**jhaljhalrnā** V. n. Same m. as *jhakmakrnā*, in all meanings. (In this *jhaljhalrnā* differs from *jhaljhalamba'anā*.)

**jhaljhulamba'anā** V. tr. To make sway or oscillate loosely; to swing. *Iknum Tknum kḥekkhan jhaljhulamba'anā*.

**jhaljhul<sup>rnā</sup>** V. n., reflex. or pass. of preceding. To move to and fro, as a body suspended; to oscillate, to swing. *Ā laugrasgahi cirkḥī jhaljhulrī'ī: ceṛ'ā pōldas*. — This verb is a frequentative form of *jhul<sup>rnā</sup>*.

**jhalung-jhapung** Adj. (applying only to dress). 1. Flapping about in the wind; loose and flying. — 2. Untidy, slovenly. *Ninghai kicrin sambḥa'ā dara jhapr'ā; payā malkas lekḥ'ā jhalung-jhapung ambā jhapr'ā*, hold up thy cloak; do not wear it loose and open, like a fellow without strength.

**jhalung-jhapungrnā** V. n. (Of dress:) 1. To flap about. — 2. To be put on or worn untidily and slovenly; to be in disorder, all unbraced. *Ninghai kicrī jhalung-jhapungrī'ī*. — Cf. *jhalarmalar<sup>rnā</sup>*.

**jhalāyā-bak'lā** S. See under *bak'lā*.

**jham-jham** Adv. 1. At once; forthwith, directly. *Ī katthan menarkī jhamjham cōcā dara urkhā*, on hearing this she directly got up and went out. — 2. Diligently (not idly nor negligently). — Syn. *jham-lē, jham-dinā, jham-sinā*, etc.

**jhamṛā** S. Faction at war with Government; a state-party agitating for political concessions. *Īs jhamṛā madhēs*, he is one of the mutineers (or agitators).

**jhanas** S. A (male) person, a male individual. (*Jhan* means either a female person, or a person in general.) — *Jhan* is often used expletively, though (in correct usage) only in reference to persons. Whenever a name of persons is qualified by a numeral, the two must be separated by some other word; in defect of any such word to intercalate, they are separated by the word *jhan*. *Āsghāi sattē jhan kukkō-khaddar rahcar*, he had seven sons. *Dassē jhan kukoygutṭhyār*, ten girls, Cf. *goṭā*. — *Jhanas* itself, of course, is not subjected to this rule. *Dharmes nū nubh jhanar ra'anar*, there are three Persons in God.

**jhanjhanrnā** V. n. To give the sound peculiar to metallic objects when cracked. *Chippan khatṭrāckai: akkū jhanjhanrīṭi*. *Khoṭorkā rālī jhanjhanrīṭi*.

**jhanjhrī** S. A sort of ladle, the cup of which is perforated, for taking pastry, etc., out of heated oil.

**jhankā** (1) Postpos. Per (with names of persons). *Mētar jhankā*, per man. *Jhan jhankā*, āl *jhankā*, per person. — Cf. *ganyā*, *parti*.

**jhankā** (2) S. Violent and involuntary contractions of limbs (as a disease or passing convulsive movements). *Ghoṛon jhankā dhar'ā kḥanē*, *das bārē khēp kheddan hībryā*. — Cf. *jhankārnā*.

**jhānkar** Adj. Same m. as *jhak-hā*.

**jhānkar-jhānkar-rnā** V. n. To stagger or sway in walking (as

the elephant); to reel (as a drunkard). — Syn. *jhalang-jhulungrnā*.

**jhankārnā** V. n. (Of a limb) to make an involuntary, spasmodic movement; to contract convulsively. *Likhnūm enghai kḥekkhā jhankārā*, *darā siyāhi ōnd ṭippā khatṭrā*, while writing I had an involuntarily movement of the hand, and made a blot.

**jhaōrārnā** V. n. To have in or about the eyes a sensation of reeling or whirling; to feel giddy. *Engāge jhaōrārnā barṭi*. *Ābūim jhaōrār'ā helrkan*. *Maṇyāṭi kīyyā ērā kḥanē*, *kḥann jhaōrār'ī*; when looking from some high point down below, vertigo seizes me (lit. the eyes feel dizzy).

**jhaōsa'ānā** V. tr. To scold, to lecture. — 2. To abuse. — Syn. *keb-nā*, which however is in more general use, *jhaōsa'ānā* belonging to the vocabulary of women.

**jhapar-jhupur** Adj. 1. (Of locks of hair) dishevelled, hanging negligently and unkempt. — 2. (Of persons.) *Jhapar-jhupur mukkā*, *mē-tas*, *kukk*.

**jhapī** S. A common basket hemispheric in form, with a cover similarly shaped and furnished with metallic fastenings (Sad. *harkā*).

**jhapjhaprnā** V. n. To feel drowsy, to doze, to slumber.

**jhapnā** [*jhapcas*, *jhap'os*]. V. tr. 1. To cover; to overspread with another substance, so as to cloak, hide from sight or defend. *Khaddāsin le-drāṭī jhapcā*, she enveloped the child in tattered rags. *Māran kḥaikā aṭṭhāṭī jhapcas*, *Indrīm chippāṭī jhapnā*. *Oṇṭā erpan kḥamīṭī jhapnā*, to thatch a house. — 2. To spread or throw over, so as to cloak, hide or

defend. *Khosrā nu asānim lau-larang jhapckī rahcā*, a rope-creeper had spread (lit. was spread) at that point over the Koel. *Onṭā erpā nū khamī jhapnā*, to thatch a house.

**jhapnī** S. Eyelid. Better use *dabnī*.

**jhaprnā** Reflex. of *jhapnā*. To put on (a cloak, mantle, sheet); to throw upon or wrap round one's shoulders and body; to wear; in H., *orhnā*. *Ās ledrā jhappras*, he put on a tattered cloak. *Ninghai kicrin bēs lekh'ā jhapr'ā*, cover thyself decently.

**jhapṭa'ānā** V. tr., causal of *jhapnā*. *Bēlas tang bhaṇḍāran khamī jhapṭacas*.

**jhapṭa'ānā** V. tr. To assail, to assault; to pounce upon; to swoop upon. *Lakrā āsin jhapṭācā*. *Allan jhapṭācas dārā laucas*, he pounced upon the dog and gave him a beating.

**jhār** or *jharā*. 1. Alvine discharge, motion, of the bowels. *Jhār keras* (better say *bahrī urkhas*). *Jhār khulā mañjā kā malā?* has your constipation given way? *Jhār umbulnā (āṣge, āṣgahi) mundurkī ra'ī*, he has constipation and retention of urine. — 2. Espec., diarrhoea. *Jhār nandas* or *jhār kālī*, he has diarrhoea. (Better say: *Kūl kālī, erkharnā āsin dharcā; erkhārdas*.)

**jharā** or *jhār*. See the latter word.

**jharā** or *jharā-amm*. 1. Beer made of corn, usually rice. Cf. *bōr'ē* (3), *sīṭhā*. Also called in jest *lakrā-dudhī, mokhārō khāsī*. *Nelā onṭā jharā lad'ai*, brew some beer to-morrow. *Jharā tundnā puṭdnā*, to pour the beer on and off the malt (several

times, for imparting strength to it). *Jharan (sarkhīṭī) chārnā*, to strain beer (through a leaf-funnel filled with straw). *Engan edḍas dara onṭē jharan tundyas*, he called me in and prepared a drink of beer for me (see above). — 2. A potful of beer. *Āṣge onṭā enḍ'oṭākem jharā ciccā*, they gave to the party a pot or two of beer in his honour (lit. they gave him). -- Phr. *Ī jharā akil cī'nā laik ra'ī*, this beer is strong and cheering. *Laṇḍī jharā*, beer of no great strength. *Ī jharā kukkan dhar'ō*, this beer will do me harm (i. e. raise the bile, give headache, etc.).

**jharī** S. Shower. -- Hence *jharī-gālī*, rainy season (a more common term is *ēkhāgālī*).

**jhariyā** S. The name affected to gullies situated near the foot of mountains. The "jhariyā" is narrower and deeper than the *qhōrhā*, and usually covered with brushwood.

**jhariyā'ānā** V. n. To shower, to rain copiously. *Innā pairī khōb jhariyācā*, we had a good shower this morning. — (From *jharī*.)

**jharjhar'ānā** V. n. (Of liquids) to trickle or stream down along a continuous surface. *Mannmūlī nū amm jharjharra'ā ettālaggī*, a slender thread of water descends along the tree-trunk. *Adigahi khañjalkhō jharjharra'ā khattra'ā helrā*, tears began to roll down her cheeks. *Partanī ghāghīṭā amm jharjharra'ā khattra'ālaggī*, the waters of the cascade, before precipitating themselves, wash the mountain-side; lit. growing thinner and spreading out, precipitate themselves.

**jharkā** S. Sudden start (as in fright or at the sudden contact of cold

water). *Jharkā āsin dharcā*. - Syn. *charkā*.

**jhaṛkārnā** V. n. To make a sudden and involuntary motion of the body, caused by surprise, pain or any sudden feeling; to start. — Syn. *chaṛkārnā*.

**jharkutā** or *jharōkhā*. Adv. From the first unit to the last, all of them or you, to one man, no person or article remaining behind. *Āsgahi teleṅgar jharkutā piṭṭrar kerar*. *Nēlā gollasgahi ro'ā id'āge nīm paddantar jharkutā urkhke*, let the villagers, all without exception, go to-morrow and transplant the landlord's paddy.

**jharnā** S Spring, issue of water from the ground.

**jharnārnā** V. n. 1. To spring, to rise or come forth out of the ground. — 2. To ooze through or leak out. — 3. (Of a vase containing liquid) to run. *Ninghai aṛi jharnār'ī*. — Syn. *pajhrārnā*.

**jharnī** S. Syn. of *cangrī*, which see.

**jharōkhā** Adv. Syn. of *jharkutā*. Without any exception, to one man, etc.

**jhaṭnī** S. A jungle tree, the wood and branches of which serve as fuel or for fencing. One of its barks comes off in long filaments called *carī*, and is used for sewing leaf-cups, etc.

**jhaṭṭā** S. 1. Twigs and branches of trees cut off (for fences); coppice and brushwood, cut down. — 2. Rough broom made of twigs, for sweeping roads or the house-yard. *Jhaṭṭāṭī bus-un ersnā*. — 3. Fence of small posts or sticks and brushwood interwoven. *Ghōrnan kaṭṭālikkan khane, jhaṭṭā enghai mēdan chochrācā*, as I was leaping over the fence, I hurt myself

at the sticks. *Kicrin jhaṭṭā nū arta'ā*, put up the clothes on the fence to dry.

**jhejhrā** Adj. 1. (Of any woven fabric, raiments and clothes excepted) rent or worn into rags and tatters. *Jhejhrā piṭṭrī, uddu, kullā*, a mat, a basket, a (native or Europ.) umbrella in ragged condition. By extension: *jhejhrā mes-gā, erpā*, a tumbling roof, a dilapidated house. — 2. Fig. of persons. Ruined, or very much impaired in fortune, social rank, etc. *Ās laṛnum laṛnum jhejhrā mahjas*, he has ruined himself in lawsuits. — Cf. *jhelrā*.

**jhekā** Adj. Screened off, intercepted. *Piṭṭrīṭī bīṛnan, billin jhekā nannā*, to exclude the light, by means of a mat.

**jheknā** [*jhekcās, jhek'os*]. V. tr. To check one in his progress, to impede or stop anyone or anything in motion; to obstruct (a road, etc.). — Cf. *cheknā*.

**jhekrā'ānā** V. tr. Same m. as *jheknā*.

**jhēl** S. Uneasiness of mind respecting some event future or uncertain; anxiety, disquietude. *Khad-dasgahi naṛī-kornāṭī jhēl nū ra'adam*. *Ā bemarkas emāge jhēl nandas*, our sick man gives us anxiety. — As adj. *Khessgahi mal pūrnāṭī jhēl manā helrar*, the shortage of their rice-provision was making their minds uneasy.

**jhelrā** Adj. 1. (Of cloth) tattered, ragged. *Jhelrā kicrī, ṭuprī, puthī*, tattered clothes, hat, book. — 2. *Jhelrā ālas*, tatterdemalion. — Cf. *jhejhrā*.

**jhibrā** Adj. 1. *Jhibrā kodai*, the variety of *māṇruā*, the fruit of which opens and expands (by oppos. to *ḍemba'ā kodai*, the ball-headed *māṇruā*). — 2. *Jhibrā allā*, a dog with hairy ears and tail.

**jhikā** or *jhikā-cilpī*. S. An ear-ornament consisting of a gilt metallic leaf suspended from a small chain (*si-kṛī*). The leaf alone, without the chain, is *cilpī*.

**jhikā-tirā** S. Pushing and pulling; often, scuffle, grappling. *Pōk oṇṭā pocgon jhikā-tirā nannum ho'ālagyā*. *Emhai majhīnū jokk jokk jhikā-tirā mañjā*.

**jhikṛī** S. Fragment of tile or crockery; potsherd. *Bēs okkāge, kṛyā jhikṛin ṭekā c'ā*, to impart it a firm seat, put a bit of pottery underneath.

**jhilip-jhiliprnā** V. n. To scintillate, to shine with an intermitting light; to twinkle, to glitter, to flash. *Bīnkō jhilipjhilipra'ālaggī*, the stars are twinkling. *Ūkhā nū jhilipjhilipra'ā bilcālagyā*, flashes of lightning were rending the darkness. *Bīrī nū ninghai loṭā jhilipjhilipra'ālaggī*. — Syn. *jarapjaraprnā*, *jhakmakrnā*, *jhilmilrnā*, *jhaljhalrnā*, etc.

**jhilmilrnā** V. n. Same m. as *jhilip-jhiliprnā*.

**jhimir-jhimir** Adv. In very fine drops (of rain). *Cēp jhimirjhimir puññālaggī*.

**jhimpā** S. Cereal plant of inferior quality, a weed often met among rice-crops. It bears small black grains, which are eaten only in famine time. *Jhimpā-tīkkhil*, husked grains of *jhimpā*-cockle.

**jhimrī** S. A bamboo basket of rectangular form for catching fish. On two of the opposite sides it has holes permitting ingress but not egress. *Jhimrī icnā*.

**jhingā** S. A climbing plant which yields an edible fruit ribbed, elongated,

pointed at both ends. The fruit itself is also called *jhingā*. A small variety of *jhingā*, with fruits issuing in clusters, is called *ram-jhingā* (*Hypoxis aurea*).

**jhintō** S. A species of rush with which smooth mats are made. — Syn. *ḍhurhī*.

**jhितir-jhitir** Adv. Same m. as *jhimir-jhimir*.

**jhoknā** [*jhokcas*, *jhok'os*]. V. tr. 1. To receive in the hands or in a vessel, to catch up something falling from above or thrown from a distance. *Mesgantā amṇ aṛī nū jhoknā* (or *inḥrnā*), to collect rain-water from the eaves. *Butī, gendā jhoknā*. — 2. To equal (in height, weight, moral value, etc.) *Ī partā ā partan kaṭi kaṭi mal jhuk'ī*; this mountain is nearly equal in height with that other one, is very much like that one. *Ī pailā tīkkhil adhā sēran jhuk'ī*, this measure of rice weighs (lit. equals) half a ser. *Ī ālī ā ālin jhuk'ī*: *laggānakhrnum oṇṭem ra'anar*. These two women are of the same worth, equally quarrelsome. — Cf. *inḥrnā*, *loknā*.

**jholā** S. Small heaps of conglomerated soot or lampblack (*oṛmā*).

**jholnā** [*jholcas*, *jhol'os*]. V. tr. 1. To burn slightly or superficially; to singe, to scorch. *Billī enghai goccon jholcā*, the flame burnt slightly my beard. *Oṇṭā khēran, kissan piṭkantī jholnā*. — 2. To scold, to lecture. — 3. To abuse.

**jhol'ngī** Adj. 1. (Of cattle) dew-lapt; also, furnished with a peculiar fold of skin hanging under the stomach. *Jholongī aḍḍō, gāy*. — 2. Of old people, flabby-skinned. *Jholongī paccō*.

**jhōlpōl** S. Twilight (dawn or dusk). *Jhōlpōl nū urkhot*. *Ā paddā*



ārsāge jhōlpōl mañjā, it was dusk before we reached the village.

**jholrnā** V. n., reflex. or pass. of *jholnā*.

**jhongh** S. Cavity or pit of considerable depth, pitfall, precipice.

**jhongh-hā** S. Same m. as *jhongh*.

**jhongh-har** S. Same m. as *jhongh*.

**jhongh-jhonghrnā** V. n. To appear very deep, to impress as being very deep. *Ī gaddin khēkhel-ērā khañē, jhonghjhongrīrī*, this cavity, if you look at the bottom of it, impresses as being very deep.

**jhōp** S. Weight or burden (in relation to the downward pressure it exercises on its support). *Palkī-gahī jhōp mecchā bhariyas mañyā manī*, it is the tallest palki-bearer that carries most of the weight. *Mesgāgahī jhōp mundhnā khuṭā nū ra't. Er-pantā jhōp erpantā urbas mañyā ra't*, the master of a house has to bear its burden.

**jhopā** S. 1. Cluster or bunch (of fruits, flowers, etc.). *Jhopā-bārī kēran cokh'ā*, pluck the whole cluster of plantains. — 2. Ball of thread.

**jhōr** S. 1. Broth. *Īsin khērgahī jhōr kam'ā dara onta'ā*. — 2. Juice of meat, gravy. *Ahrā-jhōr*. — 3. Vegetable soup (eaten by natives as liquid curry; cf. *amkhī*). *Arkhhā-jhōr. Kandā-jhōr. Ī jhōr sīthālaggī, embālaggī*. This *tyan* is too thin, is good.

**jhorā** S. Caste of ferrymen. *Jhorar koṛhē dōngā calāba'anār*, the Jhoras' main occupation is to carry ferry-boats across rivers.

**jhornā** [*jhorcas, jhor'os*]. V. tr. 1. To throw into violent irregular action,

to agitate. *Girgō jhornā. Girgōtī am-man jhornā*. — 2. To shake or toss about briskly. *Khekkhā kheddan jhornā*, to clap one's arms and stamp the ground (as tired workmen do). *Tarrin jhornā*, to brandish a sword.

**jhotā** S. Same m. as *jhopā*.

**jhotā** S. Hair-tail, long tuft of plaited hair (as worn by men).

**jhū** See *jhūjhū*.

**jhublu** Adj. (Prop. applying to the long hair worn by small girls and young men.) Hanging down to the shoulders and shaking, wagging, wavy. *Jhublu cutṭī uynā*, to wear one's hair long. — By ext.: *jhublu jōkhas, jhublu kukoy*. — N. B. Not said of animals; cf. *jhibrā*.

**jhubul-jhubulrnā** V. n. (Of hair worn long; also of the long hair of some animals), to shake to and fro (in running or dancing), to wag, to wave freely. *Ārgahī cutṭī bongo bīrī jhubuljhubulrīrī*, whilst they run, their long hair is beating their shoulders. *Orṭā merhō jhubuljhubulra'ā bongnum eng gusan ārsyā*, a bear came up to me at a run, its long hair wagging at every step.

**jhū-jhū** Adv. With a loud noise. *Mann khēkhel nū, khār nū jhūjhū khattrā*, the tree, with a crash, fell upon the ground, into the water. — Syn. *jhū-anā, jhū-dinā, jhū-lē*. — Cf. *jhūjhūrñā*.

**jhūjhūrñā** V. n. (from *jhū-jhū*). To give forth the loud and multifarious sound of a thing or things falling and breaking, or to make any similar noise; to crash. *Ghāgtā amm jhūjhūra'ālagyā*, or *jhūjhūra'ā khattra'ālagyā*, the cascade was breaking below with a deafening noise.

**jhukāba'anā** V. tr. To make swing, to cause to oscillate. *Tākā jhulrkā kicrin jhukāba'i*, the wind swings about the clothes hung up (on the cross-bar). — N.B. *Jhukāba'anā*, unlike its synonym *jhulāba'anā*, has only one meaning. One could not say: *tākā jhukrkā kicrin jhulāba'i*.

**jhuk<sup>u</sup>rnā** Reflex. or pass. of *jhukāba'anā*. *Ibrā khaddar biṛputtā dhi-luā jhukurnar*, these children play at seesaw all day long.

**jhulā** S. Woman's jacket. — Cf. *mīrjai*.

**jhulāba'anā** V. tr. 1. To suspend, to hang up. *Ninghai kicrin dāṅg nū jhulāba'ā*. — 2. Syn. of *jhukāba'anā*, to make swing.

**jhul<sup>u</sup>rnā** Reflex. or pass. of *jhulāba'anā*. To be hung up; to swing, to oscillate. *Dāṅg nū kicrī jhulrkī ra'i*, your cloak is hanging on the cross-bar. *Bisu jhulrnā*, see *bisu*.

**jhumpā** S. Same m. as *jhopā*, *dhokā*.

**jhunjuārṇā** V. n. Same m. as *jhunjhulārṇā*.

**jhunjhkur** Adj. Dark, dusky. *Aḍḍō jhunjhkur mañkantī mankkh-nar*, they drive their cattle home at dusk. *Aḍḍō jhunjhkur nū'otthornā*, to take the cattle out before daybreak. *Jhunjhkur mann*, a dusky tree (tree with a thick foliage).

**jhunjhulārṇā** or *jhunjuārṇā*. To hanker after fleshmeat or fish (as convalescents do). *Naṛtī cōcas kī injō ahrāge jhunjhulār'ā helras*.

**jhunjhun<sup>u</sup>rnā** V. n. To rattle, to tinkle, to jingle. — From. *jhunjhunyā*.

**jhunjhunyā** S. 1. A term applied to pods and other seed-vessels of

plants when the desiccated seeds play loosely inside, with a rattling noise. — 2. Any toy of tin-plate or wood containing hard bits which play against the sides.

**jhunkī** S. Morris bells; F. *grelôt* (hollow sphere of metal with a small ball playing loose inside). *Jhunkī lagāba'anā, ṭangnā, attnā*.

**jhunku** Nickname given to monkeys [from an old habit of adorning their waist with a row of small bells (*jhunkī*)]. *Jhunku-bandrā, Jhunku Rāe*, Sir Monkey.

**jhupjhuprnā** V. n. 1. (Of some large trees), to have branches and foliage hanging down close to the ground, bower-like. — 2. Fig. of long-haired uncombed people: to let one's hair fall all round, on neck, ears and eyes. *Ā pāhtartargahi kukk jhupjhupri'i*, those people of the high plateaux allow their mane to hang down into their eyes and ears.

**jhūr** 1. Adj. Dense, thick, impenetrable (to man, to light, etc). *Jhūr ṭorang*, a dense forest. — 2. Subst. A wood or collection of trees or shrubs closely set, thicket; bushy spot; expanse of ground covered with high grass. *Khēran piṭyas darā jhūr nū ghusyācas*.

**jhurāba'anā** V. tr. To desiccate. *Biṛnā jhurin jhurābācā*, the heat has made firewood brittle.

**jhurārṇā** V. n. To become exhausted of moisture, to dry beyond the proper point, to desiccate (and thus become either hard or brittle). *Khess jhurārā kerā: pairī pairī jhurārā nū khoyot*. Our paddy has grown too dry: we shall cut it early in the morning, whilst the dew is on. *Jhurārkā jhurī*

*batrē nū isrīl*, desiccated twigs break into bits for a mere nothing. *Jhurārkā tikkhil*. — Etym. *Jhurī*; hence *jhurārānā* prop. means to become like dry sticks.

***jhurī*** (1) S. Dry sticks and branches for fuel. *Jhurī kānā*, to go and collect small firewood.

***jhurī*** (2) S. Travelling-bag (a pouch of cloth suspended from the shoulder by strings, and divided in a number of compartments for money, tobacco, lime, etc.). *Pacgīgutt̃hyar eklā*, *qahrē ēkō-bīrī*, *jhurī taṅgnum kānar*.

***jhur<sup>u</sup>ngā*** S. (H. *bodī*.) S. A species of valuable pulse, containing white beans. One of its varieties is a climbing plant.

***jhurrā*** S. Dew. *Jhurrā khattrā*. *Jhurrā neddgrā*, dew has evaporated. *Khessan jhurrā nū khoyot*, we'll cut our paddy whilst moist with dew (see under *jhurārānā*).

***jhuṭiyā*** S. Foot-rings (worn by females of all low castes).

***jhuṭiya' āñā*** (from *jhoṭā*). V. tr. To catch, or pull about by the hair-tuft.

## K.

**-k** A meaningless letter, which it is optional to suffix to many nouns, adjectives or 'adverbs ending by *ī* or *i*. *Ōnd gharik ra'ake*, remain a full hour. *Ḍher ultik mañjā*, this happened long ago. *Kaṭi kaṭik cī'ā*, give me a little of it. *Abrik candō*. *Ekastik*. Etc., etc.

***kā*** (1) Conj. 1. Or, or else. When alternative is implied, the use of *kā* is mostly confined to interrogative sentences (whether the interrogation be direct or indirect); in positive statements, *cāhē* is preferred. *Enghai ālī cāhē engdas, nīkim bar'or*, my wife or my son will come. *Ne bar-cā, ningdadas kā ningris?* who has come, your elder or your younger brother? *Nīn enghain menoy kā ēn ning-hain?* Shall I obey you, or shall you obey me? *Okkā kā cūtā kā ijjkas ra'ālagyas hōle, pāṭālagyas*, whether

seated, lying down or standing, he was singing away. *Ār tām tām kacnakh-ra'ālagyar bēlas innā khe'os kā ujjos*, in their conversation they were wondering whether the king would still be living on the morrow. — The phrase *kā malā?* or not? so frequent at the end of interrog. sentences, is often shortened in *kā?* (*malā* being dropped altogether). *Ān paccō, mendī kā?* old woman, do you hear? *Eksan uyyon? mann gusan kā?* where shall I put it? near the tree? — Figurative interrogation, instead of a strong affirmation, is as frequent in Oraon as in colloquial English. *Ī sannis gullē mal mōkhdas. Mōkhdas kā?* This little boy (I suppose) does not eat sugar. Does he not! *Endr ennē mal ba'-anar? Ba'anar kā?* (they do say so). *Meṭhō ba'adai, khoppā talī kā!* what you take for a bear, why, it is a

bush! — 2. Or, viz., that is to say (implying identity). *Hinhinyā-jar kā ghorō-liḍḍī lagāba'ā*. — 3. Emphasizing particle. *Ās ōṇḍas kā malā? Ōṇḍas kā*. Did he not eat? He did eat. *Ōnā se kā*, do eat (F. mangez donc!).

**-kā** (2) 1. Ending formative of a few nouns of relationship. *Sankā* (from *sannī*, small), *jokk tihā ambke nanā*, my little brother, make thy mind easy about that. *Barkā*, elder brother. *Chhoṭkā*, younger brother. *Barķī dara choṭķī*, his first wife and herco-wife. Cf. *dadas*. — 2. Ending of the past participle of all verbs. The past participle has three distinct uses and meanings: a) It may be used as a participle proper; it is then equivalent to an adjective or a relative clause, and consequently invariable. The past participle of transitive verbs has a passive meaning; that of intransitive verbs, an act. intr. meaning. *Umpkā aṭī*, the perforated pot. *Keckkā ālī*, the dead woman. *Īd innantā onḍrkā itthri'ī*, this article looks as though it had been bought to-day. *Dharmesgahi calkhkā katthāguṭṭhi*, truths revealed by God. *Lakṛā(gahi) dharckā ālī*, the woman who was caught by a tiger. *Barckā ālar*, the people who came, or who have come. Participles of intrans. verbs may be referred, by a very common syllepsis, to another subject than that to which they grammatically belong. *Enghai kundrkā pardkā paddā*, the village where I was born and brought up. *Daudasgahi rahckkā paddā*, the village where David had lived. *Ōsgā-gahi kerkā pāb*, the track followed by the rats. *Āsgahi bisrkā ullantim, erā hō mal nakhrkar rahcar*, since the day they had been sold in bon-

dage, they had not seen each other. b) The participle in *-kā* is continually used as part of compound tenses, or of verbal expressions analogous to a compound tense. In compound tenses of the active voice, the participle must be given the endings of the accompanying auxiliary verb. *Ēn cicckan ra'adan*, I have given (lit. I am having given). *Nīn cicckai rahackai*, thou hadst given. *Nām ukkat ra'ot*, we shall remain seated. N. B. *Nīn engāge cicckā ra'adai* would mean: thou hast been given to me. [Cf. above, a).] — When used as predicate of a verb denoting motion (*kānā*, *barnā*, *kuddnā*), the participle in *-kā* of intransitive verbs becomes equivalent, in meaning, to an English present participle. Then, as in the case of compound tenses, the participle varies with genders and assumes the endings of the accompanying finite verbs. *Ās kaprkas kuddas*, he moves about trying to conceal himself. *Kachkas ra'as*, he is making lame excuses. *Ā kōṛā nū osgā uphrārķī kuddī*, in that corner some rats are rustling about. *Rāci shahr nū ālar pucckar ra'anar*, in Ranchi town people are simply swarming. N. B. In the compound tenses of the passive voice, it is optional to give, or not to give, the endings of the finite verb to the participle. *Nīn cīrkai ra'adai*, or: *nīn cīrkā ra'adai*; both mean the same as *nīn cicckā ra'adai*. c) The participle in *-kā* is often used as a verbal noun. *Hēckāsin onḍra'ā*, bring in the prisoner. *Hēckan kollnā*, to undo the knots of a package. *Āsgahi kecckan meṇjkan*, I have heard of his death. *Naṛīgahi malbēs maṇjkanṭī mundh*, before the fever had taken a bad turn. *Maṇḍī ṇṇḍkā*

*khōkhā*, *nalakh naijkanṭī khōkhā*, *girjā urkhkanṭī*, after meal, after working, after church.

**kab'ā-kub'urnā** V. n. To take short steps forward in a leaning posture. *Khess khoyāge kab'āge kab'ā-kub'ura'ā manī*, for cutting the paddy crop, one must move on stooping. *Kab'ākub'ura'ā ēknā*, to walk stooping as a man bent with age. — Cf. *kabkubrnā*.

**kabkub'rnā** V. n. To curve the body forward, to be bent in two (in colics or beneath a burden). *Othā cirkhītī kabkubrnā*.

**kabrā** Adj. (fem. *kabrī*). 1. Piebald, having patches of white and black or other colour. *Kabrā ghorō*, *allā*. *Kabrī gāy*; *kabrī kuṭī-allā*. — 2. *Kabrī-khess*, a variety of paddy the grain of which is white on one side and brownish on the other.

**kabsī** S. Cotton. *Kabsī-khall*. *Kabsī dhīrhī*, the cotton capsule when not yet opened. *Kabsī isgyā*, the cotton capsules have opened. *Kabsī ksnā*, *dhunnā*. — N. B. Cleaned cotton is called *tūlī*; the latter when made into rolls for spinning takes the name of *pyūṛī* (*pyūṛī kamnā*). To spin cotton is called *mēr ōjnā*.

**kabū** *Kabū nannā*, to subjugate, to bring under dominion. *Kabū mannā*, to be subdued. *Kabū mañjkā*, subjugated.

**kac** See *kacac*.

**kacā** S. 1. Pice. *Onṭā kacā*, one pice. — 2. Small change, copper coin. — 3. Native land-measure: the fourth of an *anā* of land.

**kacar-kecer** Onomat. imitative of the sound made by raw foodstuffs (turnips, grains, etc.) in being crushed

with the teeth. *Khēnā khañjan mōkhō birī*, *kacar kecer ba'ī*, raw fruits cannot be eaten noiselessly.

**kacar-kecer'rnā** V. n. (Of raw fruits, or gristly meat) to make a crunching noise under the teeth; syn. *kacarkecer ba'anā*. *Kiss kacarkecer-ra'ā mūkhī*, swines eat with noise. — Cf. *ratum*.

**kacchnā** [*kacchcas*, *kacch'os*]. Same as *kacnā*.

**kac-kac** S. Annoyance, vexation, worry, bother. *Asan engāge kacac mañjā*. *ī khaddas tangyon kacac nandas*.

**kackacamba'anā** V. n. To vex, to teeze, to annoy, to give trouble to.

**kackacrnā** V. n. To be vexed, to get annoyed. *Khaddargahi cicyar-nātī kackacrdan kādan*, the shouting of children are a nuisance to me. *Ning-hai kackacrnān ambā ēd'ā*.

**kacnakhrnā** V. n. (There exists no verb *kacnā*, of which the present verb be the reciprocal form). 1. To converse, to talk, to speak. *Kacnakhra'āge gudrāckan*, I will not speak any longer. *Ēn ning ganē kacnakhra'ā barckan*. I have come to have a talk with you. *Kacnakhrnā-kal ālar-gahi katthan kacnakhrī'ī*, the gramophone reproduces human speech. *īs pūrū ālar lekh'ā kacnakhrdas*, this man is talking nonsense. *Ṭhaukam kacnakhrdas*, what he says is right. *Tān tān kacnakhrnum kālālagyas*, he was talking along on the way to himself. *Kauwar nañ nañ* (or *cicyār cicyār*) *kacnakhrnā*, to talk very loud. *Melkhā okknā gūṭī kacnakhrnā*, to talk oneself hoarse. Prov. *Āsgahi baī hō kacnakhrī'ī*, *āsgahi liṇḍī hō kacnakhrī'ī*, his mouth can blow both heat and cold; he says one thing and

does another. 2. (With a subject in the plural) to say one to the other, to give as an opinion. *Ār tām tām kacnakhra'ā helrar*: "Gucā nām tsin thak'ot". They said between them: come, let us set a trap for this child. *Ār tām tām kacnakhra'ālagyar, bēlas innā khe'os kā ujjos*, in their conversation, they were wondering whether the king would still be alive on the morrow. — 3. To speak to. *Ēn ās gane kacnakhra'ā helrkan, pahē utārā mala ciccās*, I addressed him, but he did not answer.

**kacrā** S. Fresh shoots on a sāi-tree stump. See under *cārā*.

**kacra'ānā** V. tr. 1. To throw to the ground (a man, a burden) *Kumbhras tanghai aṭṭuṭṭhin kacra-cas darā cīkhā helras*, the potter (out of grief) flung his earthenware to the ground and began to cry. — 2. To fling at, to hurl upon. *Kohā'le pakhnan cōdas darā nerrgahi kukk nū kacra-cas*.

**kācārānā** Reflex. or pass. of preceding. *Uphrār'ā kacār'ā helrar*, they began to writhe in agonizing pains and threw themselves upon the ground.

**kacūr** S. The cast skin of a serpent, slough; syn. *coyā*. *Nerr cān cān kacūr choṛābā'i*.

**kachairī** S. 1. Tribunal. Better say *raibārī-erpā*. — 2. Any special spot where leisured people sit together and talk.

**kachnā** [*kachcas, kach'os*]. 1. V. tr. To behave outwardly as though a certain imaginary fact were real; also, to suppress the appearances of some real fact; to dissemble. (N.B. The idea conveyed is that of mere unreality, never that of wilful feint, nor

of dissimulation by positive doings; cf. *bhēsrnā*). *Khandra'ā mal urkhī hole, kach'ā, kō*, if sleep doesn't come, my boy, do just as though it had come; i. e. remain quiet in thy bed. *Nārī, kukk-nuḥjnā kachnā*, to suffer from an imaginary fever, to make much show of a small headache *Dharmī ra'anan kachnā*, to dissemble one's religion (cf. *bahnā*). *Urbās, annuhō kachdas*, he is rich, but will not admit the fact. — 2. V. n. To come out with pretexts for not doing, to allege impossibility, to excuse oneself from. *Cī'āge kachdās*, he pretends that he cannot give. *Hārī kā-lāge kachcas*, he said he could not travel any further.

**kachryā** Adj. (from *kachnā*). *Kachryā bamarhā ālas*, one suffering from imaginary illness. *Kachryā urbas*, a would-be-master.

**kach'ū** Verbal adj., from *kachnā*. Same m. as *kachryā*.

**kadleṭā** S. A religious feast kept by landlords, just before and after the sowings.

**kadlī** S. The wild plantain, with black grains. — Cf. *keṛā*.

**kadra'ānā** V. tr. To ruffle, provoke, incense, exasperate; to make one's blood boil.

**kadrārānā** Reflex. or pass. of preceding. To become angry, to lose one's temper, to flare up. *Nīn malā kadrār'oy hole, ēn tengon*, if you promise not to be angry, I shall tell you. *Ortosin (ortos maṇyā) kadrārānā*.

**kaḍṛkā** S. Same as *kaṛ'rkā*. — N.B. This word has no connexion with *kaḍṛnā*.

**kaḍṛnā** [*kaḍryas, kaḍros*]. Same as *kaṛ'rnā*.

**kaḍṛta'ānā** Same as *kaṛṛta'ānā*.

**kaḍṛu** S. Same as *kaṛru*.

**kaēkaērnā** V. n. To be ready for attacking, charging, dealing a blow. *Telengar kaēkaēra'ā ijjkar ra'anar*, the regiments stand in readiness for taking the offensive. *Dumbā-chaṇṇā heddē kālā khaṇē, utgāge kaēkaēra'ā i'ī*, if one approaches a nest of dumba-wasps, they are at once ready to pounce upon (the intruder) and sting him. *Khuṇṇi-acc baṭṭī mī kaēkaēra'ā ḥurckā ra'ī*, a fence of khuṇṇi-thorns stands round the garden, with their points menacing you. *Lakṛa engan (eng maṇyā) jhapṭa'āge kaēkaērkī rahcā*. — Fig. *īd kaēkaēra'ā tissā laggī*, this is deadly bitter.

**kael** Adj. 1. Worn out, exhausted (with work, illness, old age). *Orot kael pacgis*. — 2. Broken, tractable, subdued. *Onṭā ghōṛon kael nannā*, to break a horse. *Hathī kael maṇjā*.

3. Broken in spirit, totally discouraged. — 4. Unable to make a reply, cornered. *Onṭē katthātīm (or -num) kael maṇjas*, one remark put him at a nonplus.

**kaela'ānā** V. tr. To vex, to molest (espec. by petty annoyances, out of bad will).

**kaēr-koēr** Onomat. for the screeching of young pigs when wanting to suck. *Kiss-khadd tangyo gusan kaērkoēr ba'ā (or: manā) hīlī'ī*.

**kaethā** (1) S. A creeper fruit much resembling the *parolā*, from which it chiefly differs by its green colour and its shape still more elongated.

**kaethā** (2) Adj. Belonging to the Kayastha caste (a sub-caste which

claims descent from the Kshatriyas) *Kaethas*, a Kayastha.

**kāgad** S. 1. Paper. *Korrā kāgad*, blank paper (i. e. neither written nor printed upon; opp. to *likhickā*, *caprkā kāgad*). *Mundhnā kāgad*, wrapping paper; *mundhuckā kāgad*, wrapper. *Onṭē rīm ṁnd kurī distā talī*; *onṭē onṭē distā nū ṁnd ṁnd kurī-nākhī tāo ra'ī*, a ream comprises 20 quires, of 24 sheets each. — 2. Any official document, receipt, etc. *Dokkh kāgad*, written indictment.

**kahrārṇā** V. n. To groan under stress of grief or physical pain; to moan.

**kāī-kāī** See *kāy-kāy*.

**kahū** or *kahū rē*. Interj. A familiar shout at crows for driving them away. *Ās kahū rē bācas dara tanghai tiryon lebdācas*. "Away", he shouted (to the crow), throwing his flute at the bird. *Khākhāgutthin kahū-kahū ba'anā*, to frighten away crows by shouting.

**kaid** *Kaid nannā*, to imprison. *Kaid-erpā*, prison. Better say *erakh-erpā*. *Erakh-erpā nū sajrnā*.

**kaidis** S. Prisoner. Better say *hēckas* (see *hē'enā*) or *hērkas*.

**kaik** (Sad.) Better use *ek'am ek'am*, or *kainō*.

**kaikō** (from Sad.) Better say *ek'am ek'am* or *kainō*.

**kail** See *kael*.

**kailā** Adj. 1. Red-haired. *Kailā allā, aḍḍō, ālas*. — 2. Ruddy-skinned. — 3. Rubicund (in the face). — Syn. *paṇḍrā*.

**kaila'ānā** See *kaela'ānā*.

**kaīnca'ānā** (from H. *kainchī*). V. tr. To cut (with scissors). *Enghai cutṭin kaīnca'ā*, give me a crop.

**kainō** Indef. adj. A few, several, sundry. *Kainō bhōjā nanā manō*, it will be necessary to divide this in several loads, between several porters. *Kainō dhāō*, several times. *Kainō-gotaṅ pañjkā dākgahi jhotā*, a few bunches of ripe grapes. — *Kainō* is often used where we would simply express a plural. *Ā jōkhasgahi kainō daghā ra'ī*, in the past of this young man there are dark spots, blemishes.

**kaira'ānā** V. tr. Same m. as *kadrā'ānā*.

**kairahā** Adj. Quick-tempered, irascible.

**kairārnā** Reflex. or pass. of *kaira'ānā*. Same m. as *kadrārnā*.

**kaisaigō** S. A beautiful thorny creeper with thin narrow leaves (*asparagus racemosa*).

**kajab** Adv. (Sad.) Perhaps; perchance.

**kajjnā** [*kajjyas*, *kajjos*]. V. tr. 1. To press down under a weight (so as to prevent escape, straighten, etc.). *Teṛho ṭempan ujga'āge, pakhnāti kajjā*, to straighten this crooked stick, press it down under a stone. — 2. To lie upon, to throw one's weight upon. *Tang ālasgahi tōlongan kajjyā kī cūtyā*, she lay down to sleep upon the ends of her husband's *karea* (that he could not run away from her). *Bōlō-khaddan kajjālagdai; gecchā manā*, thou art lying upon the child: get a little way off. *Āsin ēkh kajjyā*, he had a nightmare (lit. a Shade oppressed him). — 3. *Usangin kajjnā*, to ammer a ploughshare iron (for repairing it).

**kajjrñā** Reflex. or pass. of preceding.

**kajjta'ānā** V. tr., causal of *kajjnā*. To put (as a weight) upon. *Kāgadgutthi nū pakhna kajjta'ā*.

**kajrā** S. Soot. - - Fig. Jet-black. *Kajrā māḥ*, the black deer. *Kajrā khann*, eyes of a deep black.

**kak'ā-kok'ō** Adj. Awkward and inexperienced (at some handiwork), unskilled, bungling. *Nalakh baldas; kak'ākok'ō mandas*. — *Kak'ākok'ō kacnakhrnā*, to talk nonsense (as one not knowing his own mind)

**kakas** S. Father's younger brother.

**kakī** S. Father's younger brother's wife.

**kaknā** [*kakcas*, *kak'os*]. V. n. To look longingly in a certain direction; to hope or wait. (Syn. *ṭaknā*, 1st meaning). *Allā indri'im khakhāge kak'ī*. *Ningan ērāge kakcan ra'adan*; I have been waiting all along for you.

**kakrō** S. Crab (thelphusian). *Bāci kakrō*, young crab, when not bigger than a spider's size. *Rabbā-kakrō*, *mankhā-kakrō*, an old crab (quite black). *Dudhī kakrō*, a white-blooded species of crab with no carapace. *Kakrō-bichī*, scorpion (in gen.). — Prov. *Kakrō-bakkā lekh'ā māsī khañjkī ra'ī*, the urid stems are bending under the number of pods.

**kakta'ānā** V. tr., causal or permissive of *kaknā*. 1. To hold out hopes to. *Adin khokhānū beñjro'on ba'arkī kaktā'adas*, he entertains her hopes telling her that she will become his wife. *Nīn engan isan kaktāckai ra'adai*, thou hast kept me waiting. — 2. To instruct or suffer (small children) to go and beg at the neighbours'. *Tang'ā khaddan nekh'ai*



*balī nū kaktā'ānū bes mallī*, to let one's child go and ask for little things here and there is bad form.

**kāl** S. 1. Time. — 2. Dying hour. *Āsge kāl ārsyā*, he will not last long. *Kāl ālarin kullī*, death encompasses man.

**kalā** Imperative of *kānā*. It is sometimes used as a sort of interjection to intimate refusal, or order to desist.

**kalab-kalabrñā** V. n. To ask for food with insistence and importunity (as a beggar or a small child). *Khaddar mañḍige kalabkalabra'ā-lagnar*.

**kalagnā** See *kalagnā*.

**kalaknā** See *kalaknā*.

**kalbakkā** Adj. Forked, furcated (as antlers, the feet of ruminants, a crab's claw, a pair of scissors). Not said of branching posts or trees; see *kallā*. — Cf. *bakkā*.

**kalbalamba'anā** V. tr. To prick, to cause an itchy sensation. *Ī ghāsi mēdan kalkalamba'ī*.

**kalbalrñā** V. n. 1. To feel a prickly sensation; to feel itchy. *Nargā parmī hole, goṭṭā mēd kalbalrī'ī*, bug-bites make the whole body feel itchy. *Enghai kāl kalbalrī'ī*, I am hungry (lit. my stomach is twitching). — 2. (Of infants) to emit inarticulate vocal sounds, as in attempt to speak. *Bōlō-khaddasgahi kalbalrñā taṅgyōge dau laggī*, the baby's warbling delights his mother.

**kalchur** S. Iron- or brass-ladle (for stirring, serving up etc.).

**kalē-kalē** Adv. 1. Gently, with caution. — 2. Gradually, by a slow and steady process. — 3. Successively, one after the other.

**kalgā** S. 1. The upright tuft of plumes which adorns the headgear of *rājāhs*. — 2. A feather or a tuft of plumes (from the black cormorant, *pankawā*) fixed upright in the hair or turban at dances.

**kalagnā** [*kalgas* or *kalgyas*; *kal-go'os*]. V. tr. 1. To bite so as to dislodge (by breaking or dislocating a bone, crippling a muscle, etc.). — 2. To open or unhusk (a fruit) with the teeth. — Cf. *kalaknā*.

**kalhā** (Sad. *kallah*). S. High words, quarrel. Better say *laggā-nakhrñā*. *Onṭā kalhan dagnā, tēbnā*, to fan up a quarrel, to appease a quarrel.

**kalkalamba'anā** 1. To prick, to cause an itchy sensation; syn *kalbalamba'anā*. — 2. To provoke one to incessant shouting (lit. to make his throat sore) by disregarding or forgetting his orders, etc. *Ī khaddar engan kalkalamba'anar*.

**kalkalrñā** V. n. Reflex. or pass. of preceding. — 1. To have a prickly or itchy sensation. Syn. *kalbalrñā*. — 2. To have to repeat the same thing, order, etc., incessantly.

**kalaknā** [*kalkyas*, *kalko'os*]. V. tr. 1. Same m. as *kalagnā*. — 2. To peck open. *Kher, adhā bīyyan kalkyā, adhā gandā nañjā*, the hen hatched one half of the eggs and spoiled the rest.

**kallā** S. 1. A furcated post, forking branch, forked tree, crotch. — 2. A small brown ant with a forked tail.

**kallārnā** V. n. To shout for pain. *Mannantī khattras, hōle kallār'ā helras*.

**kalpa'ānā** V. tr. 1. To aggrieve, to give pain or sorrow. — 2. To make suffer; to distress, to harass.

**kalpārñā** Reflex. or pass. of *kalpa'ānā*. 1. To moan. *Nuññātī kalpār'ālagdas*. — 2. To lament. *Keccāsim; eō kalpār'or?* He is dead and gone; what is the use of lamenting? — 3. To suffer. *Ēm kīrātī innelā kalpār'ālagdam*, we are just now under the stress of famine.

**kaltha'ānā** V. tr. To turn over (some heavy object, stone, log, a corpse, etc.).

**kalthārkā** Adj. Corpulent, obese, fat. *Kalthārkā mēd. Kalthārkā ālas, addō*.

**kalthārñā** Reflex. or pass. of *kaltha'ānā*.

**kam<sup>a</sup>ckā** Prop. past partic. of *kamñā*; often used subst. to mean handiwork, creatures. *Ālar Dharmesgahi kamckāguṭṭhī talnar*.

**kamhar** S. 1. Tool, implement. — 2. Weapon. *Telengargahi kamhar tamhai banduk tarri talī*.

**kamiā** See *kamyā*.

**kamñā** [*kamcas, kam'os*]. V. tr. 1. To make, create, fabricate. Fig. *Katthā kamñā*, to make a long yarn. *Mesgan kam<sup>c</sup> kirta'ānā*, to repair a roof. — 2. To build, to construct. *Onṭā culhan, onṭā macan kamñā*. — 3. To prepare (a fire or a meal, or for meal). *Innā aluan amkhī-kam'ai*, cook potatoes to-day to eat with our rice. *Ḍahrē-ikur tamhai maṇḍin kamac kamac ḍnnar*, way-farers make their own cooking. — 4. To fashion, shape, transform into. *Khajjan arī kamñā, maēn lakrā kamñā*, to shape clay into a water-pot, to model a tiger with wax. —

5. To appoint. *Bēlas āsin dewān kamcas. Adin tang ālī kamcas*, he made her his wife. — 6. To make a thing do duty for another which is not at hand. *Onṭā mancin kullā kamñā*, to use a chair as umbrella. *Kukoy-khaddar tumban khadd kamnar*, young girls will make a gourd do duty for a doll. *Ārgahi khaddāsīn engdas kamckan*, I adopted their son. — 7. To deem, to consider as. *Ort ālin bisāhī kamñā*, to set a woman down as a witch. *Endr nīn engan allā kamdai?* do you take me for a dog? *Ēn āsin bēphaidā āl kamdan*, I consider him worthless. *Dassē-nākh anan onṭā rupiyā kamñā*, to reckon every 14 annas as full rupee. — 8. To worship, to adore. *Nīm ekā ekā deotan kamdar?* what are your deities? *Nād kamñā*, to make a pūjā. — 9. *Paddā kamñā*, lit. to settle or quiet the village, i. e. to perform certain expiatory rites to Debī-Mai on behalf of the whole village, espec. in time of epidemic. See *debī*.

**kamrā** S. Blanket. *Kamrā-poṭṭā*, caecum (so called from its bag-shaped form).

**kamrñā** Reflex. or pass. of *kamñā*. *Erpā kamrnum kālaggī*, the house is being built. *Phalnā paddan-tar innā paddā-kamrar*, the men of such a place have made a puja for their village (lit. have been village-settled).

**kamta'ānā** V. tr., causal of *kamñā*. To cause to make, to have (a thing) made. *Naumahā kamtācas*, he had a very large wedding-litter constructed.

**kamtārñā** Passive of *kamñā*. *Ī arī bēs maḷ kamtārā*, this water-pot has come off badly shaped.

**kamyā** Adj. Diligent, laborious, industrious, thrifty.

**kamyas** S. 1. Workman. — 2. Man-servant.

**-kan** Diminutive suffix, optionally added to certain adjectives and adverbs, for imparting them smartness. *Nagad*, honest; *nagad-kan*, nice, fair. *Dau'lē*, well; *dau'lekan*, finely.

**kānā** Adj. of two terminations (f. *kanī*). Same m. as *kārā*.

**kānā** [*keras*; *kalos* or *kāos*; imperative *kalā*; gerund *kālā*]. V. n. 1. To go. *Īknum kānā, ghoṛō nū kānā. Ērā kānā, ondra'a kānā. Ninghai ḍahrē kalā. Pāhī kānā. Kalkattā keras.* — Cf. *kānā barnā* (here below); see also special articles on *kalā* and *kerkā*. — 2. Fig. To be able, to bring oneself to. *Nē akh'ā kerā?* (or *kālō?*) who could foresee such a thing? *Nanjātyargahi maḍdīn nē ōnā kalō?* who could bring himself to eat the rice of strangers by caste? — 3. To void some liquid. *Enghai kūl kālī*, I have diarrhoea. *Arī kālī*, the pot leaks. — 4. To lead to, as a road. *Ī ḍahrē ekātarā kālī?* — 5. To progress favourably, to be getting on. *Ī khaddasgahi ekāsē ekāsē ullā kālō?* what is there in store in the future for this child? *Ī rājī nū emhai ujjnā malā kālō*, we shan't make a livelihood in this country. *Āsgahi nalakh pardkī kālā helrā*, his enterprises were more and more successful. — 6. To go on, to continue. *Parhnum kalā*, go on reading. *Kānum kalā*, walk on, do not stop. *Ī calan baggē ullantī mannum kai*, this custom has been in existence for a long time. *Erpā kamrnum kā-laggī*, the house is still being built. — 7. To perish, to decay, to be torn

to pieces, to come to naught. *Jiyā kānā lekh'ā ammōnkā laggī*, I am dying of thirst. *Innā engdasgahi jiyā kālō*, my son must die to-day. *Ninghai kicrīgahi gaṇḍā kerā*, your cloak is worn along the edges. *Punā bejru'urgahi hellē-jollētī nalakh kālī*, honeymoon fondnesses are harmful to serious work. — 8. To pass, to fleet away, to spend itself (of time); to come to an end, to a close; (of a delay) to be elapsed. *Baggē ullā kirkī rahcā khaṇē*, after many a day had passed. *Innā khaddī kerā, nēlā jatrā kāo*, the *khaddī* festival ends to-day, to-morrow the dances also will be gone. *Beṛā kerā*, it is too late (the hour is past). *Ullā kerā*, it is too late (the proper day is past). — 9. To become possessed of. *Pādā kānā*, to strike roots (lit. to go in roots). *Pādā kerkā lekh'ā ujjkā rahcas*, he was standing as though rooted to the spot. — In narratives, *kānā* is often used after some finite tense of an intransitive verb, to no other purpose than calling attention to the "change involved" or "brought about" by the action of that first verb. Both verbs stand in the same mood, tense and person, being, or being not, separated by *kī*, *arā*, *darā*. *Ōṇḍkā okkā khōkhā, tang'ā tanḡ'ā erpā kīrrnar kānar*, after eating and holding converse together, they repair to their respective homes. *Keccas keras*, he passed away. *Erpā jukkī ullā nū kamro'ō kālō*, the building of the house will not take much time. *Cicc tebra'a-kālālāgyā*, the fire was dying out. — *Kānā barnā* means: 1. To move about. *Ād utkhīdīm kālī bar'ī*, she moves about unaccompanied. — 2. To walk to and fro, to cross and recross. *Khār nū ḍongā kālī bar'ī*.

3. To frequent, to resort to or visit often. *Ā paddā enghai kerkā barckā ra'ī*, I have often gone to that village. *Ār gusan kālābar'ālagdan*, I go to their house every now and then. *Ēr-tartim pāhī kānar barnar*, both families frequently visit each other. *Ālargahi kānā barnā dahiē*, a road much frequented. — *Kālā helrnā*, to start (on foot, on horse-back, etc.); to resume one's walk or journey. *Ās ghoṛō nū areyas darā kālā helras*.

**kanāpaṭi** S. Temple (the flat portion on either side of the head). *Kanāpaṭi biḍrnā lekḥ'ā ningan lau'on*, lit. the slap which I'll give thee shall make thy face swing right about.

**kancaprā** S. Mumps. *Khaddasge kancaprā manālaggī*.

**kancittā** Adj. (Of cattle) restive, unmanageable. — Cf. *khacraḥā*.

**kanchārnā** V. n. 1. To make a circuitous route, to make a round about or devious journey (for avoiding some obstacle, etc.); to throw the body sideways (in order to avoid a stroke). *Ḍahrē nū mudair rahcar, īge kanchāarkan kī erpā barckan*. — 2. To have twitching pains in the stomach about the navel (a frequent complaint during the hot days; it is ordinarily attended by a slight diarrhoea). *Kūl kanchār'ī*.

**kanchor'lē** Adv. Partially, with regard to a few details. *Hū katthāgahi bārēnū kanchor'lē meḥjan ra'adan*, I have heard something of that affair.

**kāndā** S. Bulb, tuber (of any kind). *Ṭorang-kāndā aḥkḥnā darā mōkḥnā*. *Sakkar-kāndā*, sweet potatoes.

**kāṇḍā** Adj. (fem. *kāṇḍī*) Same as *kārā*.

**kaṇḍō** S. A round or square, two- or four-legged, wooden stool, exactly resembling a footstool. — If furnished with a plaited seat or with a back, it is called *mancī*.

**kaṇḍrā** Adj. Same meanings as *kailā*.

**kandra'anā** V. tr., causal of *kandrārnā*. (Of water as an agent) to soak and destroy little by little. *Cēp-amm pacrin kandrācā*, under the rain the wall crumbled away.

**kandrārnā** V. n. To fall piece-meal, to crumble down, to fritter away (under the action of water). *Pacī, khajj, ittā kandrār'ālaggī*. *Indrā kandrār'ālaggī*, the well masonry is crumbling away. *Darangā kandrār kandrār khār nū khattra*, at that place the river bank, owing to continual corroding, has fallen into the river.

**kandru** Adj. 1. Whining, whimpering. — 2. Blind.

**kangnā** (H. *kankan*, Sad. *kaknā*). S, The metal or lac armlet which is worn nearest to the wrist and prevents the others from coming out. During the karam festival as kept by the Sadūs, the women suspend their *kangnas* as ex-votos to the karam-tree, and, with the latter, these trinkets are subsequently thrown into the river.

**kangrus** S. Same m. as *kaḍrus*.

**kanī** S. 1. The small finger. — 2. The point of the spiked ball which forms the head of a chaukidar's mace. — 3. Barbs of an arrow (i. e. the sharp points projecting backwards from the penetrating extremity of the me-

tal head or *ciārī*). — 4. A native land-measure: the eighth part of an *anā*; in other words, the extent of ground covered by an amount of seeds varying from  $\frac{1}{8}$  to  $\frac{3}{4}$  of a maund.

**kañjā-koñjē** Adj. 1. Irregular in shape (as a fruit which in ripening has gone beyond its natural length, or is scooped out, etc.); deformed, disfigured, distorted, ugly. *Kañjā-koñjē baī*, a distorted or misshapen mouth. — 2. Irregular in constitution (as a fruit without seed).

**kanjaṛī** S. The part of the face immediately behind or in front of the ear; (lit. the root of the ear).

**kañjī** or *kañjī-amm*. S. 1. Water made very sour by a prolonged stay over cooked rice. It is put to several culinary uses, much as vinegar with Europeans. — 2. Broth or vegetable soup (eaten by natives with their rice and considered as curry); syn. *jhōr*. — 3. Acid, in general. *Kālā umhē darā kañjīguṭṭhi maṇḍī-amkhiñ khēsō nū badlī cīṭī*, the warmth and acids of the stomach convert food into blood. — *Kañjī-kaṭṭu*. 1. The pot in which *kañjī* is kept. — 2. The house lizard; also called *erpā-khāpū*.

**kañjiyā** Adj. Acid, sour.

**kank** S. Wood, in gen.; fuel, timber, etc. *Kank-erpā*, a house in wood. *Kank-bhusī*, sawdust. *Kank-osā*, the mushroom which grows on wet decaying wood.

**kankan** Adj. Icy-cold. *Kankan amm*.

**kankanrnā** V. n. 1. To be very cold. *Ekḥāgalī nū pannā kankanrīṭī*, in winter iron is very cold. — 2. Impersonal. *Ā rājī nū engāḡe khōb kan-*

*kanra'alagyā*, I suffered of cold a good deal in that country.

**kān-kaṭā** S. Stone-carrier, a large well known insect.

**kankī** S. A sort of high-legged cormorant. In shape, it resembles a small *khaṭkhaṭ*. The plumage of the head is red; on the rest of the body it is jet-black. (Cf. *karanjuā*). Its cry is *keōr keōr*.

**kankra'ā** or *khañkhra'ā*. Adj. High-legged; hence slim, slender. *Khaṭkhaṭ kankra'ā oṛā talī*. *Kankra'ā kukkos*.

**kankha'ānā** V. tr. To wink, to give a significant hint by motion of the eyelids. *Embas engan kankhācas ēn indrī'm hō utārā ambdan cī-dannekā*.

**kaṇmaṇrnā** V. n. To mutter in anger; to murmur, to grumble. *Ek'am pēskā nū kaṇmaṇrnā*. — Syn. *kuṇ-muṇrnā*.

**kannā** or *ciārī*. S. 1. Iron head of an arrow. — 2. Arrow with an iron point

**kaññā** S. Mould; a minute fungoid of a low type, especially such as appears during the rains on stones, buildings and roads, making the latter slippery. (Sad. *kāṭī*). *Kaññā ukkyā: ghorōgahi kḥedḍ nurdī*. *Kaññan bāgnā*, to scrape off mould.

**kansī** S. The small ligneous shoots upon bamboo-trees, whether disposed in facing pairs (as in the *bāsin*) or alternating at each successive knot (as in the *bās* and *bāsa*).

**kañṭē** or *kañṭē-kārsē*. Herbage in general (syn. *jargā*); weeds (syn. *laṭṭī*). *Ibrā kañṭē kārsēn pēsga'ā*.

**kantō** S. Knife.

**kanwā** S. 1. A native land-measure. The *kanwā* is the 16<sup>th</sup> part of an *anā* of land, or the 4<sup>th</sup> part of a *kacā*. — The word *kanwā* is sometimes used as a syn. of *kanī* (eight part of an *anā*). — 2. A plant, the true Oraon name of which is *khunṭī*.

**kanyā** S. Bride (woman newly married or on the eve of being married). *Paccō kanyā beddāge kerā darā ānā kuddī: engdasge kanyā cī'or?* The old woman set out to find a bride for her son, asking everywhere: will you give your daughter to my son? *Īs bāras, hūd kanyā*, here is the bridegroom, yonder the bride. *Ninghai kanyā gane em guttā pāhī barke*, come to see us with thy young wife. *Kanyā-dām*, see *ḍalidhibā*.

**kanyārī** Adj. Applying to females only). Nubile, in age of being married.

**kaor** S. Same m. as *kāwār*, which sec.

**kaōṛnā** [*kaōryas, kaōros*]. V. tr. To decorticate (a tree) by beating the bark; to strip off (the bark of a tree, first loosened by beating). *Mannan kaōryar. Orkan kaōṛnā*. — To decorticate in gen. is *orok chorāba'anā*.

**kaōrukanchiā** S. A mysterious country somewhere beyond Assam, regarded as the land of occult sciences, and the best school for learning conjurations and all sort of cabalistic practices. Those who have gone there are called *kaōru ālar*. On their return journey they forget all about the geographical situation of that country.

**kaōrus** or *kangrus*. S. Magician; one who exhibits tricks (e. g. vomits or makes vomit blood on the spot,

causes fire to catch at some fellow's beard, shows snakes, etc.). — Cf. *kaōrukanchiā*.

**kaparphorā** or *murghusrā*. S. Lit. Break-skull; the low-lying lintel over the door of native houses.

**kapī** or *tābel*. S. A small hatchet to carry on a journey as a weapon of defence.

**kappnā** [*kappyas, kappos*]. V. tr. Gen. meaning: to lay the extended hand, foot, claws, etc., upon a surface or object. Hence: 1. To cover or press gently with the hand. *Gallēn kappkai-kī endrgē ukkai ra'adai?* why thou thus seated with thy cheek in thy hand? *Allan kappnā bermnā*, to pat a dog. — 2. To throw the hand, claws or talons upon, in order to catch. *Itjō kappnā*, to catch fish with the hand. *Gundrī kappā kādan*, I go to answer a call of nature (lit. I go to catch quails). *Illū ālar maṛḍin ḍnōbīrī khekhlān kappnar*, night-blind people at supper strike the ground with their fingers, instead of their plate. — 3. To feel with the hand or feet, for knowing. *Andhrā ālar ḍahre nū kappā kuddnar*, blind people grope their way. *Kapp* (or *kappar*) *ērṇā*, to try and find, to try and catch.

**kappō** S. A bird which in shape resembles the *dhumpyā*, but is somewhat smaller. Its plumage is grey with whitish spots. The name may come from the fact that this bird cannot see during daytime (cf. *kappnā*, 3), or from its cry (*kapp kapp*). — Syn. *cōyā*.

**kaprē** S. 1. Forehead. *Kaprē nuḥjnā dukkhē*, megrim. — 2. Fate; luck or ill-luck. *Āsgahi kaprē ujgō mallā*, he has no luck. *Āsgahi kaprē*

dau ra'ī, he is lucky. *Asgahi kaprē-dim ennē*, such is destiny. *Annūtīm āsgahi kaprē bagrārā*, from that moment, there was no success for him in any thing. *Enghai kaprēd*, such is my good (or bad) luck.

**kaprnā** V. n. 1. To hide oneself. — 2. To move or act, so as to escape detection. *Kaprnūtīm kānā*, to advance stealthily, crouching, etc. *Khaddar kaprnar bēcnar*, children play at hide-and-seek. — 3. To squat. Syn. *cukumuku okknā*. — 4. (Of the hair) to be supple, lithe, not to bristle up. *Enghai cūṭṭī bag'a'ā khaṇē mal kapri'ī*, once my hair deranged, there is no combing it down again.

**kaph** S. A morbid and copious excretion of saliva; ptialism. *Kaph engan dharcā*, *engāge mañjā* or *urkhā*.

**kaphurkadam** S. A shrub, the root of which has febrifuge properties. It is also used, when cooked in water, as a means to keep out snakes.

**kārā-īñjō** S. A species of very large fish.

**kārā** Adj.; option. fem. *kārī*. 1. Having a bad eyesight; short-sighted. *Onṭā bandrā jokk kārā rahcā*, *ād mann nū pollā argā*. — 2. Deprived of the sense of sight. *Ortosgahi khannan* (or *ortosin*) *kārā nannā*, to make somebody blind of one eye. *Duyō khandim kārā ālas*, a man totally blind. Substantively, of a man, *kāras*. — 3. Fig. *Kārā hisā*, a small share, a share unduly small. *Ortosin kārā nannā*, to leave one practically out in making or distributing, to give him next to nothing. -- Syn. *kaṇḍā*, *kanā*. -- *Kārā bairā-khī*. See under *bairākhī*.

**kaṛā** S. Young male buffalo. - An adult male buffalo is called *man-khā*.

**karāhī** S. A shallow curviform vessel, in iron or brass, used as cooking vessel or frying pan.

**karailī** S. A climbing plant. Its fruit, which bears the same name, is shaped like a spindle and covered with wort-like prominences; cut in slices and fried, it constitutes a delicate food. There are two varieties of *karailī*, one green-coloured, the other white.

**karait** S. A poisonous snake, the back of which is crossed by a number of white stripes. When adult, it may attain 2<sup>1</sup>/<sub>2</sub> feet in length. — Not to be confounded with the *garailī*.

**karākaṭā** S. Mechanical contrivance of any kind; engine.

**karam** S. Name of a tree (*nauclea parvifolia*). — *Karam-Gosaī*, the deity to which the karam tree is sacred. It is supposed to have in its power to give a good or bad autumn harvest. *Karam-parbī*, the Karam festival. This festival is kept on the 10th or 11th day after the full moon of August. On the first day, a fast is observed; in the evening before sunset, a party of young people proceed to the forest and cut a young karam tree, or the branch of one, which they bring to the village amidst singing and the beating of drums. The tree being planted on the village dancing ground and adorned with lights, a sacrifice is performed to *Karam-Gosaī*. After this, the fast is broken, and dances begin, to be kept on all night. The tree is disposed of

in the morning, being thrown in a neighbouring stream or tank; after which the dancing, singing, drumming and drinking are resumed and pushed on to the following morning.

**karamjaddī** S. Wild vine; its grapes. In Barway, it is called *ḍhoṭṭō*.

**karanjuā** S. Sad. for *kankī*. — But, figuratively: *karanjuā-khann ālas*, a man with eyes of a deep black.

**karārū** *Karārū kōrā*, the South-West corner.

**karbā** or *karbā-khuṭā*. S. Plough-tail. Also called *candlī-khuṭā*, from the fact of its being provided with a handle.

**karcnā** [*karcyas*, *karcos*]. V. n. 1. To be tough (of food imperfectly cooked). — 2. To become, or be, injured to fatigue, hardships, etc. *Telengargahi jiyā laṇnum karcī kālī*. *Bīrnāṭī ilckāṭī karckā ālas*, a man proof against heat, against fear. — 3. To become stubborn or obdurate. *Karckā khaddas*. *Tang'ā pāp nū karcyas keras*.

**karchārnā** (from *karchē*). V. n. Same m. as *kandīārnā*, 1<sup>st</sup> m. only.

**karchē** Postp. 1. Away from. *Enghai ḍahretī karchē manā*; *ninghai aḍḍon karchē nanā*. Get out of my way; drive thy cattle out of my way. — 2. On the side of. *ḍahretī karchē karchē ēkā*, keep to the roadside. — Adv. 1. On one side. *Ghoṛō karchē khatṭrā*, the horse fell flat on its side. — 2. Beside the point. *Karchē āndai ba'adai*, you do not keep to the point. *Ninghai kātthā karchē kālī*, you are wandering away from the case in point, from the matter in hand.

**kardhanī** S. Better say *karmā-ēp*.

**karē** *Karē-karē*. Adv. Same m. as *kalē-kalē*.

**kareā** S. Loin-cloth (a piece of cloth, four or five yards long, which men and boys wrap round the waist and between the legs). *Koreā co'onā*, to put on one's loin-cloth (of women), to put on a male attire.

**karhāba'anā** V. tr. 1. To lead or direct in a way, to guide. *Engan pāṭh kālāge karhāba'ā*, guide me to the plateau. — 2. To serve as leader to any association of men engaged in law-breaking, or any illegal enterprise. — 3. To head and lead a row of dancers.

**karhāba'us** Verbal n. A guide, a conductor; file-leader; ringleader. — Adj. *Satō karhāba'ū pāpguṭṭhi*, the seven deadly sins.

**karī** (1) S. A young female buffalo.

**karī** (2) S. 1. Link (of a chain). — 2. Line (of poetry). — 3. Verse (in the Scriptures). — 4. Sentence (a number of words containing a complete sense).

**karījirī ghāṣī** S. A graminaceous plant with large leaves: it is one of the herbs which enter in the composition of *ranu* or native yeast.

**karīyā-ōrā** S. A variety of quail. It is smaller than the *gunḍrī*, and its plumage is of a reddish tint.

**karkāc** S. Vexations (systematical); tender mercies. *Ād tangskhedon karkāc nañj nañj kheccā*, she drove her daughter-in-law away by dint of petty molestations. *Āstī ekēkā karkāc sah'ckan*, I suffered any amount of annoyances at his hands.

**karkar<sup>a</sup>rnā** V. n. 1. (Of hens), to cackle; to cluck. *Khēr karkarra'*



ālaggī: bī cūā biddī. — 2. (Of oil bubbling up through the action of heat) to be hot, to be ready for use. *Isung karkarrā: pēāj saj'ā*. The oil is hot: put the onions in.

**kārkkār<sup>a</sup>rnā** V. n. Same m. as *kankarnā*.

**karkoyā** Adj. Lazy and peevish; froward; (of animals) refractory, unmanageable.

**kaṛkuṛ<sup>a</sup>rnā** V. n. 1. To be stiff and brittle owing to dryness; also, to make the noise peculiar to plants and other soft material entirely desiccated. — 2. To be naturally stiff (as parchment paper), or to be stiff with starch, etc.

**Karmā** (f. *Karmī*). Name given to boys (or girls) born during the Karam festival.

**kaṛmā** S. The waist, or loins. *Kaṛmā hēenā*, to gird up one's loins. *Bēlas āsgahi kaṛmā nū taṛrin taṅcas*, the king girded the sword about the man's side. *Kaṛmā nū gamdhā pojras*, he tied a scarf round his waist. *Kaṛmūdī*, up to the waist. *Khaddas enghai kaṛman khāp-das*, the child comes up to my waist. — *Kaṛmā-ēp*, girdle (a simple cord, sometimes a number of cords twisted together, worn round the waist and supporting the *bhagoā*). — Cf. *ḍhan-kas*.

**kaṛnā** [*kaṛyas, karyos*]. V. tr. 1. To twist together (a number of strings, grassy blades), by rolling them between the fingers or the palms. *Sartā karyāge ledrā ondrāā*, bring me some rag to make a wick. — 2. To pass the plough again over a field already opened, this time across the lines of furrows made previously.

**Khallan kaṛnā**. — Cf. *ṭekrā'āna, caukra'ānā*.

**karnāt** S. A long curviform trumpet (sad. *sahnaī*). *Karnāt beñjā nū ūrnar*.

**karnē** Postpos. 1. On account of, because of. *Mayā karnē cīkhnā*, to weep from sheer tenderness of love. *Āsgahi karnē*, on his behalf. — 2. For the sake of.

**karrā** Adj. Active; vigorous; energetic, forcible. *Karrā ālas*, a hard-working man. *Karrā mēd*, a vigorous body, a strong constitution. *Karrā katthā*, forcible language.

**kaṛṛkā** or *kaḍrkā*. 1. Sāl-tree shoots; see under *cūṛā* and *naūṛā*. — 2. The same used as tooth-brush. *Kaṛṛkā esnā*. — 3. The operation of rubbing and cleaning the teeth with sāl-twigs. *Emnā khajrnā aḍḍā nū kaṛrkā nannar; bēgar kaṛrkā nanam, nīdī jharā eklā onnar. Ābdā kaṛrkā nannā*, to rub one's teeth without rinsing the mouth with water (this is reputed bad form). — Prov. *Kaṛṛkā bīrī malā, to tombā bīrī malā*, evils must be remedied before it is too late.

**kaṛṛnā** [*kaṛryas, karros*]. Also pron. *kadrnā*. 1. To be paralysed with fear, to be stupefied or half-dead with cold; in gen. to be in a half unconscious state, consequent on a severe experience of any kind. — 2. To congeal, to freeze, to become solid through loss of heat. *Amm kaṛ dāra kībā manī. Kaṛrkā nētā, isung, ghiu*.

**kaṛṛta'ānā** V. tr., causal of preceding. 1. To throw into a stupefied and half unconscious state (as cold or fear); to make the blood curdle, to horrify. — 2. To change (water, oil,

ghee, etc.) from a fluid to a solid state by cold or loss of heat; to congeal, to freeze. *Paññā amm, isung, nētā, ghiuan karṛtī*.

**karṛū** or *kaḍṛū*. S. Buffalo calf (male or female).

**kārsā** (1) S. Male of the *bādō*-deer.

**kārsā** (2) S. 1. Royal crown. *Bēlas tanghai gadī nū, kārsā attyasdarā, ukkyas*, the king wearing his diadem seated himself on the divan. — 2. Wedding urn (an ordinary *bhaṇḍā* filled with rice and adorned on top with a crown of plaited paddy cars).

**karsipoṭom** S. The white vulture. — Cf. *giddhī*.

**karṭā** S. Iron clamp, for fastening together two pieces of wood; cramp-iron for strengthening a wall.

**karṭa'ānā** (from *karṭā*). V. tr. To strengthen, or fasten together again, by means of a piece of iron.

**karṭa'ānā** or *kaṭṭa'ānā*. V. tr., causal of *kaṭṭnā*. 1. To take across (a river), though (a forest), etc. *Ningan khār karṭo'on*, I shall carry thee across the stream (i. e. on my shoulders or in my boat). — 2. To pass over, to skip over (the word *nalakh* being understood as dir. obj.). *Ortostī (ortos gusan) karṭāckai*, thou hast past over one man. *Ḍīṭī nannā ḍīṭ nū karṭāckai*, thou hast skipped over one line.

**karṭahas** S. Among Hindoos, one whose office it is "to eat dead men's bones". The relatives of a deceased person, having called this official to their house, serve a meal to him; before taking it, he approaches one of the dead's bones, brought back

from the funeral pyre, to his lips. This man is entitled, in return, to carry off as "dead property" any of the deceased's belongings on which he can lay his hands.

**kās** *Kās bak'lā*. See under *bak'lā*.

**kasā** (1) S. Verdigris. *Kasā-ukkū chippā*.

**kasā** (2) Adj. Astringent, having the power of contracting organic tissues (as alum, green fruits, catechu, etc.).

**kāsā** or *kaśā*. S. An alloy of brass and iron (?); whitish brass. Eating and drinking vessels are mostly made of this alloy. It is very brittle.

**kasab** or *kajab*. Perhaps; perchance.

**kasailī** S. A nut which, reduced to small fragments, serves to season betel-leaves. So called from its astringency; see *kasā* (2).

**kasar** S. An article of confectionery made of parched rice flour, with sugar and spices.

**kasārnā** (1) V. n. (Of brass), to become covered with verdigris (cf. *kasā*); also, to turn black under the action of some acid substance. *Ērke, ḍubhā kasārā*, take care, the brass bowl is oxidised.

**kasārnā** (2) V. n. (Of grains, sand, salt and all pulverulent substances.) 1. To sink or be squeezed to a lesser volume. — 2. By ext. *Enghai khedḍ cōrbalā nū kasārā*, my feet got caught in the quick-sand (so that I could hardly extricate them).

**kaśāyyas** S. Butcher.

**kaskasrnā** V. n. 1. To be found somewhere in great quantity, in great numbers. *Kaskasra'ā ēknā*, to walk in crowds. *Pōk kaskasra'ā kālī*. *Erpā*

*nū khurjī kaskasrī ra'ī*, the house is filled with articles of all kind. (One may reverse the construction: *Erpā khurjī* . . . the house is encumbered with . . .) — 2. To be heavy with sleep. *Engai khann kaskasra'ālaggī: cūṭā kāon*.

**kasnā** [*kascas, kas'os*]. V. tr. General idea of pressing closely and squeezing. Hence. 1. To fasten tightly (as a package) with cord and knot. *Poṭom kasnā. Kughir kas'ā*, saddle the horse. — 2. To press down (grains, sand and pulverulent substances) so as to gain space. — 3. To crush, to grind (under a roller or handmill). *Tīkhlān kasnā. Guṇḍā kasnā*, to make flour. — 4. To calender. *Kabsī kasnā*, to clean cotton from its seeds (by means of the *rahṭa* contrivance); cf. *dhunnā*.

**kassā** S. Layer of dirt (on the body); F. crasse. *Kassā otthra'ā manō*, you'll have to take a wash. *Ninghai mād nū kassā ukkī ra'ī. Kassā-malkā jiyā*, spotless soul.

**kasyā** Adj. Grey. *Kasyā cutṭī. Kasyā ghorō. Kasyā eṛā*, an ashy-coloured goat (as preferred for sacrifices). — Syn. *kaṇsā*.

**kāt** S. Iron spurs (as used in cock-fighting). *Onṭā kāt-heckā kokrō*.

**kaṭai** (1) S. A very delicate river-fish, of the form and size of a carp.

**kaṭai** (2) S. 1. A flowery shrub very common about villages; specifically known as *bhuklā kaṭai*. It has long pointed leaves and bell-shaped yellow flowers. — *Lakṛā-kaṭai*, a large tree producing eatable berries. — 3. *Mānī-kaṭai*, a tree the leaves of which may be eaten as curry.

**kaṭangrī** S. The Indian bastard cedar (*cedrela toona*), H. *tūn*.

**katārī** S. Same m. as *kusārī*.

**kaṭar-kuṭur<sup>a</sup>rna** V. tr. 1. To crackle while being crunched, to crackle under the teeth (as dry or fried grains). *Māsī kaṭarkuṭurri'ī. Eṛā māsin kaṭarkuṭurra'ā mūkhī*. — 2. To be in a rage.

**kat-hā** Adj. Apt to bite, as a dog, a horse.

**kaṭi** Adj. Some. *Kaṭi amm*, some water. *Kaṭi khēr*, some fun. *Kaṭi ālar*, some people. *Kaṭi kaṭi*, a little, a few. — *Kaṭi kaṭi mal* (followed by a verb): nearly, within an inch of. *Kaṭi kaṭi mal khatṛkan*, I came very near having a fall. *Ī partā ā partan kaṭi kaṭi mal jhuk'ī*, this mountain and that one are very much the same in height; (see *jhoknā*).

**kaṭik** Same m. as *kaṭi*. — *Kaṭik hō* contracts in *kaṭkō*.

**kaṭikuna** Same m. as *kaṭi*. *Allā engan parmā biddyā: kaṭikunā pollā*, the dog wanted to bite me, and came very near doing so,

**kaṭkō** (Contr. of *kaṭik hō*, H. *kudh bhī*). Ever so little; with a neg., not at all, by no means. *Kaṭkom nalakhgahi gallī manā kḥanē, urbas kebda*, for any little fault in the work, the employer gives a scolding. *Āsge kaṭkō daghdhā malkī*, he has no regard, no restraint whatever. *Āsghāi bukā nū kaṭkō mayā mal upjār'ī*, his heart is void of all kindness. — Adverbially. *Kaṭkō bar'ā mal beddas*, he absolutely refuses to come. *Ās kaṭkō mal kacnakhrdas*, he remains absolutely silent.

**kaṭko'om** Adj. Just a little. *Kaṭko'om bēk hō malā*, no salt whatever.

**kākūṭ** (from H. *kāṭnā*). S. Small pieces chopped off, clippings, scraps.

Īd kicrīgahī kāṭkūṭ talī. Adj. *Kāṭ-*  
*kūṭ bus'ū, kāgad, kicrī.*

**kaṭkuṭamba'anā** V. tr. *Pallan*  
*kaṭkuṭamba'anā*, to gnash the teeth  
(in anger, despair, impatience).

**kaṭkuṭarnā** V. tr. 1. Same m. as  
*katar-kuṭurnā*. — 2. To be in a  
rage. *Khīs-khōptī kaṭkuṭra'ālagyas.*  
*Kaṭkuṭra'ā kebnā*, to pour out a volley  
of angry abuses.

**katra'anā** V. tr. To cut off the  
upper or extreme part of any object.  
*Cuṭṭī katra'anā*, to clip the hair.  
*Karailī katra'anā*, to cut up a *karailī*  
fruit in thin rounds.

**kaṭṛī** Adj. (applying to a few fe-  
male animals). *Kaṭṛī khēr*, a young  
hen. *Kaṭṛī kiss*, a young sow.

**kaṭsa** Adj. (applied to persons).  
Disposed to give pain to others, inhu-  
man, cruel.

**kaṭsa'ā** Adj. Sordid, miserly. —  
Cf. *kuṭu*.

**kaṭṭa'anā** (1) V. tr. Same m. as  
*kaṭṭa'anā*, to take across, to skip over.

**kaṭṭa'anā** (2) V. tr. To let or  
order another to cut, strike off, etc.  
See *kaṭṭnā* (2).

**kaṭṭārnā** Passivo of *kaṭṭnā*. *In-*  
*nelā khār mal khaṭṭār'ī*, the river is  
not passable, or fordable, for the time  
being.

**kaṭṭī** S. Oil lees, oil dregs; the  
grosser parts of any oil which have  
settled on the bottom of a vessel, of  
an oil-press.

**kaṭṭnā** (1) [*kaṭṭyas, kaṭṭos*]. V.  
tr. 1. To cross (a river, a forest, a  
mountain). — 2. To pass over or above  
(a fence, an obstacle). *Gēdā ghōrnan*  
*kaṭṭyā*, the ball has passed over the  
fence. — 3. To transgress (an order).  
— 4. To move from one place to

another, to cross over to. Hence, figur.  
*erpā kaṭṭnā*, to give a house-warming.  
— 5. To spread from one person to  
another, to be catching or contagious.  
*Tambasgahi phurca'anā-bān tangdas-*  
*ge hō kaṭṭyā*, the father has passed  
his peculiar pronunciation to his son.  
*Ā kukkostim mātā ōrmā paddantarge*  
*kaṭṭyā*, this sole boy infected the  
whole village with small pox. — 6.  
To overtake and go beyond, to meet  
and pass behind, to pass from side to  
side of. — 7. To outdistance, to outdo,  
to surpass, to leave behind in any  
competition or career, to perform  
beyond another. *Ās engī pardnū ka-*  
*ṭṭyas. Jīsus Johanstī celā nann nū*  
*kaṭṭyas*, Jesus made more disciples  
than John. — 8. To go to excess, to  
be overdone. *Bōr'ē biccā darā kaṭṭya*,  
this rice-beer has been left to ferment  
too long (lit. has fermented and ex-  
ceeded).

**kaṭṭnā** (2) [*kaṭṭyas, kaṭṭos*]. V.  
tr. 1. To cut with the teeth (e. g. a  
thread, a string). — 2. To gnaw or  
nibble holes into. *Coffō kicrin kaṭṭyā*.  
— 3. To strike off. *Āsgahi nāmē bahīṭi*  
*kaṭṭot*, we'll strike his name off the  
roll. — 4. To stop the evil effects of,  
to avert the bad consequences of. *Pāp*  
*kaṭṭnā. I garhan kaṭṭnā manō*, we  
must conjure the chastisement of this,  
i. e. we must make up for this fault,  
fulfil this vow, etc. — 5. *Ḍaṇḍā*  
*kaṭṭnā, ḍalyā kaṭṭnā*, to perform certain  
superstitious rites with a stick, a  
basket. — 6. *Cīṭhī kaṭṭnā*, to draw  
lots.

**kaṭṭū** S. Cooking-pot (an ordi-  
nary *aṛī* set apart for the cooking of  
rice). *Kaṭṭū ladnā*, to put the pot on.  
*Kaṭṭu tauā*, cooking pots and pans.  
— *Kaṭṭu nandāgahi berā*, cooking  
hours, the time time for preparing the

meal. *Kaṭṭu nandā nannā*, to prepare the meal. *Innā em guttā kaṭṭu tauā malā*, we do not cook at home to-day. *Kiss-kattū* or *kiss-ḍhinkī*, wooden manger for pigs. — *Kaṭṭū-khāpū*, the house-lizard; syn. *kañji-kattū*, *erpā-khāpū*.

**katthā** S. 1. What one says; talk conversation, words. *Nimhai katthā-guṭṭhinim menā menā alkhdan*, it is what you say that makes me laugh. *Katthā kam'ū*, talkative. *Katthā dhu-k'us*, a great talker. — 2. Injunction, order, bidding. *Enghai katthā nū ēkū*, conform thyself to my directions. *Erpā nū kōhasgahi katthā calrī'ī*, in a family, the bidding of the eldest reigns supreme. — 3. Message, information, tidings. *Adigahi katthan hō malā meñjar*, they did not listen to her message either. *Pāb-ī'us ēr tartā katthāguṭṭhin attrā ittrā ho-odas ondrdas*, the matrimonial agent goes from one house to the other, carrying to and fro the messages of both parties. — 4. Matter, point. *Patta'-ānāgahi oñtā katthā*, an article of faith. *ībīrim ḍalīḍhibāgahi katthan otthornar*, it is then that the question of the bride's price is mooted. — 5. Affair, condition. *Oñtā katthan bīta'ānā*, to settle an affair. *Oñtā katthan nē'dan*, I put one condition. — 6. Adventures, all that has happened to one. *Ās engāge tanghai urmī katthan tīngyas*, he related me his whole story. — 7. A vocable, a term. "*Uraḍ*" ī *katthā khaṭṭā talī*; *kārukḥī Kārukḥ bārdam*, *Uraḍ malā*, the word "Oraon" is foreign; we call ourselves "*Kurukḥ*". *Īd katthad*, this is the right word, the term in situation. — 8. Human speech. *Kacnakhrnākal ālargahi katthan kacnakhrī'ī*, the gramophone reproduces human speech.

— 9. Language. *Kūrukḥ katthā*, the Oraon language.

**kaṭṭhā** (used only in compos. with *juṭṭhā*): *Juṭṭhā-kaṭṭhā*; same m. as *juṭṭhā*, which see. *Juṭṭhā-kaṭṭhā mañḍī*, *amkhī*. *Juṭṭhā-kaṭṭhā chippā*, unwashed bowl (i. e. which has been used for a meal and not washed afterwards).

**kaṭu** Adj. Same as *kuṭu*.

**kaṭūt** Adj. (Lit. cut off, cut down). *Tanghai riṇ kaṭūt nannā*, to discharge a debt, to rid oneself of a debt. *Akkū ninghai ḍhibā kaṭūt mañjā*, I have now paid all I owed you; our accounts are square. *Tanghai pāp kaṭūt nannā*. (Cf. *kaṭṭnā*, 2).

**kaṭyā** S. Circumcision. *Musal-manar tamhai kḥaddārin kaṭyā nannar*.

**kāth-** A prefix equivalent to the E. prefix "step-". *Kāth-bāp*. *Kāth-beṭā*.

**kāṭh** (1) S. The weight of one maund. (The *pakkā kāṭh* contains 40 *pakkā* sers; the *kaccā kāṭh* contains 20 *pakkā* sers). *Ī kōhā pakkhā eḍ kāṭh otthā ra'ī?* how many maunds does this big stone weigh? — Speaking of dry stuffs, grains, etc., the *kāṭh* (or *uriyā*, or *uḍḍū*) is composed of 40 *pailās* (or *aurkas*). *Ōnd kāṭh tikhil*, a maund of rice. — Culturable land is roughly estimated as to extent by the maunds of seeds necessary to sow it over. *Eḍḍā nāl ra'ī?* *Ōnd kāṭhgahi nāl*. How much of low-land have you? The extent covered by a maund (of seeds). *Ōnd kāṭh kḥall*. — The *kāṭh* is as much used for the valuation of liquids as for that of dry stuffs. *Ōnd kāṭh dudhī*, 40 (or 20) *pakkā* sers of milk. *Abrā kuṇḍā nū*

*kāṭhī kūṭh ēṛ, kāṭh kāṭh mūnd* (or. *ēṛ ēṛ kāṭh, mūnd mūnd kāṭh*) *amm sam'ālagyā*, those urns contained each two or three maunds of water.

**kāṭh** (2) S. Timber, in gen.; also, a piece of timber.

**kāṭhautī** S. Wooden tub.

**kāṭhin** (H.) Adj. — Used idiomatically in the expression *kāṭhin pardnā*, to grow very fast.

**kāṭhkaṭhrnā** V. n. To harden (āś an effect of dryness, cold, etc.). *Oppkā, khajj kāṭhkaṭhra'ā khayyā kerā*, the earth we had moistened has dried and become hard. — Fig. *Barīyar ālargahi mēd kāṭhkaṭhrīṭī*, the limbs of strong people become inured to fatigue. *Āsgahi jiyā kāṭhkaṭhrā*, his mercy is at an end.

**kāṭhlā** Adv. Down to the bones; (of things) entirely (soaked). *Cēp nū kāṭhlā caṭkan*, I was drenched (from *caēnā*). *Kicrin amm nū kāṭhlā caēdnā*.

**kāṭhrā** S. Any wooden dwelling; house, pen, etc.

**kāṭhrā** or *kāṭh'rā*, also *gaṭhrā*. S. Jack-fruit. *Kāṭhrā mann*, jack-tree.

**kāṭhuārṇā** V. n. 1. To harden owing to loss of heat; to freeze, to congeal. Syn. *kaṭ'ṛnā*. — 2. To be benumbed, paralysed with cold. *Eng-hai khedḍ kāṭhuārā kerā*. Cf. *kheb-dā*. — 3. To be heartless. — 4. To become obdurate. *Pāp nū kāṭhuārṇā ālas*. Syn. *karcnā*. — 5. To have a sensation as though the heart or skin suddenly contracted. *Ī dukkhēgahi hāl meṅjkan kī kāṭhuārkan*, the news of the accident made my flesh creep. *l'ickāṭī enghai bukā kāṭhuārā kerā*, fright made my heart shrink within myself.

**kaubauamba'anā** V. tr. To puzzle, to nonplus, to confuse.

**kaubaurṇā** V. n., reflex. or pass. of preceding.

**kaurbaur** S. Noise of many voices, confused talking, clamours. *Pēth nū kōhā kaurbaur manī*. — Adj. *Khaddar bēco bīrī kaurbaur mannar*, boys at play are obstreperous.

**kaurbaur'ṛnā** V. n. (Of a crowd) to shout confusedly, to speak many together (as on a market place).

**kaurī** S. A small shell (*Cypraea moneta*) used mostly as ornament. *Kaurī singāckā aḍḍō*, a bullock adorned with threaded *kaurīs*.

**kaurkaur** S. Same m. as *kaurbaur*.

**kaurkaur'ṛnā** V. n. Same m. as *kaurbaur'ṛnā*.

**kaūsā** Adj. Same m. as *kasyā*.

**kauwār** S. 1. Tumult of angry voices, rowdy shoutings. *Kauwār nañj nañj kacnakhrnā*. — *Pahē ār kauwār nañjar, arā bācar*: "Hūsin ho'ā, krūs mañyā arga'ā". — 2. Wrangling, hubbub, uproar. — 3. Shouts for frightening away.

**kauwārṇā** V. n. To stand aghast, not to believe one's eyes; to stare in astonishment. — 2. To look blank (in disappointment), to be dumfounded.

**Kawar** S. Name of a caste. The *Kawar* live on jungly plateaux like the *Korwas*, to whom they are comparable under many respects.

**kawār** or *kāwār* or *kaor*. S. A mouthful (prop. the quantity of food that will hold between the five fingers slightly opened, at one dip into the plate).

**kayā** S Used in *jyā kayā*, soul and body, body and mind. — Cf. *mēd*, *cōlā*, *pacrī*.

**kayās** S. Physical endurance; also, constancy under sufferings, fortitude. *Kayās ra'u ālas*. *Kayās nannā*, to take courage, to bear up against. — Adjectively. *Kayās ālas*.

**kāy-kāy** Onomat. for the yelling of a dog under the stick.

**kāy-kāyrnā** V. n. (Of a dog) to yell in pain, to shriek hideously.

**-ke** Conjugational ending of the prospective imperative. Both the 'simple imperative' and the 'prospective imperative' may denote an action to be performed at once or in the future. But, while the first orders, the second asks as a favour. Besides the latter, even when suggesting that something be done at once, implies a distinct reference to some future event, expressed or understood. *Nelā barā*, come to-morrow; *nēlā barke*, please, come to-morrow (or: come to-morrow, I shall then be at leisure to talk with you). — *Ērke!* take care (i. e. this pot is going to be smashed, or: this snake makes ready to bite you, etc.).

**kebnā** [keppas, kebos]. V. tr. 1. To scold, upbraid, lecture. — 2. To abuse (by contumelious language). *Ā mukkā irsi'im birsi'im kibī*, that woman makes a habit of low (or foul) abuses.

**kebnakhrnā** V. n. To make reproaches to one another, to abuse each other.

**kebr-mōkhnā** To be scolded; to be abused. — Syn. *kebrtārnā*.

**kebrnā** Reflex. of *kebnā*, and practical its synonym. *Ās gusan*

*gharī-gharī kālā kḥanē*, *kebrdas*, if you trouble him too often, he scolds.

**kebrnakhrnā** V. n. Same m. as *kebnakhrnā*.

**kebrtārnā** To be scolded or abused.

**keckkā** Past partic. of *kḥē enā*.

**keckecā** (1) Adj. Filthy, very dirty. *Keckecā erpā*, *kicrī*, *chippā*.

**keckecā** (2) Adj. Compressed, squeezed against one another. *Shahar nū ālar keckecā ra'anar*, people in town have no space to move about.

**keckecamba'ana** V. tr. 1. To stain, to soil. — 2. To press or squeeze together.

**keckecrnā** Reflex. or pass. of preceding. 1. To be dirty, soiled, etc. — 2. To be many together in a limited space, to be squeezed together. *Shahar nū ālar keckecrkār ra'anar*. *Ī kattū nū maṇḍī keckecrkī ra'ī* (or: *ī kattū maṇḍī keckecrkī ra'ī*).

**keckōrnā** V. n. (Of a limb or some muscle of the body) to contract spasmodically, to have a cramp. *Eng-hat kḥedd keckōrcā*, *malam uḡgār'ā-laggī*.

**kehōr** or *kehōr-koḥos*. Onomat. for the cry of the pea-cock. *Cubbā kehōr-koḥos ba'ī*.

**kejnā** [kejjas, kej'os]. A verb not used otherwise than in composition with *bīsnā*. *Bīsdas-kejdās*, he is trading, living by trade. *Īsgahi kḥekkhā nū ennēgūtḥigahi bīsnā-kejnā ra'ī*, he is alone to trade in these articles; he has the monopoly of such wares.

**-kem** Suffix to cardinal numbers and nouns denoting measure. About, near to in number or quantity. *Eḡ-*

*kem barcar?* *Kurikem*. How many came, in rough number? About twenty. *Erkem khañjpā cī'ā*, give me a couple of fruits (two or three). *Ōnd ērkem aḍḍō*. *Aur ortkem ra'anar?* are there still others? — If some noun denoting 'unity of measure' be expressed along with the cardinal number, *-kem* attaches to it, and not to the cardinal number. *Eḥ jhankem barcar?* *Ōnd aurkākem tikkil*. *Ōnd ēṛ kōskemgahi pāb gecchā paddā*, a village three or four miles distant. *Ōnd bittākem dighā khañjpā*, a fruit about one span in length. *Eḥ rupiyā-kem?* how many rupees? (silver coins understood). *Eḥkem rupiyā?* how many rupees? (in value). — *Onṭa'ā-kem* means some, a few; see special article. In this word, the suffix can never be dissociated from *onṭā*.

**kend-kendrā** V. n. 1. To turn yellow (as tree-leaves in autumn, or plants suffering from a deficiency of water). — 2. (Of coloured people) to have one's natural darkness of skin washed with patches of an unpleasant or sickly white. *Hū ālas bēkar kend-kendrās*, that man's whiteness is not of a pleasant type.

**kendr** Adv. 1. (Of interrogation.) *Bar'os kendr?* will he come? Syn. *kā*. — 2. (Of doubtful affirmation) likely, I suppose. *Ī khañjpā kittkā ra'ī kendr*; *cā'ī gā*, this fruit is rotten, I suppose; anyhow, it smells. — Etymologically, *kendr* is for *kā endr?* or what else?

**kendrā** S. Sort of native mandolin. It is composed of a hollow bamboo stick along which two or three metallic strings run, supported by a row of bridges. A couple of small round gourds are worked by

their peduncles into the opposite side of the wooden tube, increasing the sonority of the instrument and serving to rest it against the player's chest. — Cp. with *ektarhā*.

**kendhen** Adv. Same meanings as *kendr*.

**kenkō-benkō** Adj. Crooked, zig-zaging; curved or shaped like a hook.

**kenkrnā** [*kenkrā*, *kenkrō'ō*]. V. n. To be crooked, to deflect from the straight line, to be curviform.

**kenkrō** or *kenkrō-benkrō* Same as *kenkō*.

**keōr** *Keōr-keōr*. Onomat. for the cry of the *kankī* and of the large vulture.

**keōrā** S. *Keōrā-mann*, a tree with imbricated bark (like the date-tree) and roots sallying out of the ground. *Keōrā pāp*, name given to the leaves of the same: they are shaped like the aloe-leaves.

**keōṭas** S. A man of the fisherman caste. — N.B. "A fisherman" by profession is *injō-piṭus*.

**ker** Root of the perfect tenses of *kānā*. *Ker khakkhnā*, to go and meet. *Ker ērnā*, to go and see. *Ker khaccnā*, to meet. — N.B. When such compounds must be emphasized, the emphatic *im* is suffixed to the finite tense, not to *ker*. However, in two cases (cf. *kirrim*), the emphatic may be suffixed to *ker*.

**keṛā** S. Plantain. *Keṛā-mann*, plantain-tree (*Musa sapientum*). There are four varieties of plantains: 1. *bhorn-dō keṛā*, a fruit rather elongated in shape; 2. *amrit-bānī*, fruit shorter and quite stout, of a fine taste; 3. *cinnyā* (lit. sugared): a smaller variety;



1. *kadlī kerā*, a wild variety stuffed with rows of black seeds.

**keṛeā** Adj. (Of trees only) fully grown or nearing one's full size. *Keṛeā mann gusan*, close to that young tree.

**kerkā** Past partic. of *kānā*, often used as an adj. meaning: 1. Last, i. e. the most recent, the next before the present. *Kerkā* (or *bongkā*) *candō*, last month. *Enghāi kerkā pūpswīkār ōnd āṭh mañjā*, I confessed last eight days ago. — Subst. *Kerkā-barckan ambā kacnakhra'ā*, let bygones be bygones, do not talk about them. — 2. Past. *Kerkā nañjkā khatrī khōb-rārñā*, to repent of one's past deeds.

**kerkeṭā** S. A bird much like a big sparrow, except that it has a black spot about the beak.

**kēsā** S. Sesame, an annual herbaceous plant, the seeds of which yield a bland oil used for cooking, rubbing, paint-making purposes. *Kēsā isung*.

**kēsārī** S. Flag-flower, *F. gladiolus*; an endogenous plant with sword-shaped leaves. *Kēsārī khoppā*. Varieties are called *ghoṛō-kēsārī*, *mānī kēsārī*; these grow in ponds, marshy spots, rice-fields, etc. Their roots are terminated by a ball-shaped tuber which is considered as a good esculent.

**kesārī** S. Same as *kusārī*.

**keskesrnā** V. n. Same as *kas-kasrnā*.

**kēsñā** [*kīsyas*, *kēsos*]. V. tr. To winnow by imparting a series of small up and down jerks to the shovel-basket.

**kēt** S. 1. A plant of several species, including reeds; caae. *Kēt khop-*

*pā*. — 2. Cane as used for the seats of chairs, etc. *Kētī mancin essnā*, to furnish a chair with a platted cane-seat. — 3. A cane switch, used as a horse-whip.

**kēter** (acc. *kētran*). S. Shovel-basket; a basket-work article shaped like a broad shallow scoop, for winnowing grains, removing sweepings, making conjurations, etc. — Fig. *Kēter khebdā*, a nickname for the elephant (cf. *mankhā*). *Ār kēter calkin khaṭṭrar*, these brothers have separated, i. e. divided their patrimony (lit. their shovel-baskets and brooms). — The shovel-basket is the symbol of pagan priesthood. Hence such expressions as *kēter khakkhnā*, to be appointed 'pahan' of such or such a village; *kēter uynā*, to have the situation of *pahan* in this or that place; *kēter ambnā*, to renounce one's priestly functions.

**kewā-kandā** S. A shrub with red stem and flowers; used in native medicine. *Costus speciosus*.

**kī** (1) A meaningless suffix which may be added to any name of place in the ablative case. *Istekī*, *astekī*, from this place, from that place (syn. *isantī* or *istēk*, *asantī* or *astēk*). *Gecchamtīkī ērnā*, to see from afar. *Hū mann khārtīkī hīrī ra'ī*, yonder tree is this side of the river.

**kī** (2) Postconjunction which, being suffixed to any finite tense, imparts to it the meaning of the Hindi conjunctive. *Keras-kī īryas*, he went to see (H. *jāṁ dekhā*). *Sajkē kī upkē c'ikē*, put (them into the pot) and shut the latter; prop. having put (them) inside, shut (the pot). *Kī* is a perfect syn. to *darā*, 2<sup>d</sup> meaning. — If suffixed to the Oraon conjunctive in *-ar*, *kī* is

always expletive and may be dropped.  
— Cf. *darā*, 4<sup>th</sup> meaning.

**kībā** S. 1. Frost. *Kībā khattrā*, there is hoar-frost. *Kībā mann-māsan urkī*, hoar-frost is fatal to plants. — 2. Ice.

**kiccā** [*kiccyas*, *kiccos*]. V. tr. To break into very small pieces (soft things, espec. bread, greens) with the fingers. *Asmā kiccā*. — *Carī kiccā*, to renounce a friendship; cf. *carī*, *khebdā*.

**kiccrnā** Reflex. or pass. of preceding. *Ās celārin ānyas: Kiccrkā bacchrkan khḍṇḍā*. He said to his disciples: Gather up the fragments (of bread) that remain.

**kickicamba'anā** V. tr. To vex, to annoy, to put to trouble.

**kickicrnā** Reflex. or pass. of preceding. *Khaddartī tangyō kic-kicrī*.

**kicrī** S. 1. Cloth, in general. *Kicrī-erpā*, a tent (see separ. article). *Kicrī essnā*, to weave cloth. *Mēr kicrī*, linen (oppos. to *banāt kicrī*, woollen cloth). — 2. Garment, wearing apparel of any kind. *Kicrī atnā*, *bācrnā*. *Kicrī etnā*. — 3. The native cloak, -the light and freely-flowing plaid worn by men and women as an outer garment. *Ninghai kicrī bācr'ai*, put on thy plaid. *Barkā* and *pichrī* are varieties of the plaid as worn by males. — 4. The rectangular piece of cloth which women tie round the waist, in shape of a gown; more properly called *kūrnā-kicrī*. *Kicrī kūrnā*, to put on one's gown. Cf. *gajjī*. — *Kicrī mannā*, to have the monthly flow. *Ād innelā kicrī maṅj-kī ra'ī*.

**kicrī-erpā** S. Tent. *Kicrī-erpā ijtā'ānā*, to peg a tent. *Kicrī-erpā*

*khattrā'ānā*, to lift the tent. *Kicrī-erpan samuṭā'ānā*, to fold up the tent.

**kīd'ānā** [*kīdācas*, *kīd'os*]. Same as *kīdnā*.

**kidgnā** [*kīdgyā*, *kīdgō*]. V. 11. To drizzle.

**kīdnā** [*kīdas*, *kīd'os*]. V. tr. 1. To allow or invite one to lie down for rest or sleep. *Ningan majhī nū kīd'om: endr elcoy?* we shall put thee (thy cot) between us: what hast thou to fear? *Ārin ḍṇṭā erpā nū kīdas ciccās*, he gave them a bed in a (separate) house. -- 2. To put to bed (a child, a sick person). — 3. To lay in the grave, to lay to rest.

**kīdhōr** S. Turbid water, muddy water. — One may also say *kīdhōr amm*. *Kīdhōr ammgahi gaddā arī penndā nū ukkyā*. — N. B. The term does not apply to water purposely made turbid for fishing; cf. *helō*.

**kīlkilā** S. A kind of king-fisher (a small bird with blue and green wings).

**kīmā-arḥhā** S. Same as *kīmō-arḥhā*.

**kimat** S. Price, value, worth. *Idigahi eḍndā kimat?*

**kīmō-arḥhā** S. A jungly shrub (*Sad. siluār*) the leaves of which are edible. *Caelosia argentea*.

**kīndā** S. (*H. khajur*). 1. Palm-tree. Date-tree. — 2. Palm-leaves. — 3. Date (the fruit). *Pītrin tessāge kīndan mundh ḍpnar*, palm-leaves are soaked before being plaited into mats. *lbrā kīndā paṅjkādim ra'ī*, these dates are quite ripe.

**kiṇḍō** S. 1. A species of fish. 2. *Kiṇḍō-coppō*, lobster (?).

**kindra'ānā** V. tr. 1. To put in- to circular motion, to make turn round a centre or on axis. *Jatā kindra'ānā*, to turn the handmill. *Bhaḍrā, bhiriyo kindra'ānā*, to spin a top, to whirl a sling. — 2. To march one through a complicated route, to pilot or guide. *Ortosin pēṭh nū kindrāckim kuddnā*, lit. to go about marching one through the bazar streets. — 3. To dissuade, to turn away from a purpose. *Āsgahi jīyan ā beṅjā nannāṭi kindrāckan*.

**kindrārṇā** Reflex. or pass. of *kindra'ānā*. *Cunnā kindrārṇā*, to make lime by twirling the kindled limestones at the end of a sling; lit. to twirl lime for one's own use. *Eng-hai kukk kindrār'ālaggī*, my head is swimming. *Hohkārī nannūṭi jatrā-ṭonkan* (or *ṭonkā nū*) *kindrārṇar*, (the dancers) with shouts of joy go round and round the dancing field. *Ba ī kabjā nū kindrār'ī*, the door moves on its hinges. *Ḍahrē asan kindrār'ī*, there the road makes a curve. *A mann gusan tīnā kindrār'ā*; near that tree turn to the right.

**kindrī** S. A sensation of whirling in the head, dizziness, vertigo. *Āsge kindrī maṅjā*.

**kīrā** S. 1. Hunger. Also *kūl-kīrā*. *Ēn kīrā sārdaṇ*, or *engāge kīrā laggī*, I am hungry. *Kīrā-sārkā allā*, a famished dog. *Ortosin kīrā sārta'-ānā*, to starve one. *Kīrā-cān*, a year of famine. *Rāji-kīrā*, dearth, famine. *Kīrā amm-ōnkā nemhāṭi Karamgahi nēgcar nannar*, they honour the karam-tree by a fast (lit. by the purification of hunger and thirst). — 2. Poverty. *Ēm kīrā nū khatrkam*. *Kīrāṭi urkhnā, kaṭṭnā, ubār mannā*. *Ortosin kīranṭi ubār nannā*. —

3. Wish, desire. *Idin menā menā, enghai kḥann-kīrā jaggrā*, upon hearing this, my curiosity was awakened. *Mukkā-kīrā*, (of men) sexual desire, honest or otherwise; concupiscence, lust. *Ās mukkā-kīrāṭi attrā ittrā kuddkas kuddas*, he is looking for a partner in life. Adj. 1. Hungry. *Dharmes iklā hō kīrā amm-ōnkā malā mandas*, God never becomes hungry or thirsty. — 2. Poor. *Eng-hai sasrār nū kīrā ra'anar*, my parents-in-law are poor people. *Ās kīrā manā helras, darā āsge ōnāge hō mal kḥakkhr'ā helrā*, he grew poor to the extent of sometimes having nothing to eat. *Kīrar*, the poor. — 3. Wanting, destitute of. *Ēn kḥadd-kīrā ra'adan*, I am childless. One may also say *kḥaddge kīrā*. *Mangras aḍḍōge* (or *aḍḍō*) *kīrā maṅjas, āsgahi kḥall annem ra'ī*; Mangra has lost his bullocks, his fields remain waste.

**kīrī** S. A small insect destructive of corn and other grains, woollen stuffs, etc.; weevil. *Paccā kḥess, būt, rahrī nū cārem kīrī laggī*.

**kīriyā** S. See *kiryā*.

**kirkī** S. Name of a jungly shrub.

**kirnā** [*kirryas, kirros*]. V. n. 1. To come back, to return. *Eppā kīr'ālagdas*, he is going home. *Kḥō-kḥā kirryas*, he retraced his steps. — 2. To turn round on one's heels, to face about. *Kirr ērnā*, to look round. Cf. *kirr*. — 3. To come round, in turn. *Co'ā, ninghai pālī kirryā*, get up, your time (for watching) has come round. — 4. (Of things that ought to remain quite dry or hard) to become softish, leatherlike (through dampness or incipient corruption). *Kirrkā kīrī*,

damp clothes. *Ī khaidkā dūmbō kirryā*, this *dūmbō*-preserves have turned flaccid. *Khess kirryā: cuñjā mal ban'ō*, this paddy is damp, it won't do for pounding.

**kīrnā** [kīrcā, kīr'ō]. V. n. 1. To be cold. *Engā kīr'ālaggī*, I feel cold. *Innelā khōb kīr'ī*, it is now very cold. *Ōrnā kīrnā nū nalakh nannā*, to work through heat and cold. *Āsgāhi khedd jhañjhañrā'ā kīr'ī*, his feet are quite cold. *Kīrnā amm*, cold water (opp. both to *kurnā amm*, hot water, and to *kankan amm*, freezing water). — 2. To be chilly. *Kīrnā khēkhel nū ambā okkā*. *Pacrīgahi hallētī erpā kīr'ī*. — 3. To cool down. *Kuṭṭkā amm jokk gahanḍī nū kīrcā*. *Ī mannmūlīgahi kīrnā nū okkot*. N. B. In a fig. sense, use *ēkhñā* or *ohrārñā*.

**kīrō** S. A tree of the *mahuā* (O. *madgī*) type; its leaves are longer and thinner than in the *mahuā* tree. It bears elongated berries of a black colour, which are good to eat; but its kernel yields an oil very irritating. *Semecarpus anacardium*.

**kīrr** Root of the perfect tenses of *kīrnā*; often used as an adverb meaning 'back', 'back again', or as the E. prefix 're-'. *Kīrr barnā*, to come back. *Kīrr kānā*, to go back. *Kīrr urkhñā*, to come out a second time. *Kīrr kīrr ērnā*, to look round (behind oneself) again and again. *Kīrr ujjñā*, to recover, to come back to life. *Kīrr uynā*, to put back into its place, to replace. *Kīrr kundārñā*, to be reborn, regenerated. — Cf. *kirta'ānā*.

**kīrrārñā** V. n. To moan, to groan.

**kīrrbīrdā** Adv. Again, a second time.

**kīrrim** 1. (for *ker-im*, *ker* being the root of the perfect tenses of *kānā*). Used exclusively in composition with *bē'enā* and *khaccnā*. *Kīrrim biccyas* or *kīrrim khaccyas*: 1. he is certainly gone; 2. he is gone for good. Cf. *ker*. — 2. Emphasized form of the perfect tenses of *kīrnā*. *Ās ā paddātī kīrrim barcas*, he has certainly come back. (One might say with the same meaning: *ās kīrr barcāsīm*, *ās kīrrā khaccyas*.)

**kirta'ānā** V. tr., causal of *kīrnā*. 1. To send back or take back to a certain place. — 2. To cause to turn round; hence fig. to convert. *Bhaōrī kirta'ānā*, to drive the bullocks round the threshing-floor. *Ās enghai jīyan kirtācas*, he made me change my views, he converted me. *Jīyan kirta'ānā* may also mean: a) to convert oneself; b) to give one a new life (e. g. by helping or consoling him). *Nīm enghai jīyan kirtāckar*. — 3. To return (something borrowed), to restore (some stolen article). — 4. To give in return, as an acknowledgment; also to give as a proper retribution, according to merits or demerits. *Āsgāhi nañjkāge hakmis kirta'os*. — When used after the root of the perfect tenses of another verb, *kirta'ānā* expresses reverse movement. *Kam<sup>c</sup> kirta'ānā*, to repair. *Cicc kirta'ānā*, to return v. tr., to restore. *Uy kirta'ānā*, to put back in its place. *Ān* (or, by exc., *ānā*) *kirta'ānā*, to reply.

**kirta'ānā** V. tr., causal of *kīrnā*. *Tākā kurnā amman kirtī'ī*. — Fig. *Nīm enghai jīyan kirtāckar*, you have refreshed me (appeased my hunger and thirst, etc.).

**kiryā** S. Oath. *Kiryā mōkhñā*, to take an oath. *Kiryā esnā*, *khaccnā*,

to perjure oneself. *Ortosin kiryā mokhta'ānā*, to administer an oath to one.

**kiṣgō** S. Name of an eatable tuber, the yam (called in Sad. *sakhin*).

**kisiṭ** Adj. Stingy, miserly. — Syn. *kuṭu*.

**kiskonē** S. A bird which in size and colour much resembles a pigeon.

**kislā** S. Adze (Sad. *basilā*).

**kismat** S. Fate, fortune, lot.

**kiss** S. Pig, swine. *Kiss-cūrū*, hog. *Kiss-kaṭṭī*, *kiss-burhī*, sow. *Kiss-baḍṭī* (or *kiss-bāḍṭī*), the largest variety of flying-fox. *Kiss-guhāṭī* (or *kiss-pīk*), pig's excrement. *Kiss-kumbā*, pig-sty. *Kiss-khōcol*, a timber-tree, so called (lit. pig-bone) on account of the hardness of its wood. *Kiss-pottā* (lit. *pig-gut*), one of the Oraon totems. — *Kiss-ut'ū*. S. 1. A stray-hair, longer than the others, sticking out of the eyebrows, moustache, etc. *Enghai khann nū kiss-ut'ā ra'ī*, aōnge *cilgā laggī*. — 2. A fringe of stiff hair standing up or forward along the edge of forehead. *Kiss lekh'ā mō-ṭarkā*, fat as a pig. *Kiss lekh'ā ōnkh-nā*, to get dead drunk. *Kiss lekh'ā ōnnā*, to eat noisily or with voracity. *Kiss-khadā lekh'ā mannā*, to lead a dissolute life.

**kissnā** [*kissyas*, *kissos*]. V. tr. 1. To open and expand the flesh with a needle, a lancet, etc., e. g. in order to extract a thorn. *Amm-lakkan kissnar holē*, *amm urkhī*, if one punctures a limb affected with dropsy, water issues. — 2. To goad. *Uyō birī aḍḍon kissnar*.

**kissrnā** Reflex. or pass. of preceding.

**kītā** or *kiyyantā*. Adj. 1. Lower lowermost; i. e. placed underneath other things, or on a lower level; situated below the adjacent ground. *Ī puthin ambā cī'ā*; *kītan cī'ā*, not that book; give me the one below it. *Kītā rājī*, lowland. *Kītā Khosrā*, the lower Koel. *Kītā khār rājīyar*, the inhabitants of the low country. — 2. Fig. Humble in rank, not raised in authority. *Is maitā*, *ās kītā ālas*. (N. B. 'Mean, vulgar, base' are rendered by *sannī*). *Kītā aḍḍā nū ittyas*, he went down in rank, in his fortunes. *Kītas*, one inferior in rank, in authority; a subaltern. *Ēn ningan kītar gusan teiyyon*, I shall degrade thee to a lower class. *Ōrmar, maitar kītar*; all, superiors as well as inferiors.

**kītā** S. Better use *dhāḍ* or *khēp*.

**kītantā** Adj. Lowborn, prop. coming from a low place. *Nīm kītan-tar*, *ēn maṇyantān*; you are from beneath, I am from above.

**kiṭnā** [*kiṭcas* or *kiṭtas*, *kiṭos*]. V. tr. To push the unburnt ends of sticks (which protrude out of the furnace) into the fire.

**kiṭrnā** Reflex. or pass. of *kiṭnā*. *Kank kiṭrā muṇjrā*, all the fuel is burnt.

**kītā'ānā** V. tr., causal of *kitt-nā*. *Tisī kītā'ānar*, *mēran otthra'āge*.

**kiṭṭī** (Sad. *cār*). S. A tree whose appearance is much like that of the *mahuā* (O. *madgī*) tree. It bears clusters of dark berries resembling grapes. *Buchanaria latifolia*.

**kittnā** [*kittyas*, *kittos*]. V. n. 1. To rot, to decompose, to become putrid, to go to decay. *Kōhṛā-cīcon cūgul ambā ēd'ā*; *kittō kāō* (cf. *cū-*

gul). — 2. Fig. To lose purity; to become perverted, infected with errors, etc. *Kittkā jiyā ālas*, a corrupt man. *Kittkā katthā kacnakhrnā*, to use obscene language.

**kiyārī** S. Any of the ridge-bound fields on a terraced rice-land.

**kiyyā** Postp. Beneath, underneath, under; on a level lower than. *Pakh-nāgahi kiyyā*, under a stone. *Amm kiyyā*, under water. *Ās eng kiyyā ra'adas*, he is my subaltern — Adv. (opp. to *mañyā*). Below, down, lower lower down. *Kiyyā tarā em'ālagyar*, they were bathing lower down the stream (lit. downward). *Mañyāṭī kiyyā ērā kḥanē, kḥann jhaḍrārī*, looking down from a height makes one dizzy. *Kukkan kiyyā nannā*, to hang down one's head. *Kiyyā kānā*, to go down. *Ortosin kiyyā etta'ānā*, to reduce from a higher to a lower rank, to degrade, to spoil one's morals or character.

**kiyyantā** Adj. Same m. as *kītā*. *Mañyantarge tamhai kiyyantārin uja'ā manī*, those in charge have to correct their inferiors.

**kō** (Abbreviation of the vocative *kukkō*). A familiar, appellation between, or in addressing, young boys. *Anā kō Mangrā!* eh, Mangrā! *Ē kō gucā, sendrā kālot*. — *Kō* may be used also to address a plurality of boys, or of boys and girls. — Cf. *koy*.

**koā** S. 1. Cocoon. *Koā mēr*, silk. *Koā pocgō*, silk-worm. *Koā kicrī*, silken cloth. — 2. Any of the jack-fruit seeds with the pulp that surrounds it; prop. *kōsā*. — 3. This seed by itself.

**koc'ā** S. A bit or piece broken off or cut away from. *Aṛīgahi koc'ā*, a pot-

sherd. *Āsmāgahi koc'an mokkhas*, he ate part of a loaf. *Oṇṭā asmā dara koc'ā*, one loaf and a bit more. — Adj. 1. Having a bit knocked off or a slight notch; also, partly taken away, F. entamé. *Candō koc'ā mañjā*, the moon is on the wane. *Aṛīgahi mukhā koc'ā mañjā*, the waterpot mouth is chipped. *Koc'ā mañjkā asman mal mōkḥon*. *Ān paccō, endrge nītkī koc'ā nandī kī mañḍī ondrāṭī?* I say, my wife, why do you always take out part of the rice-meal which you bring to me? — 2. Fig. *Koc'ā kaprē* or *koc'ā kukk*: a) irregular forehead, higher on one side than on the other; b) uncombed head (allusion to the hair standing high on one side and low on the other).

**koccā** S. Recess, sunken space formed between a wall and some piece of furniture or partition; an alcove or similar portion of a room.

**kocchā** S. Front-pouch in a garment fold. (Women or children occasionally, e. g. when collecting greens, arrange their plaid into a sort of saccule, by tucking it round their waist.) *Kocchā nannā*, to arrange one's plaid pocket-like. *Kocchā nū uynā*.

**kōdai** (H. *maṛuā*). S. A gramineous plant (*Eleusine indica*) which yields seeds of a reddish hue used in brewing and bread-making.

**koḍnā** [*koḍcas* or *koḍḍas, koḍ'os*]. V. tr. Same as *koṛnā*.

**kodō** or *kodwā-ghāṣī*. S. Rice-cockle, a plant the seeds of which have the property of causing temporary stupefaction.

**kodoi-kodoira'ā** Adv. At a jog-trot. — Syn. *luisluis, lujhur-lujhur*.

**kodwā** S. 1 Same m. as *koḍō*.

2. Chicken-pox. *Āsge kodwā ur-khā*.

**koēchā** S. Same as *kocchā*.

**koēra'ānā** (from *kōrā*). V. tr. To fold (a leaf, a piece of paper or cloth) so as to form a solid angle. *Ḍulgi kam'āge atkhan koēra'ā. Khē-tā ojjāge, atkhan koēra'āge manī*, to sew up a leaf cup, one must first fold the leaves properly.

**kogō** S. The mango-stone. Its kernel is called *kuhū* or *bisū*.

**koghā** Adj. Same as *kōhā*.

**kōhā** Adj. 1. Great, big (large in bulk, surface or linear dimension). *Kōhā partā. Kōhā mulligahi*, dear, precious. *Kōhā khādī*, a large wound. — 2. Haughty in air or mien, pompous. *Kōhā bai nannā, tangan kōhā nannā*, to affect airs of superiority, to boast. *Ās tangan kōhā ēddas*, he gives himself airs. — 3. Unusual in degree. *Āsge kōhā khīs mañja. Kōhā ḍonnā-mōkhnā*, banqueting. — 4. Long, continued. *Jeṭhē-galī kōhā ullā manī*, in summer days are longer. *Kōhā naṛī*, continuous fever. — 5. Important, weighty. *Kōhā katthā, kōhā nalakh*. — 6. Involving important interests. *Kōhā pāhī*, betrothal (lit. the great visit). *Kōhā beñjā* (cf. *harbōrā*). — 7. Eminent in rank, in virtue or vice, etc. *Ortosin kōhā akhnā* or *uynā*, to esteem, to revere one. — Substantively. *Emhai kōhas*, the eldest of my sons. *Kōhar*, adults; the elders of a village; those in authority, grantees, chiefs. In these various meanings, *kōhar* is opposed to *sannir*. *Kōhar sannir* means either 'superiors and inferiors', or 'people of all ranks, crowd'. — *Kōhā* may be

used adverbially: *kōhā otthā katthā*, a very important affair.

**kohṇḍā** S. Pumpkin.

**kōhrā** S. Same as *kohṇḍā*.

**kōkā** Adj. 1. Dumb; syn. *kōndā*. — 2. Stupid, idiotic. — 3. Crippled. *Kōkā kukkos. Kōkā khekhhā*. N. B. A feminine form exists, *kukī* or *kunkī*.

**kok'ō** Adj. 1. Affectionate, or: seeking to be fondled. *Kok'ō khadd. Kok'ō allā. Ī khaddas kok'ō mandas*, this little boy likes to be fondled. — 2. Dearly beloved, darling. *Ort khaddāsin kok'ō nannā*, to spoil a child. — Cf. *hihī-kokō*.

**kokōrombō** Adj. Very much embarrassed, put in great difficulty (of advancing, owing to some burden or a danger of falling). *Ās otthā cirkhītī kokōrombō mañjas. Ī pakhnā cōd'āge, nīn otkhai kokōrombō manoy*, you'll be at pains to lift up alone this stone. *Ī cernā ningan kokōrombō nanō*, if you have to carry this, it won't be easy. *Ā partā nū kokōrombō argkan, atti kokōrombō ittkan*; I climbed up that mountain and came down again with great difficulty.

**kokṛa'ānā** V. tr. 1. Same m. as *koēra'ānā*. — 2. To tuck up. — 3. To plait, i. e. to fold in narrow strips. — 4. To draw into a less compass, either in length or breadth; to contract; to make shrink or pucker. *Kīrnā khēsō pannan kōkṛī*, cold causes a red-hot iron to contract. *Mā-khantā pañhā atkhan kōkṛī*, the cold of the night causes leaves to pucker.

**kōkṛarnā** Reflex. or pass. of *kōkṛa'ānā*. 1. To contract (as a limb or muscle of the body); to pucker.

to get wrinkled. *Kokṛārka cutṭi*, curled hair (syn. *ghurcī cutṭi*, *bheṇḍo cutṭi*). *Paccō bīri kaprē-capṭā kokṛārī*, in old age the brow contracts into wrinkles. *Khaṛḍkāṭī sīr kōkrārī*, fatigue gives cramps. — 2. To draw one's limbs together (as in cold wether).

**kokrē** Adj. Having lost the use of one hand or of both hands; syn *kōkā*.

**kokrō** S. Cock (the male of all gallinaceous fowls and of the black vulture). *Kokrō-khadd*, cockerel. *Kokrō-giddhī*, the black vulture (male). — *Kokrō-pāp*. A variety of *bhājī sāg* (O. *adar arkhā*); its leaves fruit and stem are red.

**kokrō-mokrō** Adj. 1 Crooked, deformed, crippled. *Kokrō-mokrō dārā*, crooked branches. *Kokrō-mokrō khedd*, *khekkhā*. — 2. (Of the hair) crisp, curling.

**kokrōy-cōe** Onomat. 1. Cock-a-doodle-do, cry of the cock. — 2. At hide-and-seek, the shout by which the boy who is to find out the other one warns him that he is starting on his search. -- *Kokrōy-cōē pāp*. Same as *kokrō-pāp*.

**kōlā** S. Diarrhoea (syn. *jharā*). *Āsge kōlā kālī*, he suffers from diarrhoea.

**Kōlh** (pronounce *Kōl*). Adj. Kole. Substantively *Kōlhas* (*h* audible), a Kole. The word *Kōlh* is hardly an ethnological name, except in European use. In native use, it is only an attenuated nickname, applied (first by the Hindus) to those of the Mundas and Oraons who have stuck to their old agricultural pursuits and steadily refused to become Hinduised, wear

the sacred thread, etc. The highest class of Mundas (the Mānkīs) and the Hinduised Oraons of Palamau are never referred to as *Kōlh*. — The word is taken by the natives to have meant originally: cultivating the soil, attached to the glebe. To-day it conveys, along with something like an incipient ethnological meaning, the accompanying and very clear notion of 'low', 'backward'. *Nīn hajārō likh'ā paṛh'ā*, *ha'ī Khristān hō mānā*, *pahē Kōlhgahī Kōlhim ra'oy*. Learn to read and write a thousand times, even become a Christian: thou shalt remain a Kole with a vengeance. *Kōlh Kūrkhar*, *Kōlh Mundā-guṭṭhyar*, the Oraon ryots, the Munda ryots.

**kōlhas** S. A Kole. Cf. *kōlh*.

**kōllam** Adj. Sad, sorrowful, grieved; afflictive, calamitous, causing sorrow. *Kōllam manā helras*, he became sad. *Engāge kollam laggi*, I am pained. *Jharā-amm kollam mannan utthri'ī*, rice-beer drives away sadness. *Id gā kōllam katthā talī*, this forsooth is a sad occurrence.

**kollnā** [*kullyas*, *kollos*]. V. tr. 1. To open (by untying, by removing a fastening, a lid etc). *Poṭom kollā*, open this packet. *Balin kollnā*. — 2. To loosen (a knot). *Hēkan kollā*, untie this knot. — 3. To take out (of a tied up parcel), to set free (from a tether or shackles). *Jokk asman poṭomṭī kullyas*, he took a little bread out of the packet. *Anā bhaī, endrnā aḍḍon kollḍai*, I say, friend, what do you untie my bullock for? — 4. To clear, to free from obscurity. *Badālin kullyā* (or *hībryā*), the sky has cleared up. (The subject *tākā* is understood.) — 5. To reveal, to disclose.



*Tang'ā bukan oitos gusan kollnā*, to open one's heart to someone. *Akkū gā nūn kollndai kī tengdai*, now, thou art speaking clearly. *Kollar kacnakhrnā*, to speak out. — 6. To reopen (i. e. to resume business). *Nēlā kacchērī kollor*. — N. B. The form *kullyas* is also that of the perfect tense of *kullnā*.

**kollrnā** Reflex. or pass. of *kollnā*. *Iskūl kollrā*; *kacchērī kollrā*, the school, the court has reopened.

**kōmarḥkhā-mann** S. A tree, the leaves of which are edible. *Bauhinia purpurea* (Sad. *kōinār*),

**kombo'ō** Adj. 1. Half open (as a bud). — 2. Having a narrow mouth (as some vessels, baskets, etc.). — Syn. *kombṛ'ō*, *kumbrū'ū*.

**kombṛ'ō** Adj. Same m. as *kombo'ō*.

**koncā** S. (deriv. from *koc'ā*). A measure (of grain, etc.) not quite full. *Ōnd koncā tikhil*.

**koncō** S. A grass-pouch, mostly used as a game-bag in fishing or hawking. It is usually carried at the waist or on the shoulder. Its shape somewhat resembles the inverted head of an anvil.

**kōndā** (fem. *kundī*). Adj. Dumb, deprived of the power of speech.

**kongā** S. 1. The fruit of the cotton-tree. — 2. Raw cotton; also called *kongā-tūlī*.

**konkō** Adj. 1. Shaped like a hook. — 2. Curved, meandering, winding. *Konkō-bonkō*, same meaning. *Konkō-bonkō kacnakhrnā*, not to speak straightforward.

**konkoy-konkoy** Onomat. for the creaking of a fiddle. — Cf. *kun-kuy*.

**konkrō** or *konkrō-bonkrō*. Same m. as *konkō*.

**koō** S. Wen, goiter. *Adigahū khēser nū koō ra'ī*. *Īsgahī khēser nū koō manālaggī*, *urkhālaggī*.

**kōpin** S. Same m. as *bhagoā*.

**koṛā** 1. Gardening work (cf. *koṛnā*). *Koṛā nannā*, to loosen the earth around plants, remove the weeds, etc. *Koṛā c'inā*, to gather some loose earth round the foot of plants. *Koṛā hārṇā*; see *hārṇā*. — 2. Any distant parts (like Bhootan or Assam) where plantations are found, to which Oraons temporarily repair for work. *Koṛā kānā*, to go abroad (lit. to go and do plantation-work). *Koṛātī kīrnā*, to return from Bhootan. *Koṛā nū khē'enā*, to die abroad. — N. B. 'Abroad' must in other instances, be translated by *nannā rājī*.

**kōṛā** S. 1. Corner, angle (point where two converging lines or surfaces meet, or space between them). *Erpantā cāryo kōṛā nū cār rakam ālar ukkar rahcar*, the four corners of the house were occupied by men, every one of whom was *sui generis*.

— 2. Cardinal point. *Bhaṇḍār kōṛā*, the N.-W. corner. *Kaṛārū kōṛā*, the S.-W. corner. *Kōṛā nakh*, the four points of the compass. — 3. Quarter in any direction. *Emhai kōṛā nū*, in our place, on the side of the country where we are living. *Ratu kōṛā nū lakṛāgahī hulhulī mindrī'ī*, on the Ratu side, we hear, a tiger is abroad (lit. there is a tiger alarm).

4. Any part or out-of-the-way place. *Paddantā kōṛā kuccī*, all the corners and nooks of the village.

**korayyā** S. A jungly shrub (*Elaeodendron glaucum*) wearing

clusters of small white flowers. A variety of the same has red flowers.

**korcē** Adj. Notched. *Korcē ballu, kantō, khollā.* — Fig. *Korcē ba'ī,* hare-lip. *Korcē-ba'ī kukkos,* a hare-lipped boy.

**kōrē** Adj. — Adverbially *kōrem* or *kōrē kōrem.* — 1. In good health. *Paddā tarā ōrmar kōrē ra'anar?* are all keeping well in thy village? *Gōr laggī, dadā.* — *Bhayā, kōrem ra'ake; innā gā endrgē barckai?* Good day, brother. — Brother, I trust you are doing well; what is your errand to-day? — 2. Healed, cured. *Enghai jurai kōrē mañjā,* I have got rid of my cold. *Āsim enghai dhamas kōrē nañjas,* it is he who cured me of erysipelas. — 3. In happiness, in peace. *Kōrem ra'ā helrar,* they lived henceforward in happiness. *Kōrē kōrem kalā,* go in peace. *Ḍhēr ullā rājī nañjar dara kōrem keccar,* they had a long reign and died happy. *Kōrē kōrem ullan kkep'ā,* do spend a happy day. — 4. Friendly, kind; nice, as good as can be wished. *Kōrem beddnā mōkhñā,* to be well off. *Ē Dharmē, nīn kōrē kōrem idnā cēp-amm taike,* o God, deign to send favourable rains this year. *Orot pāhiyāsin kōrem nannā,* to treat a guest well. *Urbas korē nanos c'os,* the Lord will send down his blessings. *Korē kōrem ōnnā,* to live in plenty (lit. to eat plentifully). *Kōrem urmī mañjā kerā,* everything came off without one hitch. — 5. Honest, correct, fair. *Korē katthā,* a word in situation (see below). — 6. Civilized; syn. *kōrē-rīt.* *Malkōrē ālar,* savages. — *Kōrē* is also used as a substantive, and is then often opposed to *gandā.* *Urmī kōrē gandan meñjas,*

he inquired about all that concerned them, lit. he put questions about their luck and ill-luck. *Kōrēn malkōrēn menā tengā helrar,* they began to relate their joys and sorrows to one another (lit. they took to questioning about, and relating, the better and the worse). *Endr īd korētī mañjā, kū gandātī?* has this happened naturally or through foul play? Is this a natural effect, or is there devilry at the bottom of it?

**kōr'e** Adj. Sprained. *Enghai khekhan kōr'e mañjkan* (or *nañjkan*), I have sprained my hand. *Kōr'e mañjkā khedd,* a sprained foot.

**kōrhē** See below.

**korkotū** S. A jungle-tree (*Dillenia Pentagyna*) of great height. It bears large edible leaves, and an acid fruit of the same size and shape as the mango.

**korlengā-ōrā** S. An insect-eating bird of a deep red plumage, with a strong black beak and a long tail.

**kornā** [*koīcas* or *koḍdas, ko'os*]. V. tr. To dress the soil around young plants, i. e. to break up or loosen the soil, to heap earth round the stem, to weed. *Kubī-arḥhā kornā,* to earth on cabbages. *Jinhōr, kabsī, cah kornā,* to hoe and weed maize, cotton, tea-bushes. *Ghāsim kornā,* to weed.

**kōrnā** [*kōīcas, kōr'os*]. V. n. 1. To enter, to go in; (of fever) to come, to seize. *Nerr ī lātā nū kōrcā kerā,* the snake has gone into this hole. *Āsge narī kur'ī,* he has fever. *Ninghai sannī ningdā emhai erpā nū nagad kur'ī urkhī,* your little daughter pays many nice little visits to our house. *Ā timbūsin lathnum*

*kōrnar urkhnar*, every time they pass through the door, they give a kick to the beggar. — 2. To reenter, to be readmitted among. *Pañcar majhī nū kōrnā*, to be readmitted into a village, or be reinstated into one's caste. — 3. To shrink in, to lose volume. *Aḍḍōgahi kūl kūrckī ra'ī*, the bullock has lost flesh about the stomach.

**kōrnā** [kūryas, kōros]. V. tr.  
1. To beat (with a stick or any instrument), to lay repeated blows upon, to rap against. *Āsin kūrkan*, I gave him a beating. *Kubṛāsin lau'a kōrā helras*, he began to lay about the hunchback. *Ḍamuā kōrnā*, to beat the drum (for public proclamation). *Khēsō pannan kuṭāsītī kōrnā*, to hammer a red-hot piece of iron. *Māsī, maghā kōrnā*. *Kumbhras kaṭṭu nandā kōrūge lakkas ra'as*, the potter is busy dabbing at pots and pans. — 2. To castrate (either by beating or crushing the testicles). *Ghoṛon aḍḍon kōrnā*. — Cf. *launā*.

**kornjō** S. A tree (*Pongamia glabra*), the beans of which yield an oil much used. *Kornjō isung*, karanj oil. *Ōṇṭā mann nū bāgrkādīm bāgrkā; endr talī?* *Kornjō*. On a tree there are millions of combs; what is it? The karanj-tree.

**korō** S. (In native roofing) bamboo rafters. Being much thinner than timber rafters, they are put closer and in greater numbers. *Ulā khamī, bahrī korō; endr talī?* *Gungū*. The thatch inward, the rafters outside; what is it? The leaf-waterproof.

**kōṛor mōkhnā** Verbal compound (from *kōr'nā*). To receive a thrashing. — N. B. *Kōṛor* not being

a noun, one cannot say *kōṛor ci'inā*, to thrash.

**korot-korotr'nā** V. n. To utter the call of a brooding hen, to cluck.

**korṛā** Adj. 1. Fresh; recently made, prepared or obtained. *Korṛā mēr*, thread from the spinning-wheel (not yet waxed or otherwise manipulated for weaving). *Korṛā maṇḍī*, rice of recent cooking, not stale. *Korṛā amm*, water fresh from the well. — 2. Pure (without anything else in or on). *Korṛā amm ṇdas*, he drinks pure water. *Korṛā kāgad*, blank paper. *Korṛā beṇjrkar*, a married pair before consummation of the marriage (Cf. *mukkā*).

**kōr'ornā** [kōrras, kōror'os]. Refl. or pass. of *kōrnā*. *Eḍkhan kōr'rā helrar*, they began to strike their breast (sign of grief or repentance). — Cf. *kōṛor mōkhnā*.

**kōrta'ānā** V. tr., causal of *kōrnā*. To make enter, to introduce in.

**kōrta'ānā** V. tr., causal of *kōr'nā*. *Bēlas ennem bācas-kī ḍamuan kōrtācas*, the king published by beat of drum the following announcement.

**korwā** Adj. Belonging to the Korwā caste. *Orot Korwas*, a Korwā. *Korwā jāt*. *Korwā jātiyar*, the Korwās (a hunting and predatory caste, living on jungly hill-sides).

**kōrhē** Adj. and adv. 1. Vehement, violent, severe, extreme; sharp or acute. *Kōrhē narī*. *Kōrhē tākā*. *Kōrhē nuñjnā*. — 2. Great, unusual in degree. *Ē kōrhem gunhā, ā kōrhem ḍaṇḍē manānek'ā*, let the punishment be adequate to the fault. *Ekā kōrhē ṇmā ganē keṛas*, he made his progress with unaccustomed pomp. — 3. Much, many. *Kharā kōrhē*

*dudhī*, a great quantity of milk. *Kōṛ-hē ālar*, many people. — *Kōṛhē* (or *kōṛhem*) is often used adverbially. 1. (Before an adj. or partic.) greatly; (if, besides, an ablative precedes): more. *Bhairō, adigahi khēsō ī kōṛhē embā laggī hōlē gā ahrā (ittī) adkō kōṛhem laggō*, brothers, if her blood is so sweet to the taste, her flesh forsooth will be still more palatable, lit. even sweeter than this. *Ās ennē kōṛhē raskā rahcas, ōnd mākhā nū sattē paddā bēcālagyas*, he was such a sportive fellow that, in one night, he would go and dance in a number of villages. *Ād āsintī kōṛhē akh'ū rahcā*, she was more knowing, prudent, than he. *Ād bīrintī kōṛhem sughar itthri'ī*, she is more beautiful than the sun. *Urminī kōṛhē*, above all, chiefly, essentially. — 2. (After an ablative) rather. *Billintī kōṛhē ūkhan pattārar*, they preferred darkness to the light. *Ār Dharmes-tartā ḍhmātī ālar-tartā mahmahnnan kōṛhē pattār'ālagyar*, they loved human repute more than the glory given by God. — 3. Particularly, mostly, as a rule. *Pellōjōkhgahi beñjā nū kōṛhē pacgūrim pañc mannar*; as a rule, the marriage ceremony is performed by old folks. *Jhōrar kōṛhē ḍongā calāba'anar*, ferrymen as a rule belong to the Jhōra caste. — 4. Often, frequently. *Ēn ayyā kōṛhē mal kādan bardan*, I do not frequent much those quarters.

**kos** *Kos-pōk*. S. A small ant, with an elongated body armed with a sting; its colour is of a brilliant black. Also called *pannā-pōk*.

**kōs** S. A measure of distance. *Sarkārī kōs*, one English mile. — The proper *kōs*, or 'dēsī kōs' com-

prises three English miles. *ī ḍahrē nū ningage adhā kōs ghaṭī manō*, by this road you will gain one mile and a half.

**kōsā** S. Each seed of the jack-fruit with its surrounding pulp; also called *koā*.

**kōsnā** (1) S. Husked rice or other corn (generally unfit for cooking or sowing), kept apart for brewing. *Kōs-nā tikhil. Īd kōsnā talī*.

**kōsnā** (2) [*kōscas, kōs'os*]. V. tr. To eat in haste; to eat voraciously. *Pēṭh kalāge maṇḍin kōs'ā cappālagdas*, he hurriedly discusses his meal of rice, to be off to the market.

**kossē** Adj. 1. Irregular in form, out of shape. *Kossē khañjpā*, a deformed fruit. *Kossē baī ālas*, a man with a difform mouth. *Ōñtā kossē anglī*, a difform or crippled finger. Syn. *goreā, gorre*. — 2. *Kossē anglī*, the small finger. *Kossē anglītī maitā anglī*, the ring-finger (lit. the finger higher than the stunted finger).

**koṭā** (1) Adj. *Koṭā allā*, male dog. *Kuṭī allā*, bitch.

**koṭā** (2) Adj. *Koṭā khajj*, marl, a mixture of calcareous and argillaceous earth. — Syn. *gurā khajj, cuhī khajj*.

**koṭgā** S. Hunting bludgeon. — Syn. *ḍhabsā*, which see.

**koṭognā** [*kutgyā, koṭgō*]. V. tr. To peck at, to strike with the beak (in fight). *Khēr khēran kutgī*.

**koṭkoṭṛnā** V. n. 1. To cackle (the noisy cry of a hen in a fright, or after the laying of an egg). — 2. Applies also to the peculiar nocturnal cry of the cobra. *Mastārkā khettā-nerr koṭkoṭṛā'ālaggī*.

**kotrā** S. Name of a deer, the size of a goat; its hindfeet are somewhat crooked and longer than the forefeet. Syn *lagnā*.

**kotrē** Adj. 1. Syn. of *koc'ā*; slightly broken, indented, marked with a notch; partly eaten, etc. *Bāḍhrī tam-rāsin kotrē nanī*, bats attack guavas. *Aṭṭgahi mukhā kotrē mañjā*. — 2. Syn. of *khawā*. Mutilated about the nose or lips (owing to a cancer, inflicted wound, etc.) *Kotrēs*, a man thus disfigured.

**koṭṭō** *Koṭṭō kānā*, to frequent bad women; to commit adultery or fornication. In Barway, *ghōrnā degnā*, *durī caḍrī khaṇā*.

**koṭṭhā** S. 1. Group of dancers performing their rounds together (whether they belong to the same village or not); any of the parties who, at rustic balls, dance in one body, e. g. round the same tree. — 2. In houses consisting of three rooms, the middle room or parlour. — Adj. 1. *Koṭṭhā bannā*, any ornamental design, made of a circular, oval or square line or spot. *Jaṛā nerrgahi koṭṭhā bannā ra't*, the viper's robe is strewn all over with ring-like designs. *Bijā-phuliā capṭāgahi koṭṭhā bannā*, the roundish spots on a leopard's skin. — *Koṭṭhā-erṣā*, a house round the four sides of which runs a corridor or walled-in and roofed verandah; also that corridor itself.

**koṭwāras** S. Village watchman, an officer whose duty is to report to the thana about lawless acts, natality and mortality in the village or villages in his charge. Syn. *diguāras*. — *Jōkh-koṭwāras*. 1. (At games) umpire, referee. 2. The superintendent of the

bachelors' hall; he is also a kind of dancing master.

**koṭhārnā** V. n. 1. (Of the teeth) to be set on edge; syn. *caṅrnā*. — 2. Fig. To be damped, to feel chilled at heart. *Āsgahi ṭhokar kaṭthan meñkan khaṇē*, *enghai jiyā koṭhārā kerā*, that shocking remark of his chilled me at heart.

**koy** Abbrev. form of the vocative *kukoy*. *Bar koy*, come, girl. *Barā koy* (a female will say: *barē koy*), come, girls.

**koyā** (Sad. *barwā*). S. Wild dog. Also called *koyā allā*.

**kuār** S. The sixth Hindu month, Sept.-Oct.; also called *āsīn*.

**kuāras** S. A reigning rājā's brother. — The word is sometimes abusively applied to denote the rājā's elder son and successor to the throne (prop. *dubṛājas* or *ṭikaitis*).

**kubā** S. Hump, crooked back. — Adj. (fem. *kubī*). 1. Humpbacked. — 2. Distorted, out of shape, crooked. *Kubā mann*, a crooked tree. — Cf. *kubrā*.

**kūberā** S. Lateness, tardiness, any time after the appointed day or hour. *Maṇḍī ōnāge kūberā mañjā*, the meal hour is past. *Nīn Missāge kūberā nū barcai*, thou hast come late for mass. *Kūberā* (or *kūberāṭī*) *āṛskam*, we arrived too late. *Beṛāṭī kūberā*, altogether out of time. — Cf. *bēberā*.

**kubī** (1) or *kubī-aṛkhā*. S. Cabage.

**kubī** (2) See under *kubā*.

**kūbī** S. Well, a round pit sunk perpendicularly into the earth to reach a supply of water; the water is extracted either by means of a balanc-

ing pole (*tenḍā ḍāṅg*) or of a hand-wheel and chain (*carkhā*). Syn. *indrā* or *indārā*. — The small artificial fountains dug in rice-fields are called *tūsā*.

**kukkubrnā** V. n. 1. To be hump-backed, to have a crooked back. *Kukkubrkas ra'as*, he is humpbacked. — 2. To be bent in two (through old age, pain in the bowels, etc.) *Kukkubra'ū ēkdas*. *Kūlgahi nuhjnātī kukkubra'ū helras*. *Ā paccōgahi kaṛmā kukkubrkī ra'ī*.

**kukub'u** Adj. Same m. as participle of *kukkubrnā*.

**kubrā** S. Hump, crooked back. — Adj. (fem. *kubrī*). 1. Humpbacked. — 2. Distorted out of shape, crooked. *Kubrā mann*, crooked tree. — N. B. The protuberance or natural hump on the back of the camel, native ox, etc., is called *dhuc'u*, the corresponding adjective being *dhuncū*; these adj. are not used talking of men.

**kubrī** See under *kubrā*.

**kubta'ānā** V. tr. To tax some one's powers too much, to overwork. *Aḍḍon*, *ghoron*, *jōkhāsīn kubta'ānā*.

**kubtārānā** Reflex. or pass. of preceding. To be overstrained, overworked. — Syn. *kurja'ānā*.

**kub'ū** or *kub'uy*. Adj. Hump-backed or bent in two. *Kub'ū ālas*. *Kub'ū paccō*.

**kubus-kubusrnā** V. n. Same m. as *kukkubrnā*.

**kub'uy** Adj. Same as *kub'ū*. *Kub'uy ālas*, *kub'uy mukkā*.

**kucā** *Kucā nannā*, (in fishing) to hammer vertically with a stick at the bottom of the water, in a deep spot or among rushes, in order to drive away the fish. *Injon kūm tarā khe-*

*d'āge soṭṭātī kucā nannar*, for driving the fish towards the wicker-basket, they disturb the water with a stick.

**kucar** Adj. Same m. as *kucrahā*.

**kuccī** S. 1. In a house or garden, an out-of-the-way corner or recess, where to slow tools or odd articles; a fowl-house, etc. Syn. *koccā*. — 2. Nook, smaller lanes, etc. *Paddantā kōṣā kuccī*, the village corners and nooks. *Kōṣā kuccī nū ālar nindkar ra'anar*, the place is overfull (with inhabitants or visitors).

**kucī** (1) S. Key. Syn. *kuñjī*.

**kucī** (2) S. 1. Grass brush (as used in whitewashing). — 2. Tooth-brush (prop. bit of sāi-tree shoot, after one of its end has been a little chewed to turn it into a brush). *Kucītī pallan ragda'ānā*. *Kucī* means also the end thus chewed. *Karrkāgahi kucin khaṇḍar hebrā*, bite off the chewed end of the sāi-shoot and throw it away (after the tooth rubbing operation).

**kuckucrnā** V. tr. To feel prickly, as though the skin were full of sharp points (a sensation common after a day spent in cutting paddy, removing rice-straw with naked arms, etc.). *Bus'ū nū bicckar, aṅgē mēd kuckucrīl*, you have played in the straw-stacks, this is why you feel prick all over.

**kucnā** [*kuccas kuc'os*]. V. tr. To smash to pieces or crush by hammering; to pound. *Iṭṭā, dhēla kucnā*. — N. B. To smash by letting fall or knocking against is *curkun nannā*. — Cf. also *gējnā*.

**kucrahā** (fem. *kucrahī*). Adj. Easily provoked, apt to get into a passion, irritable, irascible. *Kucrahas*

*emhai epā nū mal ra'os*, we shan't suffer a hot-headed fellow in the house.

**kucū** S. A broad-leaved plant which grows in rocky places. Its stem is eaten macerated in *kañjī* or other acid liquid.

**kuc'ū** *Kuc'u kuc'u nalnā*, to dance clumsily, without keeping time, like children or old people.

**kudāba'anā** V. tr. 1. To make run. *Ghōron kudāba'ā*, put the horse to a trot, to a gallop. — 2. To pursue, to chase.

**kudākudī** Adv. In hot haste, hurriedly, volubly. *Kudākudī kānā*. *Kudākudī kacnakhrnā*. — Syn. *Bongornakhrnum*.

**kudar** S. Low-situated rice-fields (i. e. at, or not far from, the foot of the sloping terraces considered in their totality). — Syn. *gaḍḍī khall*, *gaḍḍī nāl*.

**kudḍā** or *buṭṭī*. S. 1. Umbilical cord. *Kudḍā mōcnā*, to sever the umbilical cord. *Kudḍā khattrā*, (the scar left by the section of) the navel-string has fallen. *Ortosgahi kudḍan tūrnā*, to perform pirouettes upon someone's stomach (a way of killing him). — Fig. *ī paddā nū enghai kudḍā gararkī ra'ī*, I have been born in this village (lit. my navel-string is buried in this village). — 2. Cradle i. e. the place where a nation or some other considerable body of persons were nurtured in the earlier stage of their existence, where their earliest kings or chiefs resided. *Nagpurgahi kudḍā Khukhrā paddā talī*, the cradle of the Chota Nagpur Oraons is the village of Khukhrā (a village not far from Mandar; its 52 mango-groves and

53 tanks still bear witness to its former importance).

**kudḍī** S. Hoc. *Kudḍīti khaṇḍnā*, *aṛkhnā*, *chōlnā*, to cut, dig, scrape with a hoe. — The native hoe (in which the blade is removable from the ring) is called *cakki-kudḍī*.

**kuddna** [*kuddyas*, *kuddos*]. V. n. 1. To move about (walking, flying, creeping). *Ukkā ōrāgahi khann caugurdā kuddī*, a bird, when perched, keeps his eyes moving all round. *Mūkā nū khādī ra'ī*, *kuddā malā cī'ī*, my wounded knee prevents me from knocking about. *Tinglī tākā nū kudkī kuddī*. *Langhangahi bathā mēd nū urnitarā kuddī*, rheumatism extends to the whole body. — 2. To walk to and fro, to take a few steps (as young children or convalescents). *Engdas ēkā argas*, *kaṭi kuddas*. — 3. To saunter, to lounge about. *Kudḍā keras*, he went out for a stroll. *Kudḍinar nungnar*, they go here and there. *Kudkas kuddas* (fem. *kudkī kuddī*), he moves about in the wide world. *Rājī kuddnā*, to travel over the country. — When following the past participle or dative of the infinitive of some other verb, *kuddnā* can be best translated by such adverbs as 'about', 'round', 'here and there'. *Ōran ēreḥṭī tukcikas kuddas*, his bow is following the bird about, (e. g. among the branches where it plays). *Tanghai puthin bēgarnum birīdkas kudḍyas*, he rummaged through his book at random. *Ērā kuddī*, she looks this side and that side (whether remaining all along on the same spot or moving about). *Menā kuddyas*, he inquired from this man and from that man. (N.B. The persons questioned and the one who questions may be and remain seated in a circle.) —

*Kūddas nungdas* or *kudkas kuddas*, he roams about (e. g. in quest of work).

**kuḍṇā** [kuḍḍas, kuḍ'os]. Also *kuṛṇā*. V. tr. To thread, to string, to put on the spit, to fix on any pointed instrument. *Mēran nanmuḥi nū kuḍ'ai*, thread the needle. *Khañjan khaidāge kuḍnā*, to string fruits for the purpose of putting them to dry. *Pūṅgahi dānan mēr nū kuḍnā*, aḥ-ṛan pancarī nū kuḍna, to string beads, to spit meat. *Asmā kuḍnar arā attī pūn kamnar dara adin aṛi atta'ānar*, they string pieces of bread and, having made a garland of these, adorn the (funeral) urn with it. *Ispaṇ-jan dāṅg nū kuḍdar*, they fixed a sponge at the end of a long stick. — 2. In hand-weaving (*ṭhaṭhrā essnā*), *kudnā* denotes the action of the person who, with the hand, throws lengths of woof-threads across the warp-threads, as the latter open alternately this way and that way on his companion's fingers. *Mēr kuḍnā*.

**kuḍra'ānā** Same as *kuṛra'ānā*.

**kuḍrī** S. Same as *kuṛrī*.

**kuḍṛnā** or *kuṛ'rnā*. Reflex. or pass. of *kuḍnā*. *Ibrā dānā pūn kam'āge mal ban'i: bēs mal kuḍrī*.

**kudur-kudur** Adv. At a trot. *Ghōron kudur kudur bongta'ānā*.

**kuḍur-kuḍuramba'anā** V. tr. To trot. *Ghōron ambā kuḍur-kuḍuramba'a*.

**kudur-kudur'rnā** V. n. (Of a horse, also of persons) to move faster than walking, to trot. *Kudur-kudur'ra'ā kānā*. — Syn. *lujhur-lujhur'nā*.

**kudhā** S. A heap. (N. B. In this meaning *kudhā* is generally preceded by

another noun.) *Iṭṭāgahi kudhā*, a heap of bricks. *Paksā kudhā*, *kank kudhā*, a heap of leaves, a stack of wood. *Bus'un kudhā nannā*, to stack straw, to arrange it into a pile. Syn. *dhērī*. — Adj. Many, a lot of. *Kudhā ālar*, lots of people. *Kudhā khēp*, many a time.

**kūgnā** [kūgyas, kūgos]. V. n. To slumber (out of time); to doze (before having retired to rest, e. g. while talking, sitting up or walking). *Kūgnum dahrē nū ekālakkan*.

**kuhkār'nā** V. n. 1. To groan or moan (in physical or moral pain). *Endr kuhkār'dai? kukk nuḥ'i ken-dher?* 2. (After a deep sorrow) not to have wept one's tears as yet; to be still cheerless and dispirited. — 3. (Of the heart as seat of affections) to be broken. *Onṭimgoṭā khaddas-gahi kecckātī emhai jiyā kuhkār khaccyā*, the death of our only son made both of us heartbroken people.

**kuhkuhr'nā** V. n. To rise up in clouds (said only of smoke and dust). *Mojkhā erpā nū kuhkuhr'i*, the house is full of smoke. *Usskā khall dhūli tākā nū kuhkuhr'i*, the dust of ploughed fields fills the air. *Kuhkuhra'ā mojkhā*, a thick smoke. — Adv. *Kuhkuhra'ā tāgr'nā*, (of wind) to blow with violence. *Kuhkuhra'ā mosgernā*, to emit clouds of smoke. *Kuhkuhra'ā cā'i, gamkār'i*, it smells frightfully. — Fig. *Kuhkuhra'ā bong-nā*, to run fast.

**kuhla'ānā** V. tr. 1. (Of rain) to fall in torrents (lit. to beat, to give abundantly). *Partā-kōṛā nū cēp kuhla'ālagvā*, the rain was raging where the two hillsides meet. — 2. To cover with blows thick as raindrops. *Khalbāsin soṭṭātī kuhlācar*, they beat



the thief to a monkey. 3. Ironic. To make an end of by eating, to discuss, to despatch; F. abattre. *Ēm ayyantā beñjā nū pakā kuhlāckam*, at their wedding-banquet we worked away in great style. — Cf. *kuhul-kulā*.

**kuḥṛa'ānā** V. tr. To apply smoke to, to fumigate, to fill with smoke. *Nīn erpan kuḥṛa'ālagdai*.

**kūhṛa'ānā** V. tr. To strike with the elbow. *Ālar-qōhṛā nū kūhṛa'ā-num kaṭṭkan*, I elbowed my way through the crowd.

**kuhrārṇā** V. n. Same m. as *kahrārṇā* and *kukhārṇā*, 1<sup>st</sup> m.

**kuḥṛārṇā** V. n. Same m. as *kukhkuhrṇā*. (The form *kuḥṛār'ā* however is not used.) *Kuḥṛārnum mojkhā cu't*, the smoke goes up in thick clouds. *Culhā kuḥṛār'ālaggī*, the furnace gives forth plenty of smoke.

**kuhū** (1) or *bisū*. S. The kernel of the mango-stone (*kōgō*).

**kuhū** (2) S. The Indian cuckoo, H. *koil*. *Kuhū-orā 'kuhū kuhū' cīkhū*, the cry of the Indian cuckoo is kuhū kuhū. *Kuhū lekḥ'ā khadd*, a lovely child.

**kuhulkuṭā** Adv. Heavily (used only with verbs which denote rain, blows or the swallowing of much food; cf. *kuhla'ānā*). *Kuhulkuṭā poññālagyā*, it was pouring. *Āsin kuhulkuṭā passas*. *Ayyantā beñjā nū kuhulkuṭā oṇḍkam nokkham*.

**kuḥṛ-kuḥṛ-ṛnā** V. n. Same m. as *kuhrārṇā*.

**kuṭkuṭṛnā** V. n. 1. To fret. — 2. To be cross, sulky, sullen.

**kuṭkuṭu** Adj. Fretful, ill-humoured, in a state of excitation or vexa-

tion, discontented, repining, growling — Subst. *Kuṭkuṭus*, a man habitually cross or disposed to fret; opp. to *aḍḍā ālas* or *gaw ālas*, a calm, undisturbed, equal-tempered man.

**kuilā** S. Charcoal. *Kuilan oḍ'ar ijj ijj akhṛa'ālagyar*, they were standing, warming themselves, round a fire of charcoal. *Pakhnā-kuilā*, coal.

**kuṭris** S. One who is, by caste, a vegetable grower and seller. (One doing this work without belonging to the *kuṭrī* caste should be referred to as *kuṭrī nalakh nanus*.)

**kujur** S. 1. A lac-bearing tree or creeper (H. *kusum*, *Schleichera trijuga*). Syn. *pusrā*. — 2. A totemistic name among Oraons.

**kujhā** S. A diminutive brass-bowl. — See under *dubhā*.

**kukī** See under *kōkā*.

**kukk** S. 1. Head. *Kukk-nuñjṇā*, headache. *Kukkan kiyyā nannā, gaṇnā, nūkhṇā*, to bow the head (in token of civility, in sadness, etc.) *Kukhan pagātī hē'enā, kukk nū pagan hē'enā*, to wrap a turban round one's head. *Ā kakron kukk-hē'enā nū ghussyācas*, he introduced the crab into his turban's folds. *Ī mandran tinglikukk besē cī'ikē*; give me, of that remedy, as big as the head of a fly. — 2. A unit, an individual (animal or plant). *Engāge oṇṭā kukk sakḥin biñnī cīccas*, he gave me one sakḥin (a tuber) for seed. *Kukk-ēr aḍḍo khīndkan*, I bought two head of cattle. — 3. Extremity. *Ugtā kukk*, the projecting extremity which, at the back of the plough, supports the handle. *Sakḥingahi kukk amkhī ambā iṛṭā: ād malā bīṭ*, do not make curry with the big end of a sakḥin: it does not

cook properly. — 4. (Speaking of tuberous plants) the mother-tuber. *Khaddan mōkhot, kukkan hebrā*, we'll eat the young knobs, throw away the old one.

**kukk-cappō** S. Midday, lit. time when (the sun) hastens overhead. *Kukk-cappō mañjā*, it is twelve o'clock. *Kukk-cappō beṛā* (or *bīrī*), at noon.

**kukkom** See under *kukkos*.

**kukk-ōṛā** S. A bird so called from its cry (*kukk kukk*); its size is somewhat above that of a sparrow, but the plumage is nigrescent. It pierces holes in dry wood, where it nestles.

**kukkos** S. Boy, lad, young man; male child (from 5 or 6 years up to about twenty). *Beñjru'ū kukkos*, bridegroom; *beñjrkā kukkos*, a newly married lad. *Āsgahi sattē jhan kukkō-khaddar rahcar*, he had seven sons. *Kukkō-kukoy-khaddar darā jōkhar pellar hō*, children of both sexes as well as young people. *Jokk ullā khō-khā nū laucrnā mañjā: kukkō-khad-dim mañjā*, a few days later she was delivered, and her offspring did turn out to be a boy (as foretold). — *Kukkom* (emphasized form of *kukkō*) practically means 'young' (with reference to boys). *Ās kukkom ra'adas: ennē ennen baldas*, he is too young, he doesn't know such things. *Ās engantī kukkom ra'as*, he is younger than myself (if the speaker were a female, she must say: *engantī kam umar ra'as*); cf. *kukoy*. — *Īs kukkōnum lodloddas; paccos hōlē, ekanne ēkos?* if already stout in his prime, how will he manage when he takes age?

**kukoem** See under *kukoy*.

**kukō-pākō** S. A bird similar to the cuckoo. Its plumage is grey with a white border about the wings.

**kukoy** S. Girl (from 5 or 6 years up to about 20), lass, young woman. *Dhēr kukoy kukkor*, a number of boys and girls. *Kukoy-khadd*, a small girl, a female child. *Kukoy-khaddgē kankgahi ōṛā khīndyas kī ciccās*, for his little daughter he bought a wooden bird, which he gave to her. *Āsgahi beñjrkā kukoy*, his newly married wife. *Beñjru'ū kukoy*, the bride. *Ibrā kukkō kukoyrgahi beñjā cerō mañjā*, this boy and this girl were married yesterday. — *Kukoem* means 'young' (speaking of a girl). *Mētas pacckas ra'as; tangkhāi kukoem ra'.* the husband is an elderly man, his wife looks still young. *Nīn kukoem ra'adī: ennē katthā-gutthin baldī, ē koy?* thou art a young girl; you don't know those things, do you? *Ād engantī kukoem ra'.* she is younger than myself (the speaker being a woman; cf. *kukkom*).

**kukur** S. That part of a tree or any plant that is below the surface of the soil; hence root, radicles, bulb, tuber, tree-stump. *Kērāgahi kukur nū osgā māṛ'.* — *Onṭā mann-kukur*, a tree-stump.

**kūl** S. 1. Belly, abdomen. (*Āsge*) *kūl kālī*, he has diarrhoea. *Kūl-nuñ-nā dukkhē. Aḍḍōge kūl kūrckī ra'.* the bullock is hungry, lit. its belly is sunken in. *Allā-kūl dahrē*, a road with ups and downs. — Prov. *Allāgahi kūl ghiū mal pac'.* a low fellow is unable to keep another man's secret. — 2. Stomach. *Kūlkīṛā*, hunger. *Kūl-kharcā* or *kūl-mandar*, food expenses (when travelling). *Kūl ur<sup>u</sup>cnīngha'ā* (or *ur<sup>u</sup>nā lekha'ā*) *mōkh<sup>u</sup>nā*, to eat one's

fill. *Kūnā amm ōnā khañē, kūl kīr'i*, cold draughts chill the stomach. *Koṛhem jinhōr mokhūnā, īd kūlan cakkhī*, indian corn, if eaten in quantity, causes indigestion. *Kūl cakkhālaggī*, I am hungry. — 3. Womb. *Ād kūl nū ra'i* or *adige kūl ra'i*, she is with child. *Kūl onṭē, bang judā*, they are uterine brothers. — 4. Bosom. *Ningan ēm kūl ulā nuḍḍham ra'om; endr elcoy?* we shall protect thee with our bodies; what hast thou to fear? — 5. Fanciful opinion. *Tanghai kūltī otthornā*, to forge, to invent, to concoct. *Kūltī urkhkā katthā*, a trumped up story, a flight of fancy.

**kulā** S. Rinsing of the mouth. — Sec the syn. word *kurkucā*.

**kūlantā** Adj. Begotten by, descending from. *Nām ormat Ādamas Ewāgahi kūlantā ālat taldat*.

**kūlas** S. Descendant; offspring. *Noasgahi kūlar*.

**kulhā** S. Hip-bone.

**kulhū** S. Oil-press. It essentially consists of a heavy log partly buried in the ground and scooped out at the top in the form of a cup (*kulhū*). In this cavity stands a sort of long heavy pestle of wood (*muṣṣā*), the lower end of which is rounded (*kulhū-kukk*). An horizontal beam (*paṭṭī* or *paṭṇī*), which is worked with the hands, revolves round the cup, throwing the pestle alternately this way and that way. — *Kulhū kindra'ānā* or *tukknā*, to work the oil-press. *Adḍōṭī kulhū malā natagta'ānar; āl uynar*, one does not work the oil-press with bullocks, but with the hands. — Prov. *Hēbrkā adḍō kulhū ṭāṭā kālī*, a man who has formed a bad habit is a slave to it. Lit.

a bullock, once accustomed, will (in spite of the stick) go and lick the oil-press.

**kulī** S. 1. A small room or recess made out of a larger room by means of a partition. — 2. Any lumber recess or shed adjacent to the wall of a main construction, inside or outside. — N.B. In order that an apartment partitioned out of a larger place may be called *kulī*, it is essential, that it have an opening on the outside; cf. *khand-hā*.

**kulkulrñā** V. n. To produce on the tongue and palate a prickly sensation, a sensation as of pins and needles. *Ratnā, kisgō, pickī khēna mokhōbīrī koṛhē kulkulrī*.

**kullā** S. Native umbrella (with unfoldable canopy of bamboo-work or *khassā*-leaves). *Bās kullā. Gungu* or *aṭkhā kullā*. — An umbrella with a cloth covering is called *kicrī kullā*. *Kullan arga'ānā, etta'ānā*, to open one's umbrella, to shut it. *Ēn ningan kullā lekh'ā ēkh naḥjkan ra'adan*, I have been hitherto protecting thee as a tutelary angel.

**kullnā** [kullyas, kullōs] V. tr. Prop.: to secure an animal or a thing under some bag-shaped, bell-shaped or arching object. (Either the name of this object, or that of the person using it as an instrument, may be given as subject to the verb.) — 1. To catch or imprison under a basket, a net, etc. (cf. *kappnā*). *Khēran uḍḍūtī kullnā*, to catch a fowl by throwing a basket over it. *Muccōṭī kullnā*, to fish with the conical basket. *Kāl ālarin kullkī ra'i*, death encompasses man (man cannot escape death). *Oṛā-khākhān jallūtī kullnā*, to catch birds with a net. — 2. To invert (a vessel,

basket, etc.) over, for keeping at hand or preserving from injury. — 3. To shade or shelter (as with an umbrella); to arch over (as a dense foliage, a dome). *Ā ḍahren kōhā kōhā taṭkhā-guṭṭhi kullī*, large mango-trees protect that road with their thick canopies. *Engan cēptī bēs kullā*, keep the umbrella well over my head. — N.B. The perfect of *kullnā* is identical in form with that of *kollnā*.

**kullrnā** Reflex. or pass. of *kullnā*. To be covered (caught, kept or shaded over). *Ī ṭorang-ḍahrē mannī kullrkī raṭ*, this forest path is arched over with trees.

**kūm** Also called *dātī-kūm*. A large cylindrical basket in bamboo-work for catching fish. It has two apertures: a large one furnished with twigs pointing inward; and, at the other end, a smaller one, which can be opened and shut. *Kūm icnā*, to lay the fishing-basket (in some low spot). — Other fishing-baskets (of a hemispherical or cylindrical form) are called *gēnduā* and *kuṛwā*. — The *culu* is similar in shape to the *kūm*, but it is very much smaller and made of grass. Cf. *loṇḍrā*.

**kumbā** S. Log-hut; any construction of logs and straw or foliage, temporarily erected for watching or hunting purposes. — *Kis-kumbā*, pig-sty.

**kumbṛu'ū** Same m. as *kombō'ō*.

**kumbhī** S. 1. A common plant of no great size (*careya herbacea*), the fruit of which is shaped like a guava and is edible. — 2. A tree-variety of the same, the fruit of which is much bigger, but unfit for consumption.

**kumbhras** S. A Hindoo of the potter-caste. *Kumbhrar gaddī*, a potter's pit. — N.B. A man making pottery work without belonging to the caste will be called *kumbhrar-nalakh nanus*.

**kumlārṇā** V. n. Syn. of *carm-nā*, which see.

**kum'nā** (pron. *kumnā*). V. ti. [*kummys*, *kummos*]. 1. To take and carry on the head. *Uḍḍū nū khessan kumyā darā kālā helrā*, she set out carrying the rice in a basket on her head. *Ād kecckāsīn eōkh nū kummālagyā*, she was carrying the dead man, whose chest was resting on her head. *Lakrā addon piyā kī kumyā darā bongā helrā*. — 2. To take another's obligation upon oneself, to make oneself responsible for, to satisfy for. *Jīsu Khristas namhai gunhan tanghai kukk nū kummys*. — 3. To confess, to acknowledge (some wrong or mistake). — 4. To be pregnant as result of a fault. E. g., in a panchāyat, the men will ask: *Nekhai kummki?* (or *cedḍki?*) By whom did you become a mother?

**-kuna** Affix to adjectives to form diminutives. *Sannikuna ṭetengā kōhā lakran ekāsē piṭṭa ongō?* how could a tiny lizard kill a tiger? *Paccō ahran nagadkuna iriyā ciccā*, the old woman cooked the meat to a nicety. *Thorekunā, kaṭikuna*, just a little (of).

**kūnd** or *kharād*. A lathe. *Kānd kindra'ānā*.

**kundā** S. The butt-end of a gun. *Āsin kundātī laucas*, he struck him with the butt-end of his gun.

**kuṇḍā** S. A very large vessel, of the common *aṛī* type, used for distillation. *Tambā-kuṇḍā nū goṛā*

*sajnar darā bhaṭṭhī nū pūkhṇar; khajj-kunḍā nū arkhī cur<sup>u</sup>khṇar darā uynar.* Fermented *mahuā* flowers are put and cooked in a copper *kunḍā*; the spirit itself is distilled and kept in an earthen *kunḍā*.

**kūṇḍḍī** S. 1. Family grave. It is some deep pit, chosen by preference amid stream, among projecting rocks and boulders. Every gotar or family have their own watery sepulture spot (see *harboṛā*). — *Kūṇḍḍī* derives from *kūr*. *Kūṇḍḍī kūnā*, to go and drop someone's ashes into his *kunḍḍī*. — 2. Name of the pits, sometimes very deep, dug by quicksand into the stony floor of a river.

**kundī** S. and adj. Femin. form of *kōndā*, which see.

**kunḍī** S. The iron or earthen vessel of conical shape, fixed at the end of the rope above native wells. It is also called *kūr* or *kūrī*.

**kundnā** (1) [*kundcas*, *kund'os*]. V. tr., deriv. from *kūnd*. To shape by means of a lathe. *Khatī-kheḍḍ kundnā*, to turn feet for a bed-stead. -- Syn. *kharda'ānā*.

**kundnā** (2) [*kundyā*, *kundō*]. V. n. To germinate, to bud, to shoot out; to begin to vegetate as the seed of a plant. *Ā puttantī oṇṭā bās kundyā*, out of the ant-hill a bamboo sprang forth. *Khaddasgahi pall kundā helrā*, the child's teething has begun. *Akkū ḍenā kundyā kḥanē, endrge jahṛī mal manoy?* now that thou hast got thy wings, why indeed shouldst thou not grow haughty (with us)?

**kunḍō** S. The second or inward husk which protects the rice-grain; it is of a reddish colour. The operation of removing it is called *kharnā*.

— These cuticles in their detached state (rice-bran) are also called *kunḍō*. — *Kunḍō-pōk*, a very minute species of red-ant. — *Kunḍō-cutṭī*, downy hair. down.

**kundrī** S. A climbing plant, the fruit of which is edible.

**kundrkā** Verb. noun (from *kundrnā*). Birth. *Enghai kundrkā ī paddā nū mahjā*.

**kundrnā** V. n. To be born. *Itingālī kundras* (or *kundr occas*), he was born last year. *Enghai jiyā nū mayā kundrā*, I felt pity for him. *Asnāngahi ammantī punā kundrdāt*, we are regenerated in the waters of baptism. *Kundr occkā gustī*, from the time of his birth. N.B. Etymolog., *kundrnā* is the reflexive form of *kundnā* (2).

**kundrtā'ānā** V. tr., causal of *kundrnā*. To generate, to beget; to produce, to suscite, to call into existence. *Dharm khatrī jiyā nū kundrtā'ānā*, to awaken religious cravings in the heart. *Aulā allan tang'ā kundrtāckā khaddar lekh'ā ērnar*, in those days (the hunting season) they care for their dogs as much as for children of their own.

**kundur-mundur** Adv. In a low voice. *Kundur-mundur kacnakhrnā*, to whisper. *Kundur-mundur pārnā*, to hum a tune.

**kundur-mundurra'ā** Same m. as *kundur-mundur*.

**kundur-mundur<sup>u</sup>rnā** V. n. To mumble in a dissatisfied manner, to grumble, to mutter angrily. (In the two preceding words, the same root has a slightly different meaning). — Syn. *ciringbiringrnā*.

**kuñjī** S. Key. Syn. *kucī*, *khulnī*. *Kuñjin āṭha'ānā*, to give a turn of

the key. *Kuñjin lagāba'āge (tisga'āge) aītha'ānā*, to lock (to unlock) a door.

**kukhī** Fem. form of *kōkā*.

**kukhuy** S. Violin. *Ninghai kun-kuy konkoy-konkoy ba'i: adin khar-khāc ērā*, thy violin is creaking; try to tune it.

**kunmun<sup>rnā</sup>** V. n. Same m. as *kundur-mundur<sup>rnā</sup>*. *Ennē pēskan menā taprem, kunmunra'ā helras*. — The perfect tense is reg. (*kunmunras*).

**kunnā** Adj., used only with the the word *maṇḍī*. *Kunnā maṇḍī*, rice freshly cooked. (It may have become cold, but no water must have been poured on it, as is usual for preserving remnants of rice-meals). *Ēn bāsī maṇḍī malā ōndan, kunnā maṇḍī ōndan*.

**kunur-munur<sup>rnā</sup>** Same m. as *kundur-mundur<sup>rnā</sup>*,

**kupad-supad** *Onṭā katthā nū* (or *katthan*) *kupad-supad nañjnakh-rnā*, to discuss a question together. — Syn. *bāb-bibād*. More idiomatically, *mennā tengnā*.

**kūṛ** (1) S. Same m. as *kuṇḍī*.

**kūṛ** (2) S. Deep pit in a river bed. These natural excavations are often found surrounded by rocks and boulders and constitute good fishing spots.

**kurcār<sup>nā</sup>** V. To shed or cast the feathers, hair, skin, etc., as birds and other animals do; also used of serpents, etc.; to moult. *Ghorō, berkhā, khākhā cān cān kurcārī*. — *Ī mai-nā idnā kurcārā*; this young starling has got his true plumage (i. e. he begins to repeat words).

**kurgī** S. A small enclosure fenced round with posts and brushwood;

cattle-pen. *Onṭā kurgī hē'ēnā*, to make a pen for cattle. — Deriv. from *kurnā*.

**kurnā** [*kurgas* or *kuryas, kurg'os*]. V. tr. To surround with a fence. *Namhai baṭgin kurg'ot*.

**kurī** S. Score. *Ōnd kurī*, one score. *Kurī-ēr ullā nū*, during forty days. *Kurī-ēr ullantā khaddas*, a child forty days old. *Cēp purāba'i hōle, (khāl) arhai kurī gūṭī ārstīṭ*; *malā hōle, derhē kurī*, if the rains are good, this field yields as many as fifty uriyas of rice; in ordinary years, it gives thirty.

**kuṛī** S. A piece (of cooked meat or raw flesh). *Lakṛā āsgahī baṛintī ōnd kuṛī ahṛan otthrā. Onṭē kuṛī ahṛan ci'ā*.

**kūṛī** S. Same m. as *kuṇḍī*.

**kuṛiyā** See *kuryā*.

**kurja'ānā** V. tr. Same m. as *kubta'ānā*.

**kurkucā** S. (akin to *kucā*). *Kur-kucā nannā*, to press some liquid from spot to spot within the mouth; to rinse the mouth (as in the morning or after meals). *Mandar-ammtī bayyan kurkucā nanā darā melkhan gargaṃba'ā*, wash thy mouth with this mixture and gargle the throat well with it.

**kurkur<sup>rnā</sup>** or *kurkurra'ā ērnā*. To look displeased, to assume angry looks.

**kurkurū** Adj. Habitually angry looking, sulky.

**Kūṛ<sup>kh</sup>** Adj. Oraon. *Kūṛkh ālar*, the Oraons. *Kūṛkh katthā* (or substantively *Kūṛkh*), the Oraon language. *Kūṛkhtī kacnakhrnā*, to speak the Oraon language. *Orot Kūṛkh kukoy*.

**Kūrkhas** S. An Oraon man; fem. *Kūrkhnī*, an Oraon female.

**kurkhī** S. Same as *kurgī*.

**Kūr<sup>u</sup>khnī** S. An Oraon girl or woman. — Also adj. *Orot Kūrukhnī kukoy*.

**kurmurkhrnā** V. n. To wrap oneself entirely, neck and face included (as natives do in cold weather nights). *Kurmurkhras kī cūtyas*, he laid himself down, muffled up head and all.

**kurmuthā** Adj. Quick-tempered, irascible. *Kurmuthā ālasin endr ānoy?*

**kurmuthī** S. (deriv. from preced.). One of the names of the hawk or small falcon.

**kurṇā** (1) [*kuḍḍas*, *kur'os*]. V. tr. Same as *kuḍnā*.

**kurṇā** (2) [*kuṭṭas*, *kuros*]. 1. V. n. To grow warm, to become hot, to be heated. *Kurṇā* (or *kuṭṭkā*) *amm*, hot water. *Kurṇā calkur*, *pannā*, heated sand, hot iron. *Narīṭī āgahi kaprē kurī*, his forehead is burning with fever. *Maṇḍī ḍnā pōlnā lekḥ'ā kurī*, the rice is too hot for being eaten. — 2. V. tr. To cook on (or under) live embers; to bake on an open fire (as potatoes, fruits, fish, crabs sewed up in leaves). *Injon kuṭṭkam darā mokkhkam*. *Cunnā kurṇā* (or *bīta'ānā*), to make lime. *Aluā kurot*, let us cook potatoes on embers.

**kūrnā** [*kūryā*, *kūrō*]. V. tr. To put on and tie a *sārī* round one's waist, gown-like fashion. *Kūrnā kicrī*, that part of a female's dress which corresponds to the Western gown. The verb may be used absolutely, without *kicrī* as ind. obj. *Cārē kūrai darā amm kalai*, put on thy *sārī*

quickly and go to fetch water. *Bīrī, candō kicrī kūrī*, there is a halo round the sun, round the moon. — Occasionally, the verb is found used in its masculine form. *Pacgis kukkan bāgras darā kicrin kūryas darā maṇḍin kummys kī kālālagyas*, the old man combed his hair, put on a *sārī*, and set out carrying the meal of rice on the head.

**kurpī** or *pogrī*. S. What is given to a servant above his yearly pay or *bāy*. If the latter consists of 10 or 12 maunds of rice, the *kurpī* may amount to a quantity of paddy varying from 5 sers to one maund (to be used as sewings for the *jōkh-khall* or field allotted to a servant). In the case of *jaōdkhaaddis* - servants, the *kurpī* is held back by the future father-in-law, against 'expenses to be incurred at the wedding.

**kurra'ānā** or *kuḍra'ānā*. V. tr. (from *kurī* or *kuḍrī*). 1. To harrow. *Khallan kurra'ānā*. Expletively: *kurī kurra'ānā*. — 2, To level, or carry away, loose earth with the *kurī* contrivance (e. g. when digging a tank). *Khajj kurra'ānā*.

**kurī** or *kuḍrī*. S. A long plank, or piece of timber, furnished with a handle and two ropes by which it is attached to a yoke of bullocks. This contrivance answers the double purpose of a levelling plank and a harrow. The handle is called *kurī-mūṭh*. — *Hubrā addon ondra'ā, kurī natagto'ot*.

**kur<sup>u</sup>rnā** Same as *kuḍrnā*.

**kurtā** S. A jacket worn by men; cf. *kurtī*. *Kurtā attdas*, he wears a jacket. *Baṇḍā kurtā*, a jacket without sleeves.

**kurta'ānā** V. tr., causal of the intr. verb *kuṇnā* (2). — In signification, *kurta'ānā* is a syn. to the same verb *kuṇnā* (2) used transitively. *Amm kurta'ānā*, to make hot water.

**kūrta'ānā** V. tr., causal of *kūr-nā*. *Ingyō engan punā kicin kūr-tācā*, my mother has given me (or has put on to me) a new *sārī*.

**kurtī** S. A jacket as worn by females.

**kurū** (1) S. Colt. *Kurū kurū*, a cry to call a young horse. *Ort kḥad-dāsin kurū nannā*, to carry a child astraddle on one shoulder. *Kurū manā*, come and ride pickaback on my shoulder.

**Kurū** (2) See under *Kurus*.

**Kūrukḥ** See *Kūr<sup>u</sup>kḥ*.

**Kūrukḥas** See *Kūr<sup>u</sup>kḥas*.

**Kūrukḥnī** See *Kūr<sup>u</sup>kḥnī*.

**Kurus** S. A Mohammedan; syn. *Turkas*. *Onḥa Kurū ālī*, a Mohammedan woman. *Ort Kurū bisus*, a Mohammedan merchant. — N.B. This acceptance of the word *Kurus* seems to be comparatively modern, and due to a confusion with a conquering people much earlier than the Mohammedan invaders, viz. the *Kurus* of the Mahābhārata, also referred to under this name in the Oraon traditions. In the latter, the 'Kuru' invaders are represented as sparing such aborigenes as wore the sacred thread: a very natural thing if these new masters were Hindoos, but hardly explic. ble if they had been Mohammedans.

**kurwā** (1) S. A cylindrical fishing-basket made of bamboo twigs; it is furnished at both ends with a conical recess to allow the fish in.

**kurwā** (2) S. A sort of flask, in black earthenware, for keeping small provisions of oil.

**kuryā** S. Any small outhouse or shed. *Ḍhinkī-kuryā*, the out-of-door place where the pounding machine is kept. *Kulhū-kuryā*, the oil-press shed. *Ērā-kuryā*, the goats pen. *Dhum-kuryā*, the bachelors hall.

**kusañc** S. Incommodiousness, un-comfortableness. *Īd kusañc aḍḍa talī*, this is an inconvenient spot. *Bēmār ālasge urmī tarā kusañc laggī*, a sick man feels uncomfortable in any posture. — Cf. *sāñc*.

**kusārī** S. 1. Sugarcane. — 2. Stem of the indian corn and of the *maṛuā*; the name of *kusārī* is extended to the latter two, on account of their sugared taste. Syn. *kesārī*, *katārī*.

**kuslī** S. Hen-house, a small enclosure for fowls. Also called *kḥēr-kuslī*.

**kussnā** [*kussyas*, *kussos*]. V. tr. To strike by thrusting the head against, as an ox or a ram; to butt. *Ās eng-hai eōkḥan kussyas*, he gave me a straight-blow in the chest with his head, *Ānd khetā onnar hōle*, "gāy kussō" *ba'anar*; "aur ānd khetā ānā", if one refuses to drink more than one leaf-cup of beer, people say: cows will butt at you; have one more. — N.B. To press head against head (generally without hitting) is called *ḍurwā bē-nā*; to strike sidewise with the horns or tusks is *dhun'nā*. Cf. also *thuth-ka'ānā*.

**kustī** S. 1. The art of wrestling. *Kustī sikhrnā*, *aḥnā*. *Kustī bēcnā*, to wrestle. — 2. Price-fighting, sham fight (according to professional rules). *Bēlasgahi mālas darā ort barckā*



*mālasagahi kustī mañjā*, the king's wrestler and an itinerant professional fighter measured their strength.

**kusum** H. Better say *kujur*.

**kusumbī** S. A plant with red flowers; its berries, in their dry state, form the safflower or commerce and yield dyes of two sorts, one red, the other purple. *Carthamus tinctorius*.

**kusurain - ālī** or *kusurain-mukkā*. S. Midwife.

**kūṭāsī** S. Hammer.

**kūṭī** or *kūṭī-allā*. S. Bitch.

**kūṭī** or *gaṇḍa*. S. Side; hence: shore, bank, brink, skirt; edge, margin, border. *Khār-kūṭī nū*, on the river banks. *Ṭorang-kūṭī gūṭī barā*, come up to the skirts of the wood. *Ninghai kicrī-kūṭī carrā*, thy garment is torn at the edge. *Ās enghai kūṭī nū ekālagyas*, he was walking at my side. Cf. *kūṭī-bahrī*, same article. — Adj. Foreign; situated abroad. *Kūṭī rājī*, a foreign country (however far off). — Adv. Off, away. *Kūṭī manā*, step aside, stand off. *Ormārin kūṭī nañjas kī boṅgā helras*, brushing aside all of them, he took to his heels. *Kūṭī kūṭī ēknā*, to walk on the side of the road. *Kūṭī-bahrī nū*, out-of-doors; with strangers. *Innelā ēm erpanā kūṭī-bahrī nū nalakh nandam*, in this season we do out-of-door work. *Ās erpā nū mal kacnakhrdas; kūṭī-bahrī nū ālar ganē kacnakhrdas*, he does not converse with his own people, but goes to talk with strangers.

**kūṭiā** S. Same m. as *kūrī*.

**kūṭintā** Adj. Situated alongside of, limitroph, conterminous. *Khār kūṭintā ṭaṭkhā*, she mango-tree close to the river.

**kūṭ<sup>u</sup>mas** S. A (male) relative. *Isṭ-kūṭ<sup>u</sup>mārīn khōjnā*, to be hospitable to all (strangers and relatives).

**kūṭnas** S. A man who acts as agent in disreputable negotiations, a go-between. *Kūṭnā ālas*, same m.

**kūṭnī** S. 1. A female who acts as intermediary in negotiations of a dissolute character. — 2. A tamed animal, espec. a tamed elephant, used as decoy. — N. B. Birds used for the same purpose are called *ghāy*.

**kūṭṭā** S. Paddy belonging to the landlord and given away by him, in quantiles of one maund or half a maund per house, to such tenants as undertake to pound it for a consideration. *Kūṭṭā cuhjnā*, to pound the landlord's grist. *Gollas khessan kūṭṭā cicckas ra'as*.

**kutta'ānā** V. tr., causal of *kudd-nā*. 1. To carry about, from place to place. *Kōhā kōhā puthī thailā nū sa'ar kuttāckas kuddas*, he carries about a big book in his wallet. *Arṭ-guṭṭhin bhaōrī kutta'ānā*, to make one's round with earthenware for sale. — 2. To take out for a walk. *Iskūlyā khaddārin kutta'ā ho'onā*.

**kūṭṭhī** S. 1. Grain closet (a receptacle built with mud in a corner of a room for hoarding and preserving grains; it answers the same purpose as the *mōra* or rice-bale of straw). — 2. Blacksmith's furnace for the smelting of iron ore.

**kūṭu** Adj. Avaricious, stingy, miserly, niggardly. — Syn. *kaṭu, nisṭahā, kisiṭ*.

**kutya'ānā** *Cāran kutya'ānā*, lit. to notch an arrow, i. e. to make ready for discharging it, to fit it on the bow-string by the notch.

**kh** This consonant is pronounced exactly like the Persian or Arabic خ; its sound may be compared to that made when cleaning the throat before expectorating. The great fondness of Oraons for all aspirated consonants, the constant recurrence of *kh* in words of the most genuine Oraon stock, finally the numerous borrowings in the Oraon vocabulary from the Persian vocabulary are three facts which might throw some doubt on the Dravidian origin of the tribe. It is well known that in Tamil, the Dravidian language *par excellence*, there is no aspirate, or hardly any.

**kha'ā-khu'ūrṇā** V. n. To get choked and cough convulsively owing to particles of food having gone down the wrong way. *Dhīrē dhīrē ṁnā; hōlē, malā kha'ākhu'ūr'oy.*

**khacā** S. A basket shaped like an *uḍḍū* (Sad. *uriyā*), but containing four or five times as much, i. e. from 5 to 7 maunds. — Syn. *bajā* (2).

**khaccnā** [*khaccyas, khaccos*]. V. tr. I. 1. To divide (some soft material) by force and violence, to break by pulling, to cause to snap, to pull to pieces. *Onṭā ēpan khaccnā*, to break a rope. *Onṭā khañjpan paltī khaccna*, to tear a fruit to pieces with the teeth. *Lakrā aḥṛan khaccā khaccā mūkhī*, the tiger eats its prey by tearing pieces of flesh out of it. — 2. *Khaccnā* may have the name of the part separated as direct object; it then means 'to break off', 'to bite off', etc. *Arīlī, amm nindō bīrī, mukhan ambā khaccā*, take care not care not to break off the waterpot collar by drawing too much water at a time. *Khacc uynā*, to steal by violence, to carry away by force. —

II. *Khaccnā* is often used as auxiliary. The verb which it then governs stands either in the gerundial form in *-ā*, or in the root-form of the perfect *Nanā* or *nañj khaccnā*. *Bar'ā* or *barc khaccnā*. *Saj'ā* or *sajj khaccnā*. *Kālā* or *kēr khaccnā*. With the emphatic: *nanam* or *nañjim khaccnā*, etc. [With *khaccā* (imperative), the governed verb may be put in the conjunctive. *Ōnar khaccā darā kalā*, eat well before starting.] Whenever used as an auxiliary, *khaccnā* may mean 1. 'To finish', i. e. go through a whole process, or bestow the last required labour upon. *Naḡas ibrā urmī nēg-car nañj khaccdas*, the priest goes through all those rites. *Nalkhan nañj khaccan, hōle kāon*, I will finish up this work before leaving. *Ba'ā* (or *bāc*) *khacckan*, I have said all I had to say. — 2. Oftener *khaccnā*, used as auxiliary, means that a certain action is done 'thoroughly'. But this thoroughness may be considered under many respects, and the meanings of *khaccnā* vary accordingly. a) With reference to material capacity. *Kēter khesstī nīndā khaccyā*, the shovel-basket is overfull with paddy (lit. has done being filled). *Uḍḍū tīkhilī erkher khaccyā*, the *uriyā* overflows with rice. *Urmī biñnin ambā cākh'ā khaccā, jokk bacchābā'ā*, do not sow the whole of thy seeds; reserve a few. *Khārtā amm battā khaccyā*, the water in the river is at its lowest. *Kank ullyā darā muñj khaccyā*, the wood was entirely consumed by the flames. — b) With reference to fulness of purpose. *Idin amb khacckan*, I have abandoned that definitively. *Ningdāsin ning gane ondra'ā khaccke*, be sure to bring your son along with you. *Ōnā khaccan: gharī gharī mal cī'or*, I

will eat in dead earnest, you are not going to invite me every day. -- c) With reference to promptitude of execution. *Urmī likh'ic khacckai?* thou hast written it out already? *Bar'ā khaccyas*; *kēr khaccyas*, he is already here; he is gone already. *Innantā nalkhan innam nañj khaccā: bāsī ambā uyyā*, to-day's work, do it to-day; do not put off. *Ho'ā khaccā: piśā bar'āge aḍḍā mal manō*, take it away at present: later on, an occasion for coming again will be wanting. *Umbul khaccā; rēlgaṛī nū aḍḍā mal khakkhro'ō*, take thy precautions just now (in advance): in the train there will be no chance for that. — d) With reference to abruptness, swiftness or finality of execution. *Bongā khaccā*, clear out. *Enghai katthan khaṇḍim khaccyas*, he gave me an abrupt retort. *Āsin khatrtā'ā khaccyas*, he knocked him clean to the ground. *Āsin piṭā khaccon*, I shall kill him straightway, I'll finish him off. *Ḍāran hiṭhābāc khacckan*, I cut the branch clean off.

**khaclā** S. A small basket, hemispheric in shape. — Syn. *khaclī*, *pa-thyā*.

**khaclī** S. Same m. as *khaclā*.

**khacnā** [*khaccas*, *khac'os*]. V. tr. To squeeze some soft matter into a compact mass (e. g. grains) by pressing, trampling upon, working inside with a stick. *Aurkan khac'ā*, press the grains in the measure well down. *Khac'ā khac'ā sajnā*, to force much into, by pressing. *Ā gūṛī nū aṭṭhan khōb khaccā*, she pressed a good amount of leaves into that sack.

**khacṛā** Adj. Same m. as *khacrahā*.

**khacrahā** Adj. 1. Fierce, fiery. 2. Wilful, restive, unmanageable. *Onṭē khacrahā ghōron kael nannā*, to break in a restive horse.

**khacrai** S. Ill-will, wayward deportment, fuss. *Khacrai nannā*, to make an uproar: to be flighty (as e. g. a horse).

**khacrnā** Reflex. or pass. of *khaccnā*. To break short, to part asunder suddenly; to be pulled off. *Ēp khaccrā kerā*, the rope snapped. *Āsgahi khannantā jalā khaccrā*, the films which covered his eyes were rubbed off. — Fig. *Ārgahi iyārī khaccrā*, their friendship came to a sudden end. *Emhai tartī āsgahi jiṇā khaccrā*, he has become estranged to us. *Āsgahi jiṇā khaccrā*, he has expired.

**khadā** S. 1. Small child; also, any young animal. In both these meanings, *khadd* may be used instead of *khadā*. *Kukoy-khadā*, a little girl (up to about three years of age). *Khēr khadā*, chicken. *Ghorō-khadā*, colt. — 2. When opposed to other nouns, *khadā* means 'small'. *Chippā-khadā*, a diminutive *chippā* or brass-bowl. *Mann-khadā*, a toy-pestle. *Ghorō-khadā*, a toy-horse (of wood).

**khad-boccor** S. pl. Little brats. *Ār, ayang-bang darā ārgahi khad-boccor, ormar barcar*.

**khadd** S. 1. Child (very young person of either sex). *Lelle-* (or *bōlō-*) *khadd*, a baby. *Kok'ō khadd*, a coaxing child. *Enghai khad-paryā nū*, in my young days. — 2. Child (son or daughter of any age). *Khadd neb-nā*, to be delivered of a child. *Khadd pāknā*, to give birth to. *Khaddan hebrnā, etta'ānā*, to cause abortion. *Onṭā ālī onṭē khaddnum pacci*;

*endr talī?* *Keṛā*. A woman, after giving birth to only one child, grows old; what is it? The plantain tree. *Ninghai ālī eō khaddgahi tangyō ra'ī?* what's your wife's age? *Ārinim khadd lekh'ā uyyas*, he treated them as children of his. *Ēn āsin khaddim nañkan* (or *kamckan*), I have adopted him. — 3. Young animal or plant (cf. *khadā*). *Allā-khadd*, puppy. *Ber-khā-khadd*, kitten. *Corō-khadd*, young sparrow. *Idin khēndā: khadd manō* (or *badhro'ō*). Buy this animal: she will have youngs. *Khadd cī'nā*, to bring forth youngs (syn. *dhanuānā*). *Khadd nannā*, to have youngs (said of oviparous as well as viviparous species). *Khadd darā burhī*, the youngs and their mother. *Ī kisgon erpā ho'ā; khaddan mokhot, kukkan hebroyot*, take this sakhin home; we will eat the young tubers and throw away the hard portion of the old one. — 4. Profit per cent from money lent or invested. *Khadd ho'onā*, to perceive as interest. *Khadd cī'nā*, to pay as interest. The capital lent or invested is called *tangyō*. — Derivatives of *khadd*, like *khad-boccō*, *khadkharrā*, *khadkhaddar*, *khadmā-khō*, will be referred to under separate headings.

**khaddas** S. 1. Boy. *Ī khaddasge naṛī kur'ī*, this boy has fever. The plural *khaddar* means children, boys and girls. — 2. Son (of any age). *Emhai, namhai, āsgahi khaddas*. *Akkan-kī enghai ā khaddas khār num bohāras*, I look upon that son of mine as dead for me. *Ās engāge khaddāsīm mañjas*, he is my adoptive son. — The plural *khaddar* means sons and daughters, children in general. *Khaddar manor hole, ekasē pōs'ot?* if we get children, how

possibly shall we bring them up? *Sannige jawā khaddar mañjar*, the youngest of them gave birth to twins. *Aulā allan tang'ā kundrtāckā khaddar lekh'ā ērnar*, in that season (hunting season), they care for their dogs as much as for their own children.

**khaddī** S. A popular festival kept at the end of March or beginning of April, when the *sāl*-tree is blossoming. Its religious aim is to secure favourable rains and a good harvest, as well as pacific behaviour from all harmful spirits generally (cf. *jhakhrā*). *Khaddī-candō*, the month of March-April.

**khaddiyō** See *khadyō*.

**khaddkā** S. Theft, i. e. the thing stolen. *Sannī sannī khaddkāguṭṭhi onṭē nū jumrī'ī*, small thefts are in the aggregate equivalent to a big one. N. B. In this sentence, *khāl* would be out of place.

**khādī** S. 1. Any injury in the skin or flesh of animal or plant. *Mōcrkā khādī*, a cut (with a knife). *Khotorkā khādī*, deep wound or breach in the skin (with a hoe or other big tool). *Cīrckā khādī*, scratch. *Cakkhkā khādī*, a puncture or wound by a prick. *Ullkā khādī*, a burn. *Amm-khīndū khādī*, a blister. *Pūkhkā khādī*, an abscess, an ulcer, a swelling. *Āsge khādī urkhā*, he has sores. *Ḍārā-khādī mañjkī ra'ī*, the limbs (arms or legs) are injured. *Ās khādī mañjas*, he was wounded. *Ortosin khādī nannā*, to wound someone. *Khādī-sūdī*, wounds and sores of all sorts. — 2. (Of inanimate things) a cut, perforation or rent constituting a damage. *Pacrintā khādī mundnā*, to stop the holes in the plaster of

a wall. — 3. Fig. *Jiyā nū khādī nan-nā*, to wound the feelings of.

**khadiō** See *khadyō*.

**khad-khaddar** S. pl. Small children, little brats. *Khadkhaddar ī nalkhan nañjar*, the children have done this piece of work. *Ēm khad-khaddam ās gusan kādam khañē*, *eman andra'ādas*, when we little children go near him, he rolls big eyes at us

**khadkhadrnā** V. n. (Of a liquid being poured, or falling from a small height, into a liquid) to make a splashing sound; to purl, to murmur. *Asan onṭē paīrītā amm khad-khadra'ā kālī*, at that spot a small brook flows with a murmur. — Fig. *Khadkhadra'ā alkhna*, to laugh with short catches of the breath, to giggle; (as noun), peal of laughter, cachinnation.

**khadkharrā** or *khadkharrar*. S. pl. 1. Children (sons and daughters). *Nim eō khadkharrāgahi ayang bang taldar?* how many children have you (i. e. what is your age, both of you)? *Ārge khadkharrā mañjar*, they begot children. *Ārgahi khad-kharrā onṭē hō malkar*, they have no child. — 2. All the children who are inmates of the same house, though belonging to different families. — 3. Offspring, descentance. — Etym. *khadd* and *kharrā*.

**khadkhadrnā** V. n. (Of the stomach) to rumble. *Maṇḍī mal pacca-kāge* (or *pac'cā aṇge*) *kūl khad-khudrī*.

**khadmākhō** Adj. Prop. carrying about a suckling (hence, the word applies only to women and such female animals as suck their offspring in a

seated or erect posture) *Khadmākhō ālī*, a woman with a young child. *Khadmākhō mannā*, to have a young child, a child still at the breast. *Khad-mākhō bandar*, *halumān*. N. B. For other animals, see *dhanuā*.

**khadrā'ānā** V. ti. To wound, or damage, by rubbing or grating harshly over; to rub off the skin, to injure a surface by scraping.

**khadrā-khudrā** S. 1. Small change. *Ning gusan khadrā-khudrā paisā ra'ī?* have you small coin for changing a piece of silver? — 2. A trifling sum, a few pice. *Khadrā-khudrā paisāgahi ēn mal bīsdan*, I do not sell in small quantities.

**khadrā-khudrī** S. 1. Little asperities. *Cālībalintā khadrā-khudrī ittan pesā*. *Khadrā-khudrī asman ciame ci'ā*, throw the crumbs to the chickens. *I kanh nū khadrā-khudrī ra'ī*, this plank is rough. 2. Adj. Marked with small inequalities. *Āsgahi muhī mātātī khadrā-khudrī mañjī ra'ī*.

**khadrārñā** Reflex. or pass. of *khadra'ānā*. To be wounded or injured by violently rubbing, or being rubbed, against.

**khadrō** Etymologic., *khadrō* is nothing but a contraction of *khaddarō*, eh, you children. This contraction, however, is made use of only by women, when they address a plurality of young boys (cf. *khadyō*). *Khadrō* may be taken to mean: boys, my sons.

**khadyō** Etymologic, vocative plural of *khadd*. *Khadyō* is used only by a girl or woman addressing several others of her sex. Its true value is only that of a plural-sign (just

like *harō* among boys). *Okkē kha-*  
*dyō*, be seated, all of you.

**khaēkhaērnā** V. n. 1. To take a sharp tone of voice; to be rude or harsh in addressing. *Ās engan* (*eng mañyā*) *khaēkhaērras*. *khaēkhaēra'ā kacnakhrdas*. — 2. (Of dogs) to utter a sharp or shrill bark; to give a sharp, quick cry. *Nannā allan khead'āge allā khaēkhaēri't*.

**khāenā** See *khāyna*.

**khagnā** S. 1. Antlers. — 2. The forking branches which form the crown of a tree. — 3. The small tufts of twigs and leaves disposed along the stem of the bamboo-tree.

**khaī** S. 1. Wife (cf. note). *Tangdasge khaī beddā keras*, he set out in search of a wife for his son. *Karam parabtī mundhim ondrkā khaī-guṭhyārīn naihar nū ārsta'anar c'i-nar*, for the Karam festivities, the young wives married (during the year) are taken back to their parents' home. *Ā paddantī khaī ondrkan*, I married into that village, lit. I brought a wife from that village. — N.B. In polite usage, *khaī*, meaning 'wife', is never associated with a possessive pronoun. *Ning khaī*, for inst., is both bad form and obscure. One must say: *eng urbnī, ning paccō, āsgahi ālī*. *Paccō pacgī barckam*, lit. we have come, man and wife (that is, I have come here with my wife). — 2. Daughter-in-law; also brother's wife. *Ān khaī*, I say, my daughter. *Em khaī*, our daughter- (or sister-) in-law. *Ī punā khaī onṭā nolakh nanū ālī manō*, this intended daughter-in-law of ours will develop into a thrifty wife. — N.B. People will never refer to their son's wife otherwise than as 'their daughter-in-law';

i. e. they will not even say: *ning ālī, āsgahi urbnī*, etc. *Kalā, khayyan naihar ārsta'ā*, take our daughter-in-law (i. e. thy wife) to her home.

**khaidā'ānā** [*khaidācas, khaido'os*]. Same as *khaidnā*.

**khaidnā** [*khaidas, khaido'os*]. V. tr. 1. To make dry, to free from water or from moisture, to desiccate (by exposing to the sun or the fire of a furnace or to the air); to deprive of natural juice, sap or greenness. *Kicrin khaidnā. Khēkhlan khaidnā. Khes-san, ghāsīn, kharīpan khaidnā. Bīrī-bīrīnā amman dhīre dhīre khaidī' ghaṭāba't*; sun heat evaporates slowly the water (of tanks), and makes it go down. — 2. Fig. *Onṭē katthātī āsgahi bayyan khaidkan*, with one word I silenced him. *Kūlan khaid'on*, I'll let this meal-hour go without taking any food. *Ninghai kūlan khaid'on*, I'll starve you.

**khaikā** Past part. of *khāynā*. As subst., *khaikā* means 'land' (opp. to water), 'continent'. *Khaikā tara ūgyas*, he swam towards the shore.

**khaikhairnā** V. n., frequentative of *khāynā*. 1. To become quite dry, to be exhausted of all moisture, parched, etc. *Bīrīnā nū kicrī khaikhairā kerā. Engḥai bai khaikhairā*, I have the mouth quite dry, my tongue is parched with thirst. — 2. To feel weak and dizzy out of hunger. *Kīrāṭī khaikhairkan*. One may also construe this verb impersonally: *Kīrāṭī (engāge) khaikhairā'ā-laggī*.

**khaikhayā** S. Fox. — Syn. *khōr-khōrā*.

**khāinā** See *khāynā*.

**khairā** Adj. Grey, ashy-coloured.

**khaīṭu** Adj. Naturally thin, spare of body, slim, slender. Not said of things. (Sad. *marhā*.)

**khajj** S. 1. Earth (the matter), mould, clay, mud. *Khajj-isung*, kerosine oil. *Ēkhāgalī khajj kheadan mōkhālaggī*, the acids of the ground, during the rains, corrode the soles of the feet. *Imā khajj*, earth brought by white-ants. *Nagrā khajj*, a kind of blackish clay. *Khajrnā khajj*, soapy clay. — 2. Corpse, dead body. *Khajjan mārā ho'ot*, let us take the corpse to the grave. — 3. *Khajj mannā*, to be decomposed, to be in the process of putrefaction. *Āsghā māṇḍkā aṭhē ullā māñjā: khajj māñjas hōtang*, he was buried eight days ago: the body is decomposed maybe.

**khajjnā** [*khajjyas*, *khajjos*] V. tr. To cleanse the head of, with the soapy clay called *khajrnā khajj*. *Kukkosin emtā'ai darā khajjai. Eng-hai kukk khajjkan*. — N.B. Soap is used by the Oraons only for laundry work; the "soapy clay" is, still to-day, in universal use for cleaning the scalp.

**khajrnā** Reflex. or pass. of *khajj-nā*. *Bīrī, bakhērē ulā, kūbī gusan em'ā- khajra'alagyā*, the queen was washing her head and body at the well, within the royal compound. *Em-nā khajrnā addā*, bathing and washing spot.

**khakkhnā** [*khakkhayas*, *khak-khos*]. V. tr. 1. To get, to receive, to obtain, to acquire. — 2. To come up with; also, to meet casually, to gain sight of. — 3. To catch in fault. *Onṭā puttāghā lātā khakkhayas*, he found a den in a white-ants hill. *Beddā helrar, anti thaukam khak-*

*kyar*, they began to search and found (the object) exactly (where they had been told). *Isan onṭā ēp kuddkī kuddī; adin khakkhdan; pahē eksan ra'ī?* a snake is about this spot, I sometimes catch sight of it; but where does it keep? *Āsin khār gusan khakkhkan*, I met him near the river. *Ikla'am enghai erpā nū āsin khakkhon hole, piṭā khaccon*, if I ever catch him in my house, I'll kill him outright. — *Khakkhna* may be constructed with a verbal base (gerund or root of the perfect tenses). *Kēr khakkhna*, to go and meet. *Dharc khakkhna*, to catch red-handed.

**khakkhnrā** Reflex. or pass. of *khakkhna*. *Ōnā mokhāge mal khak-khri'ī*, there is nothing to live upon. *Āsge onṭā ghorō khakkhra*, he got (or: met on the road) a horse. *Okkūge addā mal khakkhri'ī*, there is no room (or leisure) for seating oneself. *Eng-hai onṭā pallge hō mal khakkhro'oy*, thou shalt be a mere mouthful for me; lit. thou shalt be found too small even for one of my teeth.

**khākhā** S. A crow. Also name of an Oraon totem. — *Dōm khākhā*, the jet-black crow. — *Orā-khākhā*, birds in general. — *Khākhā arkhā*, name of a potherb. — *Khākhā tamblī*, a climbing plant, of parasitic nature, with round leaves and red orange-shaped fruits. It thrives especially on the *bēl*-tree. Its juice is intoxicating.

**khakhar** S. 1. Phlegm. *Khakhar otthornā*, to spit bronchial mucus. — 2. Noise made with the throat for expectorating. *Khakhar nannā*. — 3. The sound *hem* made in order to call attention on one's presence. — Cf. *khukhī-khakhar*.

**khakhārnā** V. tr. 1. To long for. *Eughai jiyā maṇḍige khakhārī*, I feel very hungry. *Ās jatrā ērage khakhārkas ra'as*, he is most anxious to see the fair. *Bēcage khakhār-kas kuddas*, he is impatient of starting for the dance. — 2. To show eagerness, ardour, or greediness. *Mahtosgahi thayā mallā: ās nan-nargahi maṇḍi amkhige khakhārdas kuddas*, this mahto is not trustworthy: he shows too great eagerness for dinners. *Khakhārkā lekh'ā mokh-das ōndas*, he falls to meal as a famished man.

**khakhaurā** S. Abscess in the armpit.

**khakhī** Adj. Greedy, voracious.

**khakhṇḍā** S. A fish also called *khakhsā* and *bahirā-cuḍḍī*. The head is small comparatively to the stoutness of the body; the back is marked with white stripes.

**khakhndārnā** V. n. Same m. as *khakhārnā*. *Khakhndārkas ōnā mokhā helras*.

**khakhō** S. A kind of shuttle used in netting (a wooden thread-holder clawed at both ends). *Khakhō nū mēr saj'ā, jallī essāge*.

**khākhō** S. A triangular frame, made by folding a bamboo-stem; it is used in pairs for carrying logs.

**khakhsā** S. Same m. as *khakh-ṇḍā*.

**khakhsī** S. A parasitic creeper often found on the banyan tree and the *pakrī*.

**khakhṭa'ānā** V. tr. To address in angry and scornful tones, to speak to with a sharp voice (in order to drive away or reduce to silence). *Nīn*

*engan khakhṭa'ādai; endr ēn ningā-ge allā berkhā mañjan?* you act the bully with me; am I, in your opinion, a dog or a cat?

**khākhūrnā** V. n. (Of fish) to snap at insects. *Kōhā kōhā injō pokhārī nū khākhūr'ālagyā*, some big fishes were snapping right and left above the surface of the tank.

**khakhurwa'ānā** V. tr. Same m. as *khakhṭa'ānā*.

**khālb** S. Theft. *Āsgahi erpā nū oṇṭā kōhā khālb mañjā. Khālb nannā*, to steal. *Khālb kānā*, to be stolen. — *Khālb* may also be the indefinite form of *khālbās*.

**khālbās** S. A thief. *Ṭorāng tarā bongar kī khālb mañjar*, they fled to the forest and became thieves.

**khālī** S. Threshing floor (some level spot well beaten, or natural rocky floor near the precincts of the village, where the rice harvests are trodden by oxen). *Khālī nū (khessan) argnā*, to bring one's crop to the treading spot. (*Khessan, bus'un*) *khālītī erpā cernā*, to take home the paddy, the straw from the threshing-floor.

**khaliya'ānā** See *khalya'ānā*.

**khaliya'ānā** See *khalya'ānā*.

**khākhō** S. A kind of fish. — Also, one of the Oraon totems.

**khall** S. Field, a piece of land suitable for tillage. With regard to ownership, the fields of a village are divided in *rajhās-khall* (ryots-fields) and *majhās-khall* (landlord's fields). With regard to irrigation, they are divided in *gaḍḍī-khall* (low-lying fields) and *caurā-khall* (upper fields). The mode of cultivation causes the-



to be called either *cākhnā khall*, dry fields, *lewā khall*, wet fields or *ro'a (ropā) khall*, transplantation fields. *Bitṭhī khall*, a field given in payment of such predial service as has extended beyond the customary number of days. *Jōkh-khall*, field allotted to a man-servant; cf. *kurpī*. — N.B. The word *khall* cannot be used in translating such English compound words as dancing field, bowling field, battle-field; cf. *ṭonkā*. — *Khall-ukhrī*. See special article.

**khallī** S. Aunt; prop. father's younger brother's wife. Eng *khallī barcā*.

**khall-ukhrī** S. 1. Cultivable land; fields in general, embracing all kinds of cultures. *Enghai paddā nū khall-ukhrī jukkī ra't, aṅgē kharcā mal pūrī*. — 2. Cultivation, agricultural pursuits. *Khall-ukhrī cōdnā*, to go through the entire series of works connected with cultivation (without being compelled to omit any by lack of hands, of instruments, etc.). *Idnā enghai urmī khall-ukhrī cōcā*, this year, all our out-of-door works were gone through beautifully. *Khall-ukhrī nandan*, I am a cultivator (syn. *gohlā uynā, khetibārī nannā*). *Āsge khall na ukhrī mallā*, he possesses neither *tānr* nor *dōn*.

**khālānā** [*khālcas, khā'os*]. V. tr. To dilute, to mix with water or other liquid (using a pestle or the finger for scraping or crushing against the containing cup or vessel). *Ghīū nū khālcā mandran khaske*, make a powder of this, mix with *ghī*, then rub over (the wound).

**khalya'ānā** V. tr. To flay, to skin; syn. *capīā otthornā*.

**khalya'ānā** V. tr. To give the third pounding to paddy. Two husks are to be removed from the paddy: the outer envelope or bran (*ūk*) and a sort of reddish peel which adheres to the grain (*kunḍō*). The bran is detached by two successive poundings, one roughly made (*ikhnā*), the other more carefully done and completing the first (*majhya'ānā*). The removal of the peel likewise entails two poundings, the second of which merely completes the first; these are called *khalya'ānā* and *khārpnā* respectively.

**khambhā** S. Furcated post or tree; parting of two branches, crotch. Syn. *kallā*. *Ḍhicuāgahi kholā khambhā lekḥā ra't*, the *ḍhicuā* bird has the tail indented. *Laṭh-khambhā*, the furcated post of wells.

**khamī** S. Spear-grass, a high grass much used for thatching houses, feeding cattle, etc. *Khamī mennā*, to graze on spear-grass. — The age of a cow or bullock is often expressed by stating how many "*khamis*" (i. e. spear-grass crops) they have eaten. *Eḍ khamī mukkhī ra't? Duī khamī*. How old is this animal? It was fully-grown two years ago. (If the answer were *tīn khamī*, the inquirer would understand that the bullock is growing old; *cār khamī* would convey the idea that is a decidedly old animal.) — *Khamī-ōsā* S. A mushroom which grows along with spear-grass.

**khamsārānā** V. n. 1. To be past the proper age for marrying (said of both sexes). — 2. To be middle-aged, to begin going down, to have reached one's declining years.

**khanakhā** Adv. Surely, without fail, to a certainty; syn. *junjunā*. *Nīn ā ullam khanakhā barke*, be sure to

come on that day. *Daṇḍē ningā kha-nakhā khakkhro'ō*, you are sure to be punished.

**khancaṛ** Adj. Same m. as *khac-rahā*. *Khancaṛ ālas, ghoṛō, allā*. Also pron. *khanjaṛ*.

**khaṇḍ** or *khaṇḍ-kicrī*. S. A piece of cloth 24 cubits long (about what is required to make a double-cloak or *barkā* for an adult). *Beñjā nū tūn cār khaṇḍ kicrī laggī*, the bridegroom must give three or four pieces of cloth (to the bride's parents). *Khaṇḍ ēṛ kicrī*, two pieces of cloth.

**khandā** S. Same m. as *khand-hā*.

**khāṇḍā** (1) S. A broad straight two-edged sabre.

**khāṇḍā** (2) S. A fragment, a portion separated from the whole, a piece (of wood, bread, cloth, etc.); division, part, chapter. *Telengar Jīsugahi kicrin khāṇḍā nākh nanjar*.

**khaṇḍānakhrnā** V. n., reciprocal of *khaṇḍnā*. *Ninghai ninghai katthādimkhaṇḍānakhrī'ī* (or: *ninghai katthāgutthidim...*); you are contradicting yourself.

**khand-hā** S. 1. Apartment portioned out of a room by a partition (with communication between the two parts). Cf. *kuḷī*. — 2. Party of persons who, ordinarily or on some special occasion, cook in common, in the same pot and on the same furnace. *Ēm oṇṭē khandhā nū oṇḍkam*, we took our meals in common (using the same vessel and fire). *Ēm oṇṭē khandhantā ālam taldam*, in our house or family, we have no two kitchens. — Cf. *khandnā*.

**khand-har** or *khandhar-erpā*. A ruined construction; a roofless or dilapidated house.

**khand-hī** S. Bunch of plantains.

**hakṇḍiā** See *khaṇḍyā*.

**khaṇḍiō** See *khaṇḍyō*.

**khandnā** [*khandcas, khand'os*]. V. tr. To divide by a wall or wooden partition. *Erpan khandnā*, to partition the house-floor. — Cf. *khand-hā* (1).

**khaṇḍnā** [*khaṇḍyas, khaṇḍos*]. V. tr. 1. To cut in two; also to cut off, to abscind, to sever. *Tanghai kicrin khaṇḍā khaṇḍā ṭiḍḍkī kerā*, she went along dropping small pieces of her garment on the road. *Ās kaīncīlī nerrgahi kukkan khaṇḍyas. Cuṭṭin khaṇḍnā*, to cut the hair. *Ortosgahi kukkan khaṇḍnā*, to behead one. — 2. To cut across (in travelling); to break through a line; to intersect. *Oṇṭā cigālō enghai ḍahren khaṇḍyā*, a jackal ran across my path. — 3. Hence, to thwart, to oppose, to gainsay. *Oṇṭē ālī enghai ḍahrē khaṇḍyā: khaṇē kirrkan*, a woman spoiled my journey (by being met with an empty waterpot or ashy-coloured clothes); so I have come back. *Ortosgahi katthan khaṇḍnā*, to contradict, to oppose in words. — 4. To gnaw through. *Osgā, imā enghai kicrin, puthin khaṇḍyā*. — 5. To annul, cancel, nullify, invalidate, rescind. — 6. To cut down, retrench. *Jeḍṛan khaṇḍnā*, to cut down the pay of.

**khaṇḍ-nakhrnā** V. n. Same as *khaṇḍānakhrnā*.

**khandrnā** Reflex. or pass. of *khandnā*. *Erpā mūd khandā nū khandrkī ra'ī*.

**khaṇḍrnā** Reflex. or pass. of *khaṇḍnā*. *Ārgahi beñjā khaṇḍrā kerā*, their marriage engagement was broken off.

**khandrnā** V. n. 1. To sleep. *Jīsus khandra'ālagyas*, Jesus was asleep. *Engāge khandra'ā tukkī* (or *urkkī*), I feel drowsy. — 2. To die. *Namhai mudais cerō khandr khaccyas*. — 3. To be negligent, *Innelā ōrmar cākhnar idnar: nīn khandr-dai kā endr nandai?* — *Khandra'ar kānā*, to fall asleep; also, *khandr khaccnā*. — *Khandr mākhā*, the stillness of night; in the dead of night.

**khanduā** S. Thickened and hardened part on the surface of carriers' shoulders; callosity caused by the yoke on a bullock's neck. *Bharīyar-gahi khēser nū khanduā cu'ī*.

**khaṇḍyā** S. Woman's garment (espec. the cloth worn on the shoulders).

**khaṇḍyō** S. Grain-measure of the capacity of half a maund. *Onfā uḍḍū nū khaṇḍyō mūnd sam'ī*, an uriya contains one maund and a half.

**khandhar** See higher up.

**khandhī** See higher up.

**khandhnā** [*khandhas*, *khandh'os*]. V. tr. To make a deep cut in anything; to indent, to notch.

**khandhrnā** Reflex. or pass. of preceding.

**khanē** or *khanē*. Old noun which formerly meant instant, moment; it is now used only as adverb and post-conjunction. — Adv. Then, at that moment, at this juncture. With a determining word: *ā khanē*, *ā khanem* (same meanings). *Ā khanēti*, *ā khanēti*, since then, from that moment. *Ās khar'ālagyas*, *ā khanem āsin īrkan*, I caught sight of him as he was in the act of pilfering. *Khanē gū khōb elcā helras*, his fears then re-

doubled, lit. then forsooth he began to fear much. *Āsin īrkānim khanē durū āsgahi barnan patta'u helrkan*, I did not believe in his coming before I actually saw him. *Khanē mulkhdas*, *khanē urkhdas*, he alternately sinks and reappears. N. B. In all the above examples, *khanē* must be joined in pronunciation with the following parts of the context. — 2. *Khanē* cannot be given an illative meaning. 'Hence', 'consequently' are expressed by *se*, *anti*. — Postconj. In this capacity, *khanē* may govern either the gerund in *-ā*, or a past participle, or a finite tense (not, however, a future). The various meanings will best appear from the examples. *Engāge, kālā khanemti*, *khan-nurjñā mañjā*, as soon as I had left, my eyes began to pain. *Ēn ongā khanem kirt'o'n*, I shall come back as soon as feasible. *Bēk iṛyā khanē carcar'ī*, salt in the frying-pan crackles away. *Kecckū khanē*, immediately after death. *Ennē ennē calan amb khacckam*, *ēm Khristān mañjkam khanē*, we abandoned such customs in becoming Christians. "Amb-ke tengā" *bāckan khanē*, *nīn ting-kai*, although I had told you not to say it, you have spoken. — N. B. *Khanē* cannot govern a future tense. "When he arrives, call me" must be translated either by *bar'os holē*, *engan eṛ'ā* or *āsgahi bar'ā khanem*, *engan eṛ'ā*.

**khanēkhnā** [*khanīkhyas*, *khanē-khos*]. V. n. To rest (from exertion), to stop for taking breath, to lie a while for repose. *Khanēkhnā ullā*, the day of rest. — Syn. *khanīkhnā*.

**khanem** *Khanem-khanem* (N. B. not *khanem*). Adv. At short intervals, frequently, often, repeatedly, again

and again. *Asan khanem khanem kālālagyas*, he used to go there frequently. *Khanem khanem ōnālagyas darā cūtkam ra'alagyas*, he used to eat all day and lie down lazily.

**khanī** Adj. (Of sowings or plants) dense, serried, closely sown, growing as thick as hops. *Cākhkā khess khanī mañjā, aṅgē gachī ban'ā pullī*, the rice-seeds have fallen too closely, hence the seedlings cannot form properly.

**khanīēkhñā** Same as *khan-ēkhñā*.

**khañjalkhō** S. Tear. *Khanntī khañjalkhō urkhā (pajhrār'ā) helrā*, tears began to fall (to flow). *Nēkhāi khañjalkhō malā khatro'ō?* who could restrain his tears?

**khañjar** Adj. Irritable, etc. — Syn. *khacrahā*.

**khañjkā** Verb. noun (from *khañj-nā*). 1. Fruit. — 2. Effect, result, consequence.

**khañjnā** [*khañjā, khañj'ō*]. V. tr. 1. To bear fruit. *Ṭaṭkhā idnā mal khañj'ō*, mangoes won't give this year. — 2. To be produced (after the manner of a fruit), to come forth. *Ās-gahi gallē nū jonnē khañjkī ra'ī*, he has a wart on the cheek. — Cf. *us'g-nā, otth'rnā*.

**khañjnā** [*khañjcas, khañj'os*]. V. tr. 1. To engage the services of. *Ortosin parcār nalakh nanāge khañjcas*, he engaged a man as catechist. — 2. To hire (hands), to recruit (men, coolies), to raise (soldiers). — N. B. To appoint upon presentation of a request or petition is *ṭahra'ānā*; to "catch" coolies (for Assam, etc.) is *lobhāba'ānā, ṭhaknā*, etc.

**khañjpā** S. 1. Fruit. — 2. Effect, result, consequence. *Huttī endr khañjpā urkhā?* what was the result?

**khañjrnā** Reflex. or pass of *khañjnā*.

**khankhanrnā** V. n. (Of earthenware) to have the ring peculiar to well baked or perfectly dry pottery. *Aṭ khankhanr'ī. Ī bhaṇḍā khankhan-ra'ā khayyā*; or *khankhanra bicckī ra'ī*, etc.

**khankhār** Adj. Empty, vacant bare, hence, unfurnished, unsupplied. *Kūl khankhār mañjā*, I began to starve. *Khankhār epā*, an empty house. *Khankhār rājī*, a poor country, destitute of many of the necessities of life.

**khankhṛa'ā** Same as *kankṛa'ā*.

**khanmokhtō** S. A stout-bodied black-spotted viper, which cannot see in daylight.

**khann** S. 1. Eye. *Khann-capṭā*, eyelid; *khann-pipnī*, eyelash. *Khann-oṭṭā*, eyebrows (hairy arch above the eyes). *Khann oṭṭantā cutṭī*, eyebrows (the hair). *Khann calkhñā, minkhñā*, to open, to shut the eyes. *Khann carminkhñī*, the eyes open and shut by a natural motion. *Khannan mund-nā*, to blindfold (cover the eyes with a piece of cloth or with the hands). *Khannan liblibamba'anā*, to blink. *Khann mundhbhāre*, publicly, in the open. *Enghai khann nū etthras*, I caught sight of him. *Khannan ērnā* (see *khannērnā*). *Khann-kōṛātī ērnā*, to take hardly any notice of, to give just-one passing glance at. *Ās engan khann-kōṛātī hō mal ērdas*, he takes no notice of me. *Khann-nuñjnā*, ophthalmia. *Tir'ū-khann ālas*, one who is squint-eyed. — 2. Sore eyes.

*Engāge khann mañjā* (or *biddyā*), I have sore eyes. — 3. The evil eye. When a mother supposes that her child has been injured by the evil eye, she will make some passes over the child's eyes with *chili* and other ingredients, saying for instance: *Eng-dāsgahi ērnā-bēcnan pollar sah'ā kī ennē nañjar: attram khann urkhā-nek'ā* (or *cōrānek'ā*), people did so because they could not bear the good looks, the healthy appearance, of my son: let the evil eye go out the way (it came in). This is called *newca'ānā*. *Nēkh'ai khann laggyā* (or *īryā*), someone's evil eye has touched me. — 4. On a bamboo-stem, walking stick, etc., the mark left by side-shoots that have been cut away; on tubers, the spots whence we buds were to have issued. *Tempāgahi khann. Sa-khīngahi khann.*

**khannā** [*khancā, khañ'ō*]. V. n. To be pleasant to the eye, to be of good effect; to suit well. *Khēsō kicrī engāge mal khañ'ō; pahē ningāge bēs bēsīm khañ'ī*. A red garment is of no good effect on me, but it suits you very well.

**khannērnā** [*khannīryas, khañ-nēros*]. V. n. (Of newly born babies or animals) to begin to see; to have the use of one's eyesight. *Berkhā-khadd khannērālaggī*, the kittens are just beginning to see. *Ār āsgahi bārē nū mal pattācar ās andhrā rahcas darā khannīryas*, they refused to believe that he had been blind and that his eyes had now been open. — Syn. *khannan ērnā*.

**khaōc - khaōc** Onomat. for crunching noises. *Murai, mōkhā khañ, khaōc-khaōc baī*, a (raw) turnip makes a peculiar noise under the teeth.

**khaōkhñā** [*khaōkhyas, khaō-khos*]. V. tr. 1. To knock the pestle against the border or sides of the pounding hole, to cut gashes in the pounding hole, to pound clumsily. *Bēs ērā ērā cuñjai, ambai khaōkhai*. — 2. (Of wild animals) to tear a piece of flesh out of a prey. *Lakrā āsgahi mēdan khaōkhyā*. *Allā engan khaōkhā beddālagyā*, the dog was furiously snapping at me. — 3. (In abuse) to eat much, to devour. *Anā kō, akkū nīn ōnd chippā khaōkhai*: *annuhō gharī gharī nē'edai*. My boy, thou hast already swallowed a full bowl of rice; all the same, thou art continually asking for more.

**khaolkhaolra'ā** Adv. *Khaol-khaolra'ā nōrnā*, to wash (catables, rice, dāl, greens, or eating-vessels) several times and with abundance of water.

**khapāba'anā** V. tr., causal of *khapnā*. 1. To adjust a lid, or other covering accessory, carefully (or tightly) upon. *Ḍhapnan khapāba'ā*, put on the lid carefully (so that it may hold in place, or even hold fast). *Ninghai ṭopin bēs khapāba'ā*, put thy hat straight. *Bayin khapāba'adas*, he does not open his mouth. — 2. To shut (a bottle, a basket, a box) carefully, hermetically.

**khap-khaprnā** V. n. (Of a lid or other covering accessory). To fit tightly upon, to hold fast (as from having been hammered into). *Cunaiṭṭ-gahi ḍhapnā khapkhaprnā kerā* (or: *khapkhapr'ā khapcā*). *Ḍhapnā khapkhapr'ā ukkyā*, the lid holds fast.

**khapnā** [*khapcā, khaṭ'ō*]. V. n. 1. To cover exactly, to fit upon hermetically. *Baī khapac khaccyā*, the door is well shut. — 2. To stick fast

to, or together. *Phaṛkā dukkhē nū pall khap't*, in tetanus the jaws are immovably closed. — 3. To be totally lost (as a harvest stolen, devoured, burnt, etc.). *Idnā māsin caṛ'ā pōl-kam*; *khall num khapcā kerā*, we had not to uproot our urid this year; it all perished on (or was stolen from) the field.

**khāpnā** [*khāpyas, khāpos*]. V. tr. 1. To have in custody for security or preservation, to protect, to guard, to tend. *Ninghai aḍḍon khāpon*, I'll book after thy cattle. — 2. To wait (absol.); to wait for. *Āsin khāpon*, I'll wait till he comes. — 3. To come up to (in height). *Khaddas eng-hai kaṛman khāpdas*. *Ēn āsin khēser gūṭi khāpdan*.

**khappā** S. Leech. *Mankhā khappā*, big leech. *Khappā kheḍḍ nū asgī*.

**khapp'anā** Adv. At one stroke, like a shot, abruptly, unawares. *Lakṛā āsin khapp'anā kappāyā*. *Sikrā cōron khapp'anā dharcā*.

**khapp'lē** Adv. Same as *khapp'anā*.

**khappnā** [*khappyas, khappos*]. V. tr. To swallow (any thickish liquid); to drink e. g. broth, rice-water, any medical mixture *Abrā khaddargahi khēsō khappom hōlē, koṛē manom*, if we could drink the blood of these children, we would be cured.

**khaprā** S. 1. H. Tile. *Khaprā-pocgō*, a kind of caterpillar often found in old roof-coverings. — 2. A waterpot in the upper side of which an opening has been practised for introducing the hand. *Khaprā nū māsi, rahṛin, kaphin irnar; koḍai asman bīta'ānar*, one roasts urid, peas,

coffee in perforated pots; in these again, *maruā* bread is baked.

**khaprāhī** S. 1. Shell (of eggs). *Bīgahi khaprāhī*. — 2. In the skull, the cap-bone.

**khāpus** Verb. n. (from *khāpnā*). Guardian, keeper, watchman. *Erpā khāpū*, the domestic lizard.

**khār** Adj. or adverb. On the edge (said of any cutting instrument, the blade of which is being hold perpendicularly to the surface to be cut into). — Syn. *aōgār*, which see.

**khār** S. 1. River. *Khār kaṭṭnā*, to cross a river. *Khār nū laṛang jhapcēkī ra't*, a bind-weed has been thrown across the river (as a help for crossing it). — 2. River-bed. *Khāikā khār nū*, in the dry river-bed.

**kharā** Adj. Great, extensive, considerable. *Ār maṇyā kharā bipat barcā*, they had much misfortune. *Āsge kharā lūr ra't*, he has much wit in him. — Adv. *Kharā kebnā, ōnnā, elcnā*, to abuse, to drink, to fear very much. *Kharā conhā nannā*, to love very much. *Kharā ammōnkā sārkan ra'adan*, I am very thirsty. *Kharā gecchantī*, from very far. — When used to modify adjectives, *kharā* is ordinarily followed by some first adjective with which it makes a sort of compound word. *Kharā baggē dau ālar*, many good people. *Kharā koṛhē maldau kacnakhrnā*, to talk very improperly.

**kharāba'anā** V. tr. To scorch, i. e. to injure the surface by direct action of the fire (as bricks, potteryware) or by roasting beyond the proper point (e. g. meat, onions).

**kharac** S. Expenses; action of spending. *Ninghai eōndā kharac maṇjā?* *Kharac nannā*, to spend (mo-

ney, provisions, etc.). *Kharac mannā*, to be spent.

**kharād** S. A lathe. Better use *kānd*.

**kharai** S. A derangement characterized by great heat in the bowels, retention of urine, and sometimes a flow of blood from the nose. Cases generally happen during the hot season.

**kharām** S. Wooden sole; a kind of sandal furnished with a peg, by means of which it is held between two toes. — Syn. *khaṭṇāhī*. *Kharām atkā kānā*.

**kharar-kharar** Onomat. for the sound of articles loosely packed and playing against one another, for the creaking of a cart which has got out of joint, etc. *Kharar-kharar kharakhnā*, to rattle or clink loosely together.

**kharar-kharar<sup>rnā</sup>** V. n. Same m. as *kharar kharar kharakhnā*.

**kharar-khoṛor** Onomat. for the sound of scraping. *Kaṭṭū nū asigkā maṇḍin khokhro'o bīrī*, *kharar-khoṛor ba'ī* (or *mindrī'ī*). *Tawā kaṭṭun kōrhem ambai kharar-khoṛor nanai*, do not scrape earthenware too much. — Cf. *haror-horor*.

**kharar-khoṛor** S. A peculiar rattling in the throat of an asthmatic or dying person. *Ekābīrī āsgahi melkhā kharar-khoṛor ba'ā helrā*, *khanē durū sewā nannan ambkam*, we did not cease to nurse him till the death-rattle set in. — Cf. *kharar-khoṛor<sup>rnā</sup>*.

**kharar-khoṛor<sup>rnā</sup>** V. n. Same m. as *kharar-khoṛor ba'anā*.

**kharar-khoṛor<sup>rnā</sup>** V. n. Same m. as *kharar-khoṛor ba'anā* (*mannā*,

*mendrānā*). *ī pacgīsgahi, sās ho'o bīrī*, *melkhā kharar-khoṛor<sup>ri'ī</sup>*, this old man has the rattling breathing of asthmatics.

**kharār<sup>nā</sup>** Reflex. or pass. of *kharāba'anā*.

**kharbaramba'anā** V. tr. 1. To cause to rattle (by knocking or clashing against one another). *Ulā tarā ērā tō*, *endrā aṭī saṅgin kharbaramba'ī*, just see there, inside, what is causing the earthenware to rattle. — 2. To confine, to put into a muddle. *Enne khaṣkhaēra'ā kacnakhrnā'ī āsin kharbaramba'oy*, if you talk sharply to him, you will only confuse him. — Allied to *garbaramba'anā*.

**kharbar<sup>rnā</sup>** Reflex. or pass. of preceding. To make a quick sharp noise rapidly repeated, to rattle (as bodies not very sonorous, when colliding). *Khandar mākhābīrī erpā nū kharbarri'ī khanē*, *khattargahi bhābhā nū nād lekha'ā bar'ī*, when in the stillness of night anything in the house rattles, children fancy the devil is coming.

**kharbnā** [*kharbyas*, *kharbos*]. V. tr. To give an extra pounding to rice, for cleaning it from grains unhusked or spoiled. (Ct. *khalya'anā*.) *Bēs kharbkā tikhil*, very clean rice.

**kharbrnā** Reflex. or pass. of preceding.

**kharcā** S. 1. Pecuniary means, funds. *ī erpā kamnā nū enghai khar-cā battāckan*, to build this house, I made a big hole in my income. — 2. Stock of food, provisions, victuals. *Āsim emhai kharcan khēnddas*, it is he that buys our food supplies. *ī khar-cā eman ōnd canō gūṭī ho'o*. — 3. Espec. travelling-expenses (in mo-

ney or in kind), provisions for a journey. — 4. Luggage, belongings. *Ninghai kharcūguṭṭhin saǰ'ā biṭ'ā*.

**kharcī** S. Same as *kharcā*.

**kharda'ānā** V. tr. (Better use *kundnā*). To shape by means of a lathe.

**kharda'ānā** V. tr., causal of *khardnā*. 1. To tire, to exhaust the strength of by toil or labour, to fatigue. — 2. To exhaust the attention or patience of. — Fig. *Oṇṭā katthan taṅg'ā jiyā nū biṛda'ānā kharda'ānā*, to examine a question on every side.

**khardkā** Verbal n. from *khardnā*. Fatigue. *Khardkan khednā*, to take rest.

**khardnā** [*khardyas*, *khardos*]. V. n. 1. To become tired, to get fatigued through bodily exertion. — 2. To have the patience exhausted. *Āsin bujhaba'ā khardkan kerkan*. — N. B. The compound verb *biṛdnā khardnā* has an active meaning; cf. *biṛdnā* (1)

**kharrhār** S. A jungle-tree (*Randia uliginosa*; H. *piṇḍār*).

**kharrharā** S. Curry-comb. *Ghōron kharrharā c'īnā*.

**khari** 1. (Sad). S. Small twig or bit of wood used for drawing lots. *Khari natagī'ānā*, to make draw lots. *Ār tāmtām nū khari natgyar*. Better use *carī*. — 2. A land measure. The *khari* is equivalent to four annas of land (see *anā*).

**khari** S. The refuse of vegetable matter out of which oil has been expressed. *Manī khari*, *ḍurī khari*, *maghā khari*. *Khari mūkkhū*, term of abuse equiv. to beast, brute. — The term *khari* is also applied ad-

jectively to a man in whom there is no intelligence or no energy of character. *Khari ālas* (or *khariś*).

**khariā** S. See *kharyā*.

**kharka'ānā** V. tr. 1. To displace, or move on, slightly at a time (said of heavy bodies being moved first by partial lifting, then by pulling or pushing). *Urbās kabari pakhnan begar kharka'am urkhas*. — 2. To transfer (any object, partic. stolen articles) from place to place, with a view to escape detection. *Khalbar khaḍḍkā aḍḍon ṁnd aḍḍatī nann aḍḍā kharka'ānar*, cattle-lifters are in the habit of shifting their booty from spot to spot.

**kharkārṇā** Reflex. or pass. of *kharka'ānā*. 1. To budge, to move off a little (v. n.), as for allowing one to pass or sit down. — 2. To get out of the way in a sneaking manner, to skulk away. *Ās pañc nū dharṇāge ekā tarā kharkāras*, for fear of the panchayat, he decamped nobody knows where.

**kharkhā** Adj. 1. Bitter. *Pit bai nū kharkhā laggī*. — 2. Pungent to taste, hot (as spices, etc.). *Ī amkhī kharkhā laggī*, this is hot curry. — 3. Highly salted, salted to excess. — 4. Harsh, cutting (as words), distressing, piercing to the feelings or to the mind. *Kharkhā katthā*. — 5. (Of altered feelings) turned sour, changed to bitterness. *Ī irbargahi conhā kharkhā mañjā*, their love gave way to hatred.

**kharkha'ānā** [*kharkhācas*, *kharkho'os*]. V. tr. 1. To cause to give out a sound, to make ring. *Rālin kharkha'ā*, ring the bell. Syn. *sadta'ānā*. — 2. To perform music on any wind- or stringed instrument; to play.



*Murlī kharkha'ādas*, he plays on the flute. *Harmonium kharkha'ānā*. *Ninghai kunkuy konkoy-konkoy ba'i*: *adin kharkhāc ērā*. Thy fiddle is creaking, try to tune it.

**kharkhar** Adj. 1. Perfectly clean. — 2. Quite empty. *Kharkhar rājī*, a desert, an expanse of country devoid of all vegetation. — Cf. *kharkhar'rnā*.

**kharkhar'rnā** V. n. 1. To affect the throat unpleasantly (as strong tobacco, brackish water and other acrid substances). *Ī amkhī nū baggē bēk ra'i*; *melkhā nū kharkharri'i*. *Ī cūtā kharkharri'i*, this cigar is too strong. — 2. Fig. To use, in speaking, a sharp tone which grates upon the ear. *Ī pacgī sipāhis bekār kharkharardas*, this old policeman has a painfully shrill voice.

**kharkhar'rnā** V. n. 1. To be absolutely empty, to be void of contents of any sort. *Innā merkhā kharkhararkī ra'i*, we have to-day a sky perfectly cloudless. *Kaṭṭu kharkharri'i*, the rice vessel is quite empty. Cf. *kharkhar*. — 2. To be perfectly clean. *Erpan kharkharra'a errā*.

**kharkharyā** S. Native palan-keen (a short litter, open on all sides).

**kharkhnā** (1) [*kharkhyā*, *kharkhō*]. V. n. (Of sonorous bodies) to ring, to jingle, to clink; in gen., to give out a sound. *Eōndā kharkhyā?* (*gharī* understood); what it is the time?

**kharkhnā** (2) [*kharkhas*, *kharkho's*]. V. tr. Same as *kharkhā'ānā*. *Berkhā melkhan kharkh'ālaggī*, the cat is purring.

**kharkhnā** [*kharkhyā*, *kharkhō*]. V. n. 1. To affect the palate un-

pleasantly, as things salted or spiced to excess. *Ī amkhī nū bēk kharkhyā*. — 2. Fig. To be uttered on an unfriendly tone, harshly. *Āsgahi kac-nakhrnā kharkhī*.

**kharkhō** S. Bile in its vesicle. *Adḍogahi kharkhon engāge c'ike*, *mandar kam'age*. — N. B. Human bile is called *pīt*.

**kharkhta'ānā** V. tr., causal of *kharkhnā* (1) and syn. to *kharkhnā* (2). *Berkhā melkhan kharkhta'ālaggī*, the cat is purring.

**kharkhur'a** Adv. Without delay, at once, immediately. — Syn. *has'anā*, *saṭh'lē*.

**khār'lē** Adv. Though, clean (used only with reference to the cutting of blades). *Khollā khār'lē mūcī*.

**khārnā** [*khaddas*, *khār'os*]. V. tr. 1. To steal, to pilfer. *Endran hō ambā khār'a Tang'a khaddkan nannā-rin ambā dōs'a*, do not saddle thy own thieving upon others. — 2. Fig. To gain or win by address or gradual and imperceptible means. *Ortosgahi bhēdan* (or *budhin*) *khārnā*, to surprise some one's secret. *Ortosgahi najran khārnā*, to steal a march upon one (by insidiously calling his attention away from what he is doing). *Adigahi dūrī-caḍrin khaddas*, he dishonoured her (by fornic. or adultery).

**khārnā** [*khāryas*, *khāros*]. V. tr. 1. To gnaw or nibble at. — 2. (In abuse) to eat. *Akkun khārakai*; *annu-hō turthem kūl-kūrā laggī?* Thou hast just made a clean plate; for all that, quickly enough thou feelst hungry. *Curcūr'a khārnā*, to bite away the skin of a fruit all round;

also, to eat clean (all that is eatable round a hard part). *Ṭaṭkhāgahi cap-ṭan curcuṣṣa'ā khārnā*. *Jinhōran, khocoltā ahṣan curcuṣṣa'ā khārnā*. — *Pakhnā-khārū* (lit. stone-licker), name of a fish.

**khārnā** [*khāryas, khāros*]. V. tr. (deriv. from *khār*, river). 1. To draw (a line). *Bēcāge dīr khārā*, draw a line for the game. *Sindrī-pāb khārnā*, to divide the hair by a middle-line. — 2. To run (i. e. to direct according to a certain line or into a certain channel.) *Paṭri khārnā*, to cut small irrigation tracks (in gardening). *Amm khārnā*, to direct water into irrigation tracks.

**khārnā** [*khārcas, khār'os*]. V. tr. 1. To have a low opinion of, to disdain, to condemn, to scorn. — 2. To loathe, detest, have in abhorrence (things or persons).

**kharpā** S. Straps (without sole) crossed over and worn round the ankle. *Pacgir eklā kharpā atkā ḍahrē ēknar*.

**kharpaṭi** or *kharpaṭi-khocol*. S. Hip-bone (only of animals). — Cf. *kulhā*.

**kharrā** Adj. Upright, conscientious, impartial, above selfish interest and corruption.

**kharrā** S. Seedling bamboo, bamboo sapling. — Cf. *haṇḍhuā* and *bang'ā*.

**khār<sup>a</sup>rnā** Reflex. or pass. of *khārnā*.

**khār<sup>a</sup>rnā** Reflex. or pass. of *khārnā*.

**khārū** S. The low-pitched flat-shaped metallic bell tied under the head of pack-bullocks. A high-pitched bell of the same kind and use is

called *ghaṭi*. — Hence *khārū-aḍḍō*, a pack-bullock.

**khār'us** Verbal noun, from *khār-nā*. Thief. — Syn. *khālbās*.

**khār<sup>wā</sup>** S. Any particular clayey or rocky spot containing salt. *Adḍō khār<sup>wā</sup> mōkhā kerā*. *Khār<sup>wā</sup> ṭāṭnā*.

**Kharyā** 1. Adj. Of the Khariā caste (an aboriginal tribe). *Kharyas*, a Kharia. — 2. Name of certain songs and dances of the autumn season. *Kharyā bēc<sup>nā</sup>*.

**khāryō** S. Same as *khaṇḍyō*.

**khāsam** *Khasam khasam lagnā*, to make under the teeth the impression of sand, to be full of small hard particles, to be a sandy sort of food.

**khās'anā** Adv. Immediately, without delay, at once. — Syn. *saṭh'lē*, which see.

**khāsī** Adj. Castrated. *Khāsī allā*, *khāsī ghorō*. *Khāsī nannā*, to castrate. — S. A castrated he-goat.

**khāsiya'ānā** See *khāsiya'ānā*.

**khās-khas** Adj. 1. Rough, having prominences or inequalities, not smooth. *Khaskhas ḍahrē*. *Khaskhas khekkhā, kicrī*. — 2. Rude and brusque, discourteous, harsh. *Khaskhas katthā*, a rough word.

**khās-khasrnā** V. n. (from *khās-khas*). To be rough, rugose. *Gaērā khaskhasrī'ī*, the rhinoceros has not a smooth skin. *Baggē ultī mal emckai; khaskhasrdai*, it is long since thou took a bath, thy skin is dirty.

**khaskhurhā** Adj. Rough, having irregularities of surface (more marked than in the condition termed *khās-khas*). *Khaskhurhā pakhnā*, a very rough stone. *Kaṭhrā khaskhurhā khaṭjpā talī*, the jack-tree fruit is rough-skinned.

**khas'lē** Adv. Same m as *khas'-anā*.

**khasnā** [*khasas*, *khas'os*]. V. tr. To overspread with anything unctuous, viscous (oil, paint, mud, slime) or adhesive (turmeric, ashes, etc.), to smear, to daub; syn. *nalbnā*. This verb may be, and is often, constructed with the name of the adhesive substance as direct object. *Ṭempan isung* (or *isung-tī*) *khasnā*. *Enghai mēdan isung khas'ā*. *Ī jūtan narma'āge kis-nētan copcopra'ā khas'ā manō*, to soften these shoes, one should rub them freely with lard. *Bālkā khasskā asmā*, cake sprinkled over with turmeric. *Ghiū khalckā mandran khaske*, you will pound this together with ghee, then rub over.

**khāsnā** [*khāsyas*, *khāsos*]. V. tr. To escape or scratch for relief. — Cf. *godra'ānā*, *ragda'ānā*, *khokhra'ānā*, *cholnā*. *Mēdan khāsnā*. *Ghoṛō ek'am bīrī mēdan khāsāge bidrī*, horses at times lie down to scratch their back.

**khāsrā** S. An eruption of small, isolated, acuminate vesicles, produced by the entrance of a parasitic animal, and attended with itching. *Āsge khāsrā urkhā*, *mañjā*, he has got itch. *Khāsrā lakkā allā*, a mangy dog. — When of a severe type, the disease is called *khāsrā-khusrū*. The latter may be used as adjective. *Khāsrā-khusrū kukkos*. *Innelā khāsrā-khusrū mañjkan*, *qahrē ēkā pōldan*.

**khāsrāh** f. *khāsrāhī*. Adj. Infected with itch, suffering from itch, mangy; (cf. *khāsrā*). *Khāsrāhī allā*, a mangy bitch.

**khāsrnā** Reflex. of *khasnā*. *Cindan khāsrnas*, he covered himself with ashes.

**khāsrnā** Reflex. or pass. of *khāsnā*. To scratch oneself (for relief).

**khāsrnakhrnā** V. n. (from *khāsnā*). To scratch oneself for relief in a number of places, or with both hands. *Īpīgahī cilgātī khāsrnakhra'ālagyas*, suffering from prickly heat, he was scratching himself freely.

**khassā-ēp** or *samsihar*. S. The ribbon-like peel of a creeper (*Bauhinia vahlii*), commonly used as a substitute for strings and ropes. Cf. *lau-larang*. *Lau-larangtī khassā-ēp otthornar*.

**khassnā** [*khassyas*, *khassos*]. V. tr. 1. To poison a piece of confined water (tank, deep spot in a river-bed), in order to stupefy or kill the fish; hence, also, to kill (fish) by this method. The three substances in greatest use for this purpose are the fruits of the *bīrī* and *maunā* trees, and the roots of the *gorār* tree. *Kūran injō piṭāge khassot*, let us poison the *kār* to kill the fish. *Injō khassā kādan* (Cf. note at *khāsrnā*). — *Khassnā* is sometimes used, by an extension of meaning, instead of *helō nannā*. — 2. Fig. *Kūlan khassnā*, to derange the stomach; also, to act as a purgative. *Tissā amm kūlan khassī*, acidulate drinks cause indigestion (or: alvine discharge). *Jiyan khassnā*, to create much annoyance to, to harass.

**khāsrnā** Reflex. or pass. of *khassnā*. *Kār khāsrā*. N.B. It is to be remarked that, the notion of water being implied in *khāsnā* and *khāsrnā* themselves, one cannot say: *Amman khāsnā* or *amm khāsrā*.

**khastārnā** V. n. To be in haste, in a hurry (for); to be impatient to obtain, to be fidgeting for. *Ēn urkhā-*

ge *khasṭār'ālagdan*, I should leave this at once. *Ās maṇḍī ōnāge khasṭār'ālagyas*. — Cf. *khasṭī*.

**khasṭī** S. Hurry, haste; impatience for (obtaining one's object). *Ningūge endr khasṭī ra'ī?* what's the hurry?

**khasu** S. Same m. as *khasrā*.

**khasuā** S. Same m. as *khasrā*.

**khasuāhā** (f. *khasuāhī*). Adj. Same m. as *khasrahā*.

**khasuhā** (f. *khasuhī*). Adj. Same m. as *khasrahā*.

**khāsyā'ānā** V. tr. (from *khāsī*). To castrate (by ablation). — Cf. *ārkā*.

**khaṭ'anā** Adv. At once, immediately, without delay. — Syn. *saṭh'lē*.

**khatī** S. A small trapeziform plank with a notch in its longer side. The plank being put flat on the ground, the end of a stick (*dāṭā*) is inserted into the notch and pressed against ground by the left hand: a stroke from a mallet (*mugrā*) sends the *khatī* flying. The aim is to hit a certain stone or clod called *bagru*. *Khatī bēcnā*.

**khaṭī** S. Bedstead; bed. *Āsin khaṭī nū kīdar*, they laid him down on a cot. *Khaṭī nū cūtnā*. *Khaṭī kiyyā kaprnā*. *Khaṭin aṭṭnā*, to put a bedstead on its four feet (opp. to *khaṭin iṭta'ānā*, to lay it' on its side, when not needed). *Khaṭī-pawā bīnkō*, lit. the cot-feet constellation, i. e. the Great Bear (or rather, the quadrangle in the Great Bear — the three outside stars being-called *khalbar*, or thieves) of the aforesaid bedstead.

**khatir** Postpos. Same m. as *khatrī*.

**khatir** S. 1. Patience; adj. patient. *Khatir uynā, dharnā*, to be

long-suffering, to wait in patience. *Urung khatir nanā*, have some patience. *Khatir manon*, I shall be patient — 2. Consolation (power or capacity of endurance imparted from without). *Khatir ci'inā, dharta'ānā*, to console.

**khaṭkā** S. Same as *khoṭkā*.

**khaṭkhaṭā** S. Stork, a tall wading bird which feeds on frogs, lizards, fishes, etc. Two varieties of it, one white, the other black, are common in Chota Nagpore.

**khaṭkhuṭ** Onomat. for craunching noises.

**khaṭkhuṭamba'anā** V. tr. To crush noisily between the teeth, to craunch. *Rahrin khaṭkhuṭamba'anā*, to break (raw) peas under the teeth.

**khaṭkhuṭrnā** Reflex. or pass. of preceding. To be craunched, to break (v. n.) with noise under the teeth. *Khōcol allāgahi baī nū khaṭkhuṭrī'ī*. Allā *khōclan khaṭkhuṭra'ā mūkhī*.

**khaṭnā** [*khaṭcas. khaṭ'os*]. V. tr. (ordinarily used without dir. obj.). To cook rice. *Ṭorāng nū dērā naḥjar darā khaṭ'ā helrar*. *Khaṭnā-erpā*, kitchen-house. *Id kachairī-erpā mallī*; *khaṭnā onnā erpā talī*, this is not a place for meetings: it is a kitchen. *Khaṭnā irtnā*, to cook a meal (lit. to cook rice and to cook curry).

**khaṭnāhī** S. Wooden sole, sandal. See *kharām*.

**khatrī** or *khatir*. Postpos. 1. For the sake of, on account of, by reason of. *Eng khatrī, enghai khatrī, ās khatrī*. — 2. For the space of. *Jokk ullā khatrī*, for a few days. — Better use *ge* in all meanings.

**khaṭṛkā** Verbal n., from *khaṭṛnā*. 1. Portion, share. *Eng ganē nīng-hai endr hō khaṭṛkā mal ra'ō*, thou wilt have no share with me. *Khēsō-khaṭṛkā*, consanguineous. — 2. Part, division (e. g. in a book).

**khatrnā** [*khattras*, *khatro'os*]. 1. To fall. *Utān khatrnā*, to fall backward. *Liṇḍī, kukk bharē khatrnā*, to fall on one's seat, on one's head. *Humkurgā* (*humb'u, tomb'ē*) *khatrnā*, to fall forward, on the face. *Āsgahi kheḍḍ nū khatr'ā khatr'ā, chemā ne'ā helrar. Cēp khattrā*, it rained. *Jhurā khattrā*, there has been dew. — 2. To decline in power, wealthy or glory. *Ā paryantī Musalmanargahi sawang, ohmā, dhan-kurjī khatr'ā helrā*. — 3. To be overthrown or ruined. *Ārgahi erpā-pallī khattrā kerā*. — 4. To be defeated, to have the worst of it. *Ninghai katthā ṭhaukam ra'ī, ēn khattrkan*, you have the better reasons, I am beaten. — 5. To commit (a fault), to sink (into sin). *Ī kasūr nū khatrkan*. — 6. To become. *Ās ayyā bēram khattras*, there he became ill. — 7. To become faint or feeble, to drop down. *Āsgahi jiyā khattrā*, his courage gave way. *Enghai urmī āsē-guṭṭhī khattrā*, all my hopes became blighted. — 8. To depart from the faith or from rectitude. *Dharmī khatrnā*, to fall away. *Ujgō ḍahrētī khatrnā*, to quit the right path. — *Khatr co'onā*, lit. to fall and get up again. *Ūkhā nū khatr co'ā barckan*, on my way here in the dark, I was as often on my hands as on my feet.

**khaṭṛnā** [*khaṭtras*, *khaṭr'os*]. Reflex. or pass. of *khaṭṭnā*. To divide or portion out (said of a party among themselves); to be divided in shares.

*Ahṛan khaṭṭrar darā bēlasge irtāge occar*, (the hunters) divided the game and brought a piece to the king for his curry. *Irbargahi majhī nū khatrnā mal bancā*, the two could not agree as to how to make the shares.

**khaṭṛnakhrnā** V. tr., reciprocal of *khaṭṛnā*. To divide in shares, to portion out (said of a party among themselves). *Idin ho'ā darā khaṭṛnakhra'ā. Khaṭṛnakhra'ā ḍannar mōkhnar*, they are having a friendly meal together.

**khatrtā'ānā** V. tr., causal of *khatrnā*. To make fall, etc. *Mannan khatrtā'ānā*, to fell a tree.

**khatrtārnā** Passive of preceding. To be thrown down. *Erpā tākātī khatrtārā*.

**Khaṭṭā** Adj. Belonging to the Sādri tribe. *Khaṭṭā katthā*, the Sādri (Sādānī) language. *Khaṭṭar*, the Sādāns. — Syn. *Khaṭṭākhurū*.

**khattā** fem. *khattī*. Adj. Poor, ill-fated (a word of tenderness or endearment). *Khattī ālas*, the poor fellow. *Khattī kukoy*, poor girl. — Subst. *Khattas*, *khattī*.

**khaṭṭa'ānā** V. tr., causal of *khaṭṭnā*. To superintend rice-cooking. *Khaṭṭu'us-irittu'us*, manager of a public dinner, chief of a kitchen. — N.B. *Khaṭṭu'us-irtus* means a cook.

**Khaṭṭākhurū** Adj. Same m. as *Khaṭṭā*.

**khattrnā** Better written *khatrnā*, which see.

**khaṭṭnā** [*khaṭṭyas*, *khaṭṭos*]. V. tr. 1. To divide, to separate in several sets or parts. *Naigas ābdā tīkhlān addā-mūnd jukk jukk khaṭṭdas arā uydas*, the priest divides the rice in three small heaps. — 2. To divide

into shares, to portion out (between several persons). *Maṇḍī khaṭṭnā*, to make the rice portions. *Bēlas ullā ullā pairī bīrī cī ā-khattālagyas*, every morning the king used to distribute alms. — *Khaṭṭnā-ittnā*, to divide and give away. See *ittnā*.

**khattū** S. Same m. as *khatī*. — *Khattu-cilpī* S. An ear-ornament, worn espec. by Assur women: a triangular metallic sheet suspended from a small chain.

**khaṭṭus-irtu's** Verbal n. (from *khaṭṭnā*). Cook. — Syn. *khaṭus-irtus*.

**khaṭtu'us-ir'ttu's** Verbal n. (from *khaṭta'ānā*). Kitchen -superintendent.

**khaṭus-irtus** Verbal n. (from *khaṭnā*). Cook.

**khaṭhrā** S. Jack-fruit. *Khaṭhrā mann*, jack-tree.

**khauhat** (pron. *khowhat*). Adj. Gluttonous, voracious. — Subst. A greedy person, a great eater. — Syn. *khaurhā*.

**khau-khau'anā** Adv. Gluttonously, voraciously. (Pron. *khow-khow'anā*).

**khau-khaura'ā** Adv. Gluttonously, voraciously. (Pron. *khow-khow-ra'ā*).

**khaula'ānā** V. tr. To flush, or wash lightly (eating or cooking) vessels already cleansed, just before using them. *Maṇḍī khollnā mundh, chippā-guṭṭhin khaula'āke*. — N. B. Pron. *khowla'ānā*.

**khaurāy** S. Gluttony, voracity. Pron. *khowrāy*.

**khaur-hā** fem. *khaur-hī*. Adj. Gluttonous, voracious. Pron. *khow-*

*rhā*. *Khaurhā-maurhā ālar*, perfect strangers, people unknown to the speaker. — S. *Khaurhas, khaurhī*.

**khawā** Adj. 1. Disfigured by the ablation or falling off a part of the face, disfigured or mutilated about the nose or lips. *Khawas*, a man thus disfigured. See *kotrē*. — 2. (Of vessels) damaged about the mouth. *Khawā chippā*, a brass bowl with a notched brim.

**khawāsin** (Sad). S. Third rank wife. — Cf. *sawāsin*. — N. B. In real Oraon a concubine, whatever her rank, is always called *qhukkū*.

**khāyā** Adj. Fond of meat or fish; carnivorous. *Kakṛō khāyā kukoy*, a girl very fond of crabs. *Ās kohā khāyas*, he is a great eater of flesh-meat.

**khāynā** [*khayyas, khāyos*]. V. n. 1. To lose moisture; to become free from juice, sap or aqueous matter, to dry up. *Khaikā khār nū*, in the dry river-bed. *Khaikā calkur*, dry sand. *Khaikā cākhnā*, to make dry sowings (i. e. using seeds not previously sprouted by the water process); also, to sow in dry soil (by opp. to *hallē cākhnā*). *Gañjā onnātī bāt khāyī*, a result of ganja smoking is that the mouth becomes dry. — 2. To lose flesh, to waste away. *Ās naṭtī, phikirti khayyas keras*. — 3. To evaporate wholly. *Jhurra khāyālaggī*, the dew is evaporating. *Ī mandr-amman khādī nū curkhā: urmī khēs khorop khāyō*. Put drops of this into the sore: all the (corrupt) blood and matter will disappear.

**khebdā** S. 1. Ear. — 2. Key (of a violin). — *Khebdan kiccnā* or *aṭṭha'ānā: a)* to twist the ear (of a child,

twist as a punishment); *b*) to give a twist to one's own ear, as a sort of pledge to do or not to do a certain action. *En innāti enghai khebđan kiccđan* (or *aīṭha'ādan*). — *Khebđan ođnā* or *īlđa'ānā*, to prick up the ears; to listen with eager attention. *Khebđan ođ ođ menālagyar*, they were all ears. *Khebđan ođ'ar kī menā*, listen well. *Khebđan ūrnā*, to suggest, to prompt; to put into someone's head, to put up to (said in good and bad part). *Ek'am ortos ā jōkhasgahi khebđan ūrcas*, *Bhoṭang kālāge*. — *Khebđan uṭnā*, to turn a deaf ear to, to lend no ear to. (To be distinguished from: *āsgahi khebđā kaṭhuārā*, he pretends not to hear.) — *Khebđā nū nindnā*, to malign, backbite, cast aspersions. *Ā kukoy paccōgahi tangskherōgahi khebđā nū endr endr katthan nindā*, *aōnge mal mesrnar*, that girl spoke ill of the old woman to her daughter-in-law: this is why these cannot agree. — *Khebđā nū uynā*, to remember. *Ennē ennē katthan khebđā nū uyyas*, those words were not lost upon him.

**khecā** S. A piece of food (bread, fruit, meat); bit, morsel.

**khedārñā** V. n. To be in the rut period, to be under sexual excitement, to pursue in view of copulation (said of all animals). *Kissguṭṭhi innelā khedār'ālaggī*. *Ī ghorō, addō, ērā khedār'ī*.

**khedđ** S. 1. Foot. *Khedđtī kānā*, to go on foot, to walk it. *Ortosgahi khedđ nū khatr'ā khatr'ā chemā nē-enā*, to fall at someone's feet and ask for pardon. *Khedđ-cambī*, footprints. *Khedđ-khekhhā*, limbs. *Khedđ nōrnā*, to wash the feet. *Nimhai khedđan nārkan*. (This expression is quite ge-

neral, but *khedđ-amm cī'nā* means to wash the feet of an intended son-in-law, or his messenger, as an exterior symbol that the suit has been, at some time previous, agreed. *Ī kukkosgahi khedđ-amm injra'ā kādam*, we are going for the washing of feet in connexion with this youth's coming marriage.) *Khedđ-ijnā* (or *ijta'ānā*) *ađđan khakkhnā*, to obtain a footing. — 2. Leg. *Mundbhārentā khedđ*, forelegs. *Khōkhā* (or *khōkhantā*) *khedđ*, hindlegs. — 3. The distance between the feet in walking; a pace, a step. *Ī erpā eō khedđ dighā ra'ī?* — 4. The lower end of anything that supports a body. *Khaṭī-khedđ*, the feet of a bedstead. — *Khedđ-garī*, bicycle. Cf. *phirphiryā*.

**khedđantā** or *khedđtā*. Adj. Of the feet. *Khedđantā dhūlī khett-nā*, to shake off the dust from one's feet.

**khedđtā** Same m. as *khedđantā*.

**khednā** [*khedcas* or *kheccas*, *khed'os*]. V. tr. 1. To drive, i. e. urge forward by other means than absolute physical force. *Adđon erpā tarā khednā*, to drive the bullocks homeward. *Dāwrī khednā*, to drive the bullocks round (on the threshing-floor). — 2. To frighten away. *Orā khākhān dāngtī khednā*, to drive birds away with a stick. *Āsin khēr khed'āge uyyar*, they put him in charge of driving away fowls. — 3. To pursue, to chase. *Oran piṭāge sagarkhanē khecckas kuddas*, he is always on the move hunting birds. *Khid'ū ālar*, the beaters. *Abṛā allā āsin khed'ā helrā*, those dogs began to chase him. *Eō gecchā bongoy, em khed'om*. — 4. To cast out, to expel. *Khed* (or *khecc*) *otthornā*, to drive out. *Rogā, narin khednā*, to

expel an illness, a (fever by some superstitious practice). *Ek'am khār-gaṇḍā nū ammōnkan khednā*, to quench one's thirst at some river-bank. *Khārkan khednā*, to take rest (lit. to expel fatigue).

**khedrnā** Reflex. or pass. of *khe-nā*. To be driven, chased, etc.

**khē'enā** [keccas, khe'os]. V. n. 1. To die. *Ērnar gū urmī bhaṭs kicc-kī raṭ*, they find all the buffaloes dead. *Paplā billī nū tānim jhol'ar khiṭ*, butterflies burn themselves to death at the candle-light. *Khē'enum hō mal ambon*, I shall stick to this even unto death. *Kūl-kīrā ammōn-kāti khe'ālagdan (kūl-kīrā ammōnkāti khē'enā lekh'ā laggī)*, I die from hunger and thirst. *Khe'ā!* mayest thou die! (a curse). *Mēd khi'ū talṭ*, the body is mortal. *Gacchr keccā katthā*, dying recommendations. *Khē'enā ujj-nā*, to be between life and death (sinking at times, at times rallying). *Ār tām tām kacnakhra'ālagyar bē-las innā khe'os kā ujjos*, they were discussing whether the king would pass the day or not. *Kecc (or kiccim) khacena*, to be really dead. *Khe'on kā ujjon?* do you think I am to die (by this illness)? — 2. (At play) to be "killed", to lose the right of playing. Cf. *piṭnā, ōlnā*. — 3. To cease to move. *Gharī keccā*, the clock has stopped. *Keccā khēsō*, the extravasated blood constituting the black spots in ecchymosis (also, any black or corrupted blood). *Ōnd ang keccā kerā*, one side is paralysed. — 4. To go astray. *Ciṭhi keccā hotang*, perhaps the letter got lost, did not reach. *Ningan ujjāge dahrē tengdam kha-nē, khe'ā kādai*, we show you how to be happy, but you want to go astray, to run to your doom. — 5. To fall out

of use, to be repealed. *Ī rīt, ī ān keccā*, this custom, this law has become obsolete. — 6. Special uses. *Maṇḍī biccā keccā*, the rice-cooking is over, i. e. the rice is ready for meal. *Āsghā dhakdhakī keccā*, he can run without losing breath, i. e. his breathing cannot be roused (to panting point).

**khejjā** S. Any foodstuff heap or bundle supposed to weigh about half a ser. *Arkhā, kundrī, marcā, simbi, injō khejjā (or khejjāṭi) bisrīṭ*, vegetables, kundrī, chili, beans, fish are sold in small quantities roughly amounting to 1/2 ser (without weighing). *Ī khejjā jukkī*, this heap (of grains), this bundle (of greens) is under half a ser, is a meagre one. *Eōn-dā injō piṭkar? Ōnd khejjā. Khejjā khejjā nanai*, dispose this in small heaps or bundles.

**khejjō-arkhā** or *khejjō-bāgrkā*. S. A plant, the leaves of which amalgamate into small balls from distance to distance along the stem; these balls or *gēnd* become covered with tiny red flowers. The whole plant is edible. *H. gomā* or *gumā (Leucas Cephalotes)*.

**khekhhā** S. 1. Hand. *Kheḍḍ khekhhā*, limbs. *Khekhhantī khekhhā nū kānā*, to pass from hand to hand. *Khekhhān lagābā'anā*, to set the hand to, to engage in. *Tanghai khekhhā nū ho'onā*, to take in hand. *Khekhhān ṭhōknā*, to strike hands (as in bargains). *Ād enghai khekhhā nū malkī*, I have not that at hand. *Khekhhā nū ārsnā*, to come to hand, to be received. *Khekhhā likhi'ckā*, hand-written. *Khekhhā-esskā*, woven by the hand. *Khekhhān bicchrnā*, to discharge a blow. *Khekhhā ukka*, having great practice of. *Nūṭ-khekhhā*.



empty-handed. — 2. Arm. Fig. *Khekkhan dighā nannā*, to be addicted to pilfering, to be thievish. — 3. Cubit (usually with refer. to land or cloth). *Barkā essāge, bīssē khekkhā mēr laggī*, twenty cubits of thread are required for a cloth put double. *Eng-hai khall kurī-münd khekkhā dighā arā kurī-ēr cakar ra'ī*. — 4. Possession. *ī khall enghai khekkhā nū ra'ī*. — 5. Charge, authority, power to command. *Ninghai khekkhā nū eḍ jhan ra'anar?* how many men are under you? — 6. Act, operation. *ī khaddas byāhusgahi khekkhātī kundras*, this is a child by my first husband. *ī nalakh nū khekkhan sajjas ās*, that man has had a hand in the affair.

**khekkhantā** Adj. 1. Pertaining to the hand. — 2. Born of. *ī khaddas byāhusgahi khekkhantas*, this is a child born by my (her) first husband.

**khēkhel** (acc. *khēkhlan*, abl. *khēkheltī* or *khēkhlanītī*). S. 1. Ground, the earth we tread on. *Khēkhel nū uyyā*, put it on the ground. *Pachā ālargē khēkhel nū arkhī kā bōr'e tundnā*, to pour spirits or beer on the ground for the ancestors. *Khēkhel-atā* (lit. ground-ambuscade), log-hut of branches and foliage where to lie in wait for game; cf. *atā*. *Khaikā khēkhel*, the dry land. *Khēkhel-rājī*, the Earth, the world. *Khēkhel-nuk'rnā*, earthquake. — 2. Ground subject to tillage, soil. *Rugrī khēkhel*, gravelly soil. *Khēkhel arkhnā*, to break the ground. — 3. Floor; bottom, i. e. the lowest or deepest part of anything. *Erpanā khēkhel*, the house floor. *Kūbigahi khēkhel ērnā*, to peep at the bottom of a well. *Madgī nū*

*onā khodrā rahcā: khēkhel ērā khanē, onā dundun īrkan*, in the mahuā tree there was a hole: looking at the bottom I saw an owl. *Mul-khyas dara khēkhel nū ukkyas; mal uplāras*; he fell into the river and went to the bottom; he never came up again. *Rugrī pakhnā atkā khēkhel*, cemented floor, or ground paved with small stones. — 4. Kingdom or large estate. *Bēlasgahi khēkhel nū ujjdan*, I am living on the king's land.

**khēkhelērnā** [-īryas, -ēros]. V. tr. *Kūbin* (or *kūbī nū*) *khēkhel ambā ērā*, do not look into the well. — N. B. Here the idea of bottom proper is absent.

**khēkhlantā** Adj. 1. Pertaining to the ground, soil, bottom or land. — 2. Earthly, of this world. *Khēkhlantar*, the mortals.

**khēl** S. Tomtom; a native drum in the form of a hollow cylinder, one end of which is larger than the other; the vellum at both ends is coated over with a sort of clay. The instrument is played with the palm or finger-ends (cf. *dang, tung, cāng*). *Khēl aqnā*, to cover a tomtom with vellum. *Khēlan natagnā*, to tighten the tomtom strings (in order to raise the pitch). *Khēl assnā*, to beat the tomtom. *Khēl khōttrā kerā*, the drum is broken (i. e. the cylinder is cracked or the vellum is torn).

**khēlāba'anā** V. tr. (from H. *khel*). 1. To train, to form to any practice by exercise. — 2. To move about (v. t.) in irregular motion, to throw about. *Khekkhan khēlāba'anā*.

**khelārnā** Reflex. of preceding. To become accustomed to, to get into the practice of (lit. into the play).

*Cār calāba'āge khelārḱā ālas.* — Syn. *khewarnā*.

**khelḍā** Adj. Wayward, unprincipled, wanton, paying no regard to anybody. *Khelḍā ālas* or *khelḍas*. The feminine *khildī*, espec. when used as a noun, means a public prostitute, a harlot.

**khēnā** Adj. 1. Unripe. *Khēnā taṭkhā*, an unripe mango. — 2. Raw (unbaked, not cooked); half cooked; half boiled. *Khēnā arī*, unbaked water-pot. *Biyyan kōṛhē ambā bīṭa'ai*; *jokk bīṭa'ai*, *jokk khēnā ra'ā cī'ai*, don't overdo the eggs: let them be only half boiled. — 3. *Khēnā amm*, water in its natural state; often used to mean drinking water, by oppos. to water that has stayed on cooked rice (*rokkā puṭṭā amm* and *bāsī amm*) or to boiled water. — 4. Green, verdant. *Khēnā saṭṭī*, a green shoot or branch. *Partantā manmās*, *khess-arḱhā khall khēnā khūr'ī*, a hill-side vegetation, a field of young paddy looks quite green. — 5. Wet. *Khēnā mēd*, wet back (or body). *Khēnā khēkkel*, wet ground. *Khēnā kicrī*, *kāgad*.

**khēndnā** [*khindyas*, *khēndos*]. V. tr. 1. To buy, to purchase. *Ēbaggē nū khīndkai?* what price have you paid for this? *Khēndnā bīsnā*, to trade. — Fig. *Nīn ghorō khīndkai ra'adai*, thou hast an inflammation of the eyes. *Ninghai pallan car'on-kī khēndon?* I have no money to pay such a thing for you, lit. shall I purchase (that for which you insist), having rooted out (and sold off) your teeth? — 2. *Am̄m khēndnā*, to become filled with water, to fester. *Am̄m-khēndū khādī*, blister. *Phusrī amm khīndī*, antile *pānī*, boils first fill with fluid matter and afterwards ripen.

**khēndrnā** Reflex. or pass. of *khēndnā*.

**khēñjnā** [*khēñjas*, *khēñ'os*]. 1. Same m. as *khacnā*. *Giṭhyā nū bus'un khēñjc khēñjc sajnā*. — 2. To set or apply to a work. *Ortosin bharyāge khēñjnā*. — 3. To overstrain, to overwork. *Ort khaddāsin nalakhtī khēñjnā* (or *giñjnā*).

**khennā** [*khinnyas*, *khēnos*]. V. tr. To have intercourse with (a female). The word is obscene, even in reference to animals. — Syn. *dhakkṛa'ānā*.

**khē'o-bīrī** S. The hour of death. *Khe'o-bīrintā ānkāguṭṭhi*, dying words (words uttered by a dying person). *Embasgahi khe'o-bīrintā katthā*.

**khēḍcnā** [*khēḍcyas*, *khēḍcos*]. V. tr. 1. To clasp in the arms (a tree, a thief); to embrace, to press to the bosom in sign of affection. — 2. To place under the arm. *Onṭā puthin gutū nū khēḍcar ho'onā*, to carry a book below the armpit. *Gutū nū khēkkhan khēḍcnā*, to cross the arms before the chest (as persons suffering from cold). — 3. To take into one's own house, to adopt (lit. to take into one's bosom). *Ēm āsin eōndā khēḍc īrkam*, *pahē malā khēḍcras*, we tried all means to make him live with us, he did not consent. — 4. To cover (a large surface), to spread far and wide over. *Badālī merkhan dher gecchā gūṭī khēḍckī ru'ī*. *Bilait rājin Khristān dharm dher paryantim khēḍckī ra'ī*. — 5. To have great power or influence over. *Ēn ī pancōrantū alarin khēḍckan ra'adan*, the men of all these villages are under my thumb.

**khēḍcrnā** Reflex. or pass. of *khēḍcnā*. *Irbar gutū nū khēkkhātī khēḍcrkū ēkālagyar*, they were going

along, each one his arm thrown across the waist of the other.

**kheōcrnakhrnā** (or *kheōc-nakhrnā*). Reciprocal of *kheōcnā*. To embrace one another, etc. *Kheōcr-nakhra'ā kānā*, to walk clasping each other's waist or shoulder.

**kheōṇḍnā** [*kheōṇḍas*, *kheōṇ-dos*]. V. tr. To lie down with (a small child, in order to lull him to sleep, suckle him, etc.). *Kārukḥnī tangyō-guṭṭhīge lēllē-khaddārin kheōṇḍnā-gaḥi dastūr ra'tī*.

**kheōṇḍrñā** Refl. or pass. of preceding. *Tambas khaddas ganē kheōṇḍra'ālagyas* or: *khaddas tambas ganē kheōṇḍra'ālagyas*.

**khēp** S. Time (i. e. an occurrence with reference to repetition). *Dasse khēp ningāge tingkan*, I told it to you ten times over again. — Syn. *dhāḍ*, *bhāṭī*.

**khepnā** [*khepcas*, *khep'os*]. V. tr. To spend or pass (time). *Ayyam ṇḍ mākhā khepnā mañjā*, they had to spend the night at that place. *Bēc-num, khusmārnum taughai ullān khepnā*, to spend one's life in play, in happiness. *Ḍhēr cān khepckā ālas*, a very old man. *Kōrē kōrem ullān khep'ā*, mayest thou live happy. — *Mundhantī kōrhē urbar mañjar-darā tamhai ullān khep'ā helrar*, they henceforward lived the life of rich people (lit. they began to live having become richer than before). *Irbārim conhātī ra'ā helrar-darā ujjnan khep'ālagyar* (lit. both of them spent their lives having begun to cohabitate lovingly), i. e. they henceforward continued in peace together.

**khēppas** S. 1. A visitor or friend entertained in the house or at the

table of another; guest. *Antile khēppar ṇṇnar mōkhnar*, afterwards the guests fell to business. — 2. Fellow-villager. *Kukoy-tartā khēppar men-nar, anti kukkos tartā khēppar teng-nar*, the villagers on the bride side discuss the question with those on the bridegroom side. *Īs enghai khēppas taldas*, he and myself are of the same village. — 3. Neighbour.

**khēr** (Sad.) S. Better say *khamī*.

**khēr** S. Fowl, cock or hen. *Khēr-khadd*, chicken. *Khēr-engdas*, my son the Cockerel (in stories). *Khēr-bī*, an egg. *Khēr irickā achar*, the Persian characters, lit. fowl-scraped letters. — *Khēr-osā*, a mushroom resembling a cock's comb in colour and even in form.

**khēr** S. 1. Spectacle, show, play, dance, etc. *Khēr ēdnā, bēcnā, nannā. Ḍangcarhyar barcar; gucā kaṭik khēr ēdto'ot*, the acrobats are here; come, let us have an exhibition. — 2. Fun. *Khēr nanus*, a funny fellow. — 3. Great fuss, unnecessary bustle, noisy quarrel. — 4. Dishonest action, immoral behaviour; in this sense, *khēr* is often qualified by some word as *malḍau, saḍsar*, etc.

**khercnā** [*khircyas*, *khercos*]. V. tr. To rub well off (some adhesive matter, with the hand or a stick); to clean a vessel from any remaining particle of food by rubbing the fingers against the inside. *Ugtantā khajjan khercnā*, to rub the plough-share clean of the adhering mud. *Ta-wā-kaṭṭu khircus*, a greedy fellow, lit. plate-rinser.

**khercō-ghāṣī** S. A species of grass with a stout and stiff stalk. *Khercō-calkī*, a broom made of that

grass, to sweep roads, threshing-floors, etc. — Opp. to *lukuy-ghāsī*.

**kherhā** S. (from Sad. *kharhā*). Hare. Better say *māyā*.

**kherkahā** Adj. 1. Reliable, doing one's work conscientiously. — 2. Obedient. — 3. Frank, outspoken.

**kher-kher<sup>rnā</sup>** Same as *khar-khar<sup>rnā</sup>*.

**kherō** S. Daughter-in-law. *Engskherō*, *ningskherō*, *tangskherō* (the *s* seems to be an abbreviation of *das*, son). *Ninghai kohā kherō*, thy eldest son's wife. *Ā sannī tangskherō khō-khā-mundbhārēgahi khōb bujhur'ū rāhcā*, the youngest of their daughters-in-law was a very prudent person. *Nīm*, *khadiyō*, *nalakh mal nanor hole*, *khaī-kherō ondro'on*, *ār hō nalakh mal nanor*, if you, girls, do not learn to work, when your brothers will marry, their wives too will not work. (To understand this, one must remember that, according to the Oraon custom, brothers do not as a rule separate after their marriage.)

**kherrnā** N. B. Do not pron. *kher<sup>rnā</sup>*. [*Khirryas*, *kherros*.] To introduce lengthwise by gradual pushing; to insert, stick into or behind. *Bāgrkan khōpā nū kherrnā*, to stick a comb into one's chignon. *Tiryon*, *kanton karṃā nū kherrnā*, to suspend a flute, to hang a knife to one's girdle. *Onṭā pāp khebḍā nū kherrkar barnar*, they come, a flower stuck behind the ear. See under *jhalī*. — N. B. The motion precisely contrary to *kherrnā*, to take out lengthwise by gradual pulling is expressed by *īcnā*.

**khēs** S. 1. Blood. *Khēs musō erkhnā*, to have alvine discharges

mixed with blood. *Khēs khādītī urkhī*, *curkhī*, the wound bleeds. *Adige khēs mal kālī*, the monthly flow is stopped. — 2. Consanguinity. *Is enghai khēs-khatṭkā khaddas*, he is my own son. *Khēs-khatrkā bhāṭguṭhyar*, brothers born from the same parents. — 3. Anger. *Khēs argkā ālas*, a dangerous man (prop. "a man whose blood is up for ever", the expression being restricted to a state of morbid excitement particular to those who have committed a murder). *Hūs āl piṭyas*, *akkū hūs-gahi khēs argyā kerā*.

**khesārī** S. A pulse, the too free consumption of which causes palsy or hemiplegia (*Lathyrus sativus*).

**kheser** See *khēs<sup>r</sup>*.

**khes-khesamba'anā** V. tr. To cause one to feel ashamed, to put him to shame.

**kheskhesrnā** V. n. To be ashamed. *Ēn āsin ī katthan ānkan khañē*, *kheskhesras keras*.

**khēso** S. Blood; syn. *khēs*. *Khēs-sōtī emnā*, to be covered with blood. Adj. Red. *Merkhā khēsō khūr'ī*, the sky is red. *Khēsō pōk*, red ants. *Khannan khēsō nannā*, to assume an angry look.

**khēs<sup>r</sup>** S. 1. Neck. *Khesran esnā*, to break the neck. *Khesran pe-d'khnā*, to strangle (lit. to catch and squeeze the throat). *Ortosin biṛdō khēser tukknā*, to try to throw someone backward (by giving him a sudden push at the neck). *Khēser-muḍḍā*, nape. *Āsgahi khēs<sup>r</sup>-muḍḍan dharcas*, he caught him by the neck. — 2. The shoulders. *Uḡtan enghai khēsert etta'ā*, take the plough off my shoulders. *Khēser nū cernā*, to

*nā*, to carry on the shoulders. — 3. Part of a thing corresponding to the neck of animals. *Aṛigahi, tumbā-gahi khēser*.

**khes** S. Paddy (rice in the husk or standing on the field). *Cākhkā khes*, paddy obtained by the ordinary sowings (Sad. *bunā dhan*). *Lewā khes*, paddy grown from sprouted seeds sown in a thoroughly diluted soil. *Ro'ā* (or *ropā*) *khes*, transplanted paddy. *Khes ekāsē bisrī*, at what rate does paddy sell? *Idnā khes ekāsē mañjā*? how did rice turn out this year? *Khes-arkhā*, young paddy, paddy in the blade. *Kohā khes*, any variety of rice of slow growth. Rices of rapid growth are called *sannī khes*.

**khētā** S. Leaf-cup (eating or drinking vessel, variously shaped, made of one leaf or more, stitched with bamboo-pins). The main varieties of *khētā* are, by order of decreasing capacity, *soṛā, ḍubhā-khētā, corō-khētā* and *ḍulgī*. *Ullā ullā khōcol maṇḍkā-aḍḍā gusan ōnd khētā maṇḍī ārstā'anar*, near the spot where the bones are buried, they put every day a leaf-cup of cooked rice. — Prov. *Ōnd khētā jharā ōnnar hōlē, 'gāy kussī' ba'anar; aur ōnd khētā ōnā, āntī*. If you drink one solitary leaf-cup of beer, cows will butt at you, they say; so, have a second one.

**khēta'ānā** Causal of *khē'enā*. To let die (by negligence). — *Bitā'ānā khēta'ānā*, to do the cooking of, to prepare a meal. *Engāge pūkh'ā-khēta'āge nē hō malkar*, I have nobody to cook my meals (see under *khē'enā*). *Bērām ālasgahi sewā mal nannāti, āsin khetāckai. Gachī nū amm mal cī'nāti, adin khēta'ānā*.

**khetibārī** (Sad.) S. Cultivation, agricultural pursuits. Better use *khal-ukhṛī* or *uynā khosnā*.

**khetrnā** Reflex. or pass. of *khetnā*. To fall out or off, to be thrown off or out by knocks or by a jerk. *Ninghai kōhā gāñjī eōndā khes khettrā*? how much paddy did your bigger sheaf-stack yield? *Ghorōtī khettras keras*, he had a toss from his horse. *Enghai kūl khetra'ālaggī*, I have diarrhoea (or I have taken a purge).

**khetrnakhrnā** Reciprocal of *khetrnā*. *Irbar ā gunhan khetrnakhra'ālagyar*, each was throwing the fault upon the other. *Khīs khetrnakhrnā*, to retaliate each in turn upon the other.

**khetta-nerr** S. Cobra. *Khetta phēn jūr'ālaggī*, the cobra is expanding its hood. Other hooded poisonous snakes are the *jambu-khetta* or black cobra, and the *amm-khetta*.

**khetnā** [*khittiyas, khettos*]. V. tr. 1. To shake off or out by imparting jerks, to knock off or out (by beating with a piece of cloth, with the feet, etc.). *Ghorō āsin khittiyā*, his horse gave him a toss. *Pacrintā dhūlin gamchātī khetnā*, to knock the dust off a wall with one's *gamchā*. *Dāwri nañjkā khōkhā ālar khekkhātī bus'u khettnar*, the paddy grains are shaken with the hand out of the trodden sheaves. *Itjon kūmantī khettnā*, to shake the fishes out of the fishing-basket. — Hence 2. *Khīs khetnā*, to satiate one's desire of revenge. — 3. To clean (viz. by shaking, beating or similar forcible action). *Kaṇḍon kicrītī khettnā. Pacrin cakītī khettnā*, to brush the wall clean. *Bus'un tōrōtī khettnā*, to shake

the straw with the hooked stick (that the remaining grains may drop out). *Ī mandar ninghai kūlan khetto*, this medicine will clean your bowels. — 4. To lay aside by sheer will; to brush aside. *Kecckā katthā gharī gharī gun'nan jiyantī khetā*, put an end to that continual remembrance of what death has done. *Enghai ānkan khit-tyas*, he brushed aside my proposal, he poohpooled what I had said.

**khettanakhrnā** Same m. as *khettnakhrnā*.

**khewā** S. 1. Time (with refer. to repeated occurrence). Syn. *dhāḍ*, *khēp*, *bharī*. — 2. Sad. Oar.

**khewāba'anā** V. tr. To accuse, to train, to initiate into the practice of. — Syn. *hebāba'anā*.

**khewārnā** Reflex. or pass. of *khewāba'anā*. *Ūkhā nū khandra'āge khewārkan ra'adan*. *Arkhi ḍnāge khewār'ā helras*. *Ās ennē nalakh nanāge khewārkas ra'as*.

**khicī** S. 1. Rice and pulses cooked together. Cf. *surī*, *iahī*. — 2. Mess, disorderly mixture (espec. of grains, as of husked and unhusked rice, of husked rice and rough urid, etc.).

**khid-khidrnā** V. n. To laugh loudly; also, to laugh a great deal, to be a great laughter. *Endr khid-khidrai?* what do you cackle for? *Ās khidkhidrkas*, he is perpetually laughing.

**khikhīr** (Sad.) S. Better say *khai-khayā* or *khorkhorā*.

**khilā** S. Nail, peg (for fastening separate pieces together); also, wedge. *Khilā thoknā*, to drive a nail or peg. *Urbasgahi khekkhā khetd nū* (or

*khekkhā khetdān*) *khilā thokcar*, they crucified the Lord.

**khilā** or *khilā-kasbi*. S. Prostigate. — Cf. *khelā*.

**khilī** S. 1. Small peg or nail, — 2. A betel-leaf made up with a preparation of areca nut, spices and lime.

**khilibrī** S. A pretty bush bearing a red flower which is eatable.

**khilnā** [*khilcas*, *khil'os*]. V. tr. To nail; to hammer in (a nail, a wedge).

**khilpat** S. Tribulation, hardship, affliction (accompanied or not with physical pain). *Khekkel nū nimā khilpat manō*; *pahē khatir manā*, *ēn khekhlān harābāckan ra'adan*. *Ayang bangar khadkharrārin khilpattī pōsnar*; parents bring up their children amidst great difficulties.

**khilrnā** Reflex. or pass. of *khilnā*.

**khinḍhī** S. A hollow cut in anything, notch (espec. for fitting a string or rope); the hollow at the extremity of the arrow. *Onṭā khinḍhī kaṭnā*. *Khinḍhī nū ēp hē'enā*.

**khinḍhya'ānā** V. tr. To cut a notch or notches in, to notch, to indent.

**khipcī** Adj. (Of shoes and slippers, furnished with piece a sole of one single of leather. *Khipcī jūtā*.

**khīr-hī** S. Same as *khinḍhī*.

**khīrī** S. 1. Tale, fable, legend. *Khīrī-tengus*, story-teller. — 2. Enigma, riddle (to exercise the ingenuity of children).

**khirsā** S. The first milk given by a cow or female buffalo after calving, beestings. Also applied to the first milk of a sheep or goat which has brought forth young.

**khiṛya'ānā** (N. B. Not *khiṛhya'-ānā*). V. tr. Same as *khiṇḍhya'ānā*.

**khīs** S. Anger, rage, wrath. *Khīsī* *kaṭkuṭṭrānā*, to gnash with rage. *Khīsan khettnā*, to satiate one's wrath, to take revenge. *Ī katthan meñjas khaṇē*, āsgahi *khīs cundī nū argyā*, on hearing this, he flew into as sudden rage. — *Khīskhōp*, hatred. *Ortosī* (or *ortos ganē*) *khīskhōp uynā*, to hate one.

**khisāba'anā** V. tr. To make angry, to exasperate; to excite to anger, to rouse resentment in.

**khisāhā** Adj. Easily irritated, irascible. Fem. *khisāhī*.

**khisārnā** Reflex. or pass. of *khisāba'anā*. To get angry, to take offence, to flare up.

**khīs-khōp** See und *khīs*.

**khissī** Adj. Same as *hissī*.

**khisskā** Adj. Same as *hisskā*.

**khitibārī** Same as *khetibārī*.

**khitihāras** S. Cultivator.

**khōb** or *khūb*. Adj. 1. Many. *Khōb, khūbim ālar*, many, very many people. — 2. Much. *Khōb amm*. — 3. Considerable, frequent. *Kūrkhār majhī nū jatrā kānā khōb manī*, jatra-going is popular with Oraons. — 4. Excessive. *Khōb hallētī ī khoppā jarārā*, excess of moisture has blighted this shrub. — Adv. 1. Very, in a high degree, extremely, excessively. *Khōb nagad*, very nice. *Āsin khōb laucas*, he gave him a sound thrashing. *Ennē ennēn khōb akhdas*, such things he knows to perfection. *Khē-khēl khōb ōrckī ra'ī*, the ground is burning. — 2. With a will. *Mākhantim ullā bīrī adhā bīrī gūfī khōb bēcnar*, from nightfall till noon of the following day they dance with a will.

**khōbra'ānā** V. tr. 1. To make one regret, to bring him to repentance. *Ennē aklak kerkā nañjkā khatrī āsin khobrācā*, this accident made him repent of what he had done. — 2. To remind one of a past mistake of his. *Āsin ambā khobra'ā*.

**khōbrārñā** Reflex. or pass. of *khōbra'ānā*. To feel regret, to repent. *Kerkā nañjkā khatrī khōbrārñā*.

**khōbrarta'ānā** Same m. as *khobra'ānā*.

**khōc** or *khōcor*. S. Flower-bud of the mahuā tree. *Khōc-madgī*. *Madgī khōc laggyā*.

**khōcol** S. 1. Bone. *Barandī khōcol*, *kubrū khōcol*, backbone, the spine. *Ullkā khōkhhā nū, kecckargahi kukk, kheḍḍ, khekhhā, anti urmī pōrentā oṇṭā oṇṭā khōcol pesnar*, when the cremation is over, they pick up the bones of the head, feet, hands and other limbs. *Āsge capṭā khōcol eklā ra'ī*, he is only skin and bones. — 2. Anything substantial, but arid and unpleasant. *Ī puthī nū khōcol eklā ra'ī, ahrā oṇṭā hō malkī*, this book is full of nuts very hard to crack, it has nothing to relieve the attention. — *Khōcol-bhāis*, illegitimate brother (by a different mother).

**khōcor** S. Same as *khōc*.

**khod°khnā** (1) [*khodkhas, khodkho'os*]. V. tr. 1. To reduce (by excessive cooking) to a soft uniform mass, to cook (meat, potatoes, rice) till they fall to pieces. *Khodokhhā maṇḍī*, rice turned to pulp. — 2. To plague, to worry. — 3. To deprive of self-confidence, to dishearten. *Ortosgahi jīyan khodokhnā*.

**khod°khnā** (2) [*khudkhyā*, *khod-khō*]. V. n. 1. To be reduced to pulp (by unskilful cooking). *Khudukkhā maṇḍī*. — 2. To get discouraged, to despair. *Āsghā jiyā khudkhyā*.

**khodkhodō** S. Small fall of water (as between fields of different level); small waterfall.

**khod-khodrnā** V. n. To make the noise peculiar to water falling into water. *Ghāgtā amm jokk gecchā gūṭī jharjharīṭī*, *khōkhā nū khod-khodra'ā khattra'ālaggī*, the waters above the cascade grow thin and spreading for a certain distance, then splash into the water below. — Cf. *khad-khadrnā*.

**khod°khrnā** Reflex. or pass. of *khod°khnā* (1), and syn. to *khod°kh-nā* (2). *Namhai jiyā amban khodo-khra'ā*, let us not lose courage.

**khodom-khodom** Adj. Overripe, soft and tasteless (as a fruit which begins to decay). *Ī tamras khodom-khodom laggī*, this guava is soft and tasteless.

**khodōr** Adj. and s. Same m. as *khodrā*.

**khodrā** Adj. (Of a tree-trunk) hollow (partly or completely); full of holes. Syn. *khokhlō*, *dhodhrō*. — Subst. Cavity inside a tree, hole. *Kubuy madgīghāi khodrā nū oṇṭā dundun ṛkan*, inside the trunk of a crippled mahuā-tree I have seen an owl.

**khodra'ānā** or *khorrā'ānā*. V. tr. To injure slightly the surface of, by scraping it with the teeth, nails or any hard instrument; to gnaw, nibble at; to wound slightly (in the latter sense with names of animals as agents, use *godra'ānā*). *Osgā baksan khodracā*, rats have gnawed at the box.

**khodrō** Adj. and s. Same as *khodrā*.

**khoenā** See *khoynā*.

**khōenā** See *khōynā*.

**khogrō** Adj. Wasted and worn by old age, decrepit. *Khogrō pacgis*, *khogrō paccō*, a man, a woman stricken in years.

**khoghñā** [*khōghas* or *khōghcas*, *khōgh'os*]. V. tr., synonym to, and often used instead of, *khōngñā*.

**khōjnā** [*khūjyas*, *khōjos*]. V. tr. 1. To put in order, to arrange nicely, to dispose a number of objects together according to size, length, sense, etc. *Enghai puthin khōjā*, put my books in order. *Diasalaīn baksā nū khōjā*, arrange these matches in their box. — 2. To go through the whole of a work, or to perform a work with all the proper care. *Innantā nalkhan khōjā pōlkam*. — 3. To reverence, serve, obey. *Tangyō tamban khōjnā*. *Dharmesin khōjnā*. — 4. To give a hearty welcome to, to receive kindly (a guest). *Isṭ-kuṭmārīn khōjnā*, to be hospitable to strangers and relatives. *Engan pāhī khūjyar*, they made me a gracious reception. — *Paddan khōjnā*, to make the annual sacrifice for the common welfare of the village; syn. *paddan kamnā*. — *Erpan khōjnā*, to administer one's own house carefully. — With another verb, *khōjnā* has often an adverbial force. *Oṇṭā katthan ērnā khōjnā*, to examine a question carefully. *Ērā khōjā*, look out sharp. *Hākims goṭṭā mokodman meñjas khūjyas*, the judge sifted the whole affair carefully (inquired into all the details).

**khōkhā** or *khōkhānū*. 1. Adv. of place or time. a) Behind. *Khōkhā*



*kalā*, go behind. *Khōkhā khōkhā ēkā*, keep behind. *b)* Afterwards, in later or subsequent time; also, in the future. *Khōkhā marīkaguṭṭhin ēn baldan*, what happened after that, I do not know. *Khōkhā manū cijguṭṭhin nē akh'or?* who knows what will happen? — *Khōkhā* is sometimes used for the purpose of qualifying a noun; at other times it is used in the same way as if it were a noun. *Khōkhā khead*, the hindlegs. *Khōkhā narī*, puerperal fever (lit. after-fever). *Paddā tarā khōkhā nannā*, to leave the village behind one's back. *Engan khōkhā nanjas kī onṭē katthan hō mal ānyas*, he turned his back upon me, not addressing me one word. *Khōkhā gūṭi uynā*, to postpone. *Khōkhā mundbhāre ērnā*, to examine the pros and cons. *Khōkhā mundbhāre bujhu'ū*, prudent, shrewd, wary, clear-sighted. *Khōkhātārā*, see spec. art. — 2. Pospos. (governing nomin., gen. or abl. of nouns and partic., and the base of pronouns). *Pacrī khōkhā ij'ā*, stand behind the wall. *Adigahi khōkhā keras*, he followed her. *Ormartī khōkhā ikū ālas*, the last man in the file. *Ī khōkhā, ā khōkhā*, after this, after that. *Maṇḍi onnā (onḍkā, onḍkantī, onḍkāgahi) khōkhā barke*, come after meal. — N.B. The word used in dependence of *khōkhā* can never be a word explicitly and of itself meaning time. Thus one never says: *innantī, akkuntī, nēlantī, horbrētī khōkhā*.

**khōkhantā** Adj. 1. Last in a series, closing, final. *Khōkhantā ālasin menā*, inquire from the man at the rear. *Khōkhantā Sakrament-guṭṭhin ho'onā*, to receive the last Sacraments. *Khōkhantan c'ā, mundhtan ra'ā c'ā*, give me the one you

brought last, leave the first. — 2. Following in time, coming or being after something else subsequent. *Peth ullā khōkhantā parbī*, the feast which is to come after next market-day. — 3. Future. *Ālar khōkhantā guṭṭhin mundh atkār nanā polnar; Dharmesgahi khann khōkhantā manū cijguṭṭhī gūṭi hō ārsī*. Men can make no guess as to the future; God's eyes reach even unto the things to come. — 4. Detrimental, unfavourable. *Ās khōkhantan arā mundbhārentan malā ērdas, malā bujhrdas*, he does not consider any pros and cons, lit. the detrimental and the favourable; he has no intelligence of what is advantageous or adverse.

**khōkhānū** See under *khōkhā*.

**khōkhātārā** Adv. and postp. (from *khōkhā* + *tarā*, back part). At the back (of), towards the back part (of). *Khōkhātārā kalā*, go behind. *Enghai khōkhātārā ij'ā*, stand behind me. — The abl. *khōkhātartī* means 'from behind'. *Khōkhātartī hathī nū argā*, mount on the elephant by the backside.

**khōkhātartā** Adj. Pertaining to, or situated at, the back. *Ullkā khoclan erpāgahi khōkhātartā pacrī gusan māṇḍnar*, they bury the charred bones near the back-wall of the house.

**khōkhī** S. Same as *khukhī*.

**khokhlō** Adj. and s. Same m. as *khodṛā*.

**khōkhnā** [*khōkhcas, khōkh'os*]. V. n. 1. To make a sort of suppressed cough in order to attract notice (as a visitor); to hem. *Nē khōkhdar?* who is coughing there? — 2. To cough. In this m., better use *iākhnā*.

**khokhnā** [*khokhcas, khokh'os*].

V. tr. and n. To stay or wait for, to await; to stay or rest in expectation or patience. *Āsin khokh'on*, I will wait till he comes. *Maṇḍī bī'nā gūfī* (or *maṇḍīgahi bī'nan*) *khokh'ā*, wait till the rice is cooked.

**khōkhnā** [*khōkhcas, khōkh'os*].

V. tr. 1. To throw behind one's back. *Gēthmuṭrin khōkhcas kī keras*, he threw the bundle behind his back and left. — 2. To cast aside, to leave in the lurch, to wilfully disregard or neglect. *Lajjen khōkhcā kī bācā*, casting off all shame, she said. *Erpāpallin khōkhcaskī Bhoṭang bongas*, leaving his family in the lurch he ran away to Bhutan. *Tanghai erpantā ālarin, tanghai nalakh khōkhnā*. — 3. To turn one's back upon. *Kālō bīrī a paddan khōkh'ā*. — 4. To arrive before another. *Ēn āsin undulge khō-kh'ockan*, I arrived one day before him. *Maṇḍkā aḍḍā ārsnum Johans Patrāsin khōkhcas*.

**khōkhosrō** Adj. Hollow (as worm-eaten wood or grains), unsubstantial.

**khokhra'ānā** V. tr. To rub a surface with a sharp or rough instrument, to scrape a surface (espec. in order to clean it) or to scrape off (dirt, paint, etc.). *Kissan bhurta'ānā darā khokhra'ānā. Rangan pacīṭī khokhra'ānā. Kaṭṭuntā laṭakhkā maṇḍin jhikhīṭī khokhra'ai*, scrape off with a bit of pottery the rice which sticks to the sides of the cooking-pot.

**khokhrō** Adj. and s. Same as *khōqrā*.

**khōkhṛō** S. Wormwood (*vitex trifolia*), a plant well known for its intensely bitter, tonic and stimulating qualities.

**khokhsō** S. Adj. 1. (Of wood only) decaying, worm-eaten. *Khokhsō mann*. — 2. Fig. Broken down or weakened with age; cf. *khogrō. Khokhsō paccō*.

**khōl** S. The hollow cylinder or kettle-like vessel, in native drums.

**khōl** S. A quantity of rice-ears uniformly disposed and bound together; rice-sheaf. Rice is bound in sheaves only as far as is required for the payment of the village menials. Blacksmith, cattle-keeper, etc., receive each one sheaf per Oraon house immediately after the harvest (plus, in January, the customary *uriyā* of paddy).

**kholā** S. Tail. *Dighā-kholā*, lit. long-tail, i. e. the tiger. — Prov. *Kholan nā'ron kā?* lit. shall I tie the yoke to the plough with the bullock's tail? i. e. I have only one bullock, and so I cannot plough. — Fig. *Ortōgahi kholan dharnā*, lit. to catch one by the tail. I. e. to force him to come back; to recall a guest, or other person, who is trying to get away unperceived (either by remonstrating with him at the last moment, or by using some funny pretext). *Ērā, hūs-gahi kholan dhar'ā; bongālagdas*, there, get the man back, he is making off.

**kholkā** Verbal n. (from *khōlnā*). Any large cavity with a side aperture; hence grotto, gaping cavern, large open hole in an old tree, natural excavation in a river bank, etc. Not to be confounded with *gaḍḍī*. — Also used as adj. Excavated, scooped out and gaping. *Kholkā partā*, a hill full of caverns. — Cf. *alap, maṇḍā*.

**kholkhnā** [*kholkhas, kholkh'os*]. V. tr. To cause one to bend the head

and upper half of the body. *Nek'ānim dhar'ar kī deōtā mundbhāre baṛiyam kholkhnā*, to seize one and force him to bend the neck before the idols. — Cf. *khōnghnā*.

***khol°khnā*** [*kholkhas*, *kholkhos*]. V. tr. Same m. as *kholkhnā*, which however is in greater use.

***kholkhrnā*** Reflex. or pass. of *kholkhnā*. To stoop, to bend the head and upper half of the body, to bow. *Khaddārin betra'āge kholkhra'ā manī*, to bag a child, on one's back one has to bend in two. — N.B. To lower oneself before, to crouch before is *neōārānā* or *sannī mannā* (not *kholkhrnā*).

***kholkhrnā*** Another form, less common, of the preceding verb.

***khollā*** or *khollā-kantō*. S. Razor. *Khollā-kanton cakcas*, he whetted his razor.

***khollnā*** [*khullyas*, *khollos*]. V. tr. To serve (reeking rice, meat, potatoes, etc.) out of the cooking vessel; to transfer, by means of a ladle, from the cooking pot into the plates or bowls ready for meal. *Kaṭṭuntī chippā nū khollnā*. *Maṇḍī khollnā mundh*, *chippāguttḥin khaula'āke*, before putting the rice into the bowls, just flush them with a little water.

***khōlnā*** [*khōlcas*, *khōl'os*]. V. tr. To open and break, to dig a hole or holes (in the ground, sand or in a wall), to excavate. *Khaikā khārgahi calkūran khekhhātī khōl'ar kī ōnā helrar*. — Cf. *khōlrnā*.

***kholpā*** Adj. Same m. as *kholkā*.

***kholpor*** S. The narrow crevice between the two splitted halves of a rock, one of which has moved off slightly. — Syn. *lap'ā kholkā*.

***khōlrnā*** Reflex. or pass. of *khōlnā*. To be dug into, scooped, pierced with holes; to be damaged by scooping or hollowing out. *Istā calkūr baṛiyār ra'tī: khekhhātī mal khōlrī'tī*, this sand (e. g. in a dry river bed) is hard, does not crumble under the hand. *Bayā-barḥītī dahrē khōlā*, the road is broken (hollowed out here and there) by the overflowing of the waters.

***khomkhom*** Adj. (Of vessels and baskets) furnished with a narrow mouth. *Khomkhom arī*, a narrow-mouthed waterpot. *Urmī ṭhikī khomkhom ra'tī*, all *ṭhikī*-baskets have a narrow mouth.

***khomkhomrnā*** V. n. (from *khomkhom*). 1. To be furnished with a narrow mouth, or aperture. *Partantā ā kholkā khōb khomkhomrī'tī: kōī'ā polloy*. — 2. To thrust out the lips as in sullenness or displeasure, to pout, to be sulky and taciturn. *Endrge ā kukoy innā khomkhomrī'tī? — Innā emāge khōntā maṇḍī ra'tī, aḍnge khaddargahi baṭ-muḥ khomkhomrī'tī*; to night we have (for meal) rice cooked this morning, this is why the children look displeased.

***khōn*** Adv. A little time ago (within the present day), once already to-day. *Khōn* (or *khōnim*) *ānkan; endrge aur barckai?* I have told you already (i. e. half an hour, or a few hours, ago): why come to me again? Cf. *khōntā*. N.B. For "a few minutes ago", *khōn* would not do; in such a case *mundh* should be employed. — *Innā khōn* means 'to-day only', i. e. only one day, namely the present day. *Innā khōn eughai nalakh nanar cī'ā*, work for me to-day, one day will be enough. *Innā khōn jatrā laggō*, the

feast will last only one day, viz. to-day. *Innā khōn sendrā bēcot*, let us go hunting just for this day. — N. B. One cannot say *nelā khōn*, etc., because the idea of 'to-day' is already implied in *khōn* by itself.

**khonchā** S. Same as *kocchā*.

**khōṇḍa'ānā** Another form of the infinitive *khōṇḍnā*.

**khonḍ-hā** or *khōr-hā*. S. 1. Party, company, assembly. — 2. Society, community, or any particular section of it; clan, family. *Nik'im ennē ba'or*, *āsīm khonḍhantī otthro'ot c'ot*, whoever will say so, we shall expel him from our community. *Mahtō khonḍhā*, *naig khonḍhā*, *Muṇḍā khonḍhā*, the mahto family, the priest's family, the Muṇḍā family.

**khōṇḍkā** Past partic. of *khōṇḍnā*. *Khōṇḍkan ondra'a*, bring whatever thou hast gathered up (plucked of leaves, got together of rice, wood, etc.).

**khonḍ°k-lo'ō** or *khōṇ°k-lo'ō*. Same m. as *khoḍrā*.

**khonḍkhā** or *khōṛkhā*. Adj. Deep, extending far below the surface (oppos. to *cec'leng'ō*, shallow). *Khonḍkhā amm*, *khār*, *indrā*. *Asan onṭā khonḍkhāgaḍḍī*, *jhōng rahcā*, at that place there was a deep pit, a deep precipice. — Substantively. A pit, an abyss.

**khōṇḍnā** [*khōṇḍas*, *khōṇḍ'os*]. V. tr. 1. To bring together, to collect into one place, to gather, to assemble into one body or aggregate *Pāp khōṇḍnā*, to collect flowers. *Bās bās kicrin khōṇḍ'a*, put the best among these clothes together. *Ḍhērkunā paccā kāgadguṭṭhin ekestī ekestī*

*khōṇḍas*, he collected a number of old documents from all sort of places. *Enghai ārsāge ālarin khōṇḍkai ra'a-ke*, assemble the men for the hour of my arrival. — 2. To contract, to wrinkle. *Baī-muīn khōṇḍnā khōṇḍnā*, to turn up one's nose. — 3. To multiply or heap up in imagination. *Ullā, cān, paryāguṭṭhin eṇḍi'im khōṇḍ'oy*, *annuhō abrā Dharmesgahi ērnā nū endrad hō mallī*; multiply days, years, ages, they will be as nothing in comparison with God's eternity).

**khondrārṇā** V. n. (Of women) to be in a crooked temper, to be ill-humoured and snappish (out of annoyance, pressure of work); also, to be cross by habit. *Āḍ khaddargahi kackactī innā khondrārkim ra'ālaggī*, with the annoyances the children give her, she is rather nervous, to-day.

**khondr-khondrṇā** V. n. Frequentative or syn of preceding.

**khōṇḍrṇā** Reflex. or pass. of *khōṇḍnā*. 1. To meet or come together, to assemble (v. n.). *Khēr ērāge baggē ālar khōṇḍrar*, many people assembled for the spectacle. — *Khōṇḍrṇā* is sometimes used instead of *khokhrārṇā*, in the intr. m. of to contract, to shrivel up, to pucker. — 2. To be brought into the company of. *Tang'a purkhar gusan khōṇḍrṇā*, to be gathered to one's fathers.

**khonḍhā** See higher up.

**khongrā** or *khungrī*. S. Palan-queen covered on all sides with bamboo-matting.

**khōngsō** (1) Iron hair-pin shaped like nippers. *Khopā mulro'ō bīrī, pellar jōkhar adi nū khōngson kherr-nar*, when gathering up their hair into

a chignon, young people pin it with a *khōngsō*. — *Chāp-khōngsō*, a hair-pin; see under *khukhū*.

**khōngsō** (2) Adj. (Of the stomach) sunken in. *Kūl-kīrāṭṭi enghai kūl khōngsō kōrcā* (or *mañjā*), hunger has made my stomach hollow. Hence *khōngsō ālas*, *khōngsō aḍḍō*, a man with an empty stomach, a starving bullock. — Syn. *khōsō*.

**khōnghnā** [*khōnghas* or *khonghcas*, *khōngh'os*]. V. tr. To bend (forward, backward or to and fro), to curve, inflect, deflect; (of persons) to force down someone's head or back. *Tākā bās-khoppān khōngh'ī*, the wind bends the bamboo-clusters to and fro. *Erethan khōnghnā*, to bend the bow. *Pannan khōnghnā*, to bend a piece of iron. — Cf. *kholkhnā* and *lēmbhnā*. — Syn. *benknā*, *leḍkhnā*.

**khōnghrnā** Reflex. or pass. of preceding. *Khōnghru'ū tēmpā*, a flexible stick. *Asan qahrē khōnghrī'ī*, at that place the road deflects. *Bōjhan cēr'āge khōnghrā'ā*, stoop down to take the load on thy shoulders.

**khōntā** Adj. (deriv. from *khōn*). Of a little while ago, of last time. Whenever any particular past occurrence of the day happens to repeat itself within the same day, any person or object connected with the first will be referred to as *khōntā*. A man who says: *Khōntā mañḍin cī'ā*, means: give me some of the rice left from last meal (do not cook rice now for me, or: I will not eat of the rice cooked just now). Were he to ask, e. g. in the morning, for some of the rice cooked the evening before, he would say: *Certā* (or *khur-tintā*) *mañḍin cī'ā*. *Īs khōntā ālas*

*taldas*, this is the same man we have already met to-day. *Khōntā nalakh argī muñjrā*, the first work (i. e. some other work begun earlier in the day and interrupted) is not yet finished. — If a man wants to tell a friend (whom he meets for the second time in the day) the hour at which a particular occurrence took place (on that same day or some days hence), it may be that he will simply say: *khōntā berā nū mañjā*, i. e. it happened at about the same hour we first met to-day; or: it happened to-day as we were meeting for the first time.

**khopā** S. The term applied to young people's back hair when raised and folded up. *Kūrkhār majhī nū pellar jōkhār khopā mul'rnar*, Oraon girls and young men fold up their hair into a chignon.

**khoppā** S. 1. Any plant smaller than high trees. *Kubī khoppā*, a cabbage plant. — 2. Espec. Shrub, bushy plant, bush. *Onṭā bās-khoppā*, a cluster of bamboos (bamboos are correctly reckoned by the Oraons among grassy plants, not among trees). *Onṭā ghāsīkhoppā*, a gramineous plant, in general. — Allied to *khoppnā*.

**khoppnā** [*khuppyas*, *khoppas*]. 1. To form (a number of things) into a heap; to pile them together, generally in an haphazard manner. — 2. Fig. *Gunhan nik'im mañyā khoppnā*, to heap a number of accusations upon somebody's head. — 3. *Jawā khoppnā* (see *jawā*), to sow "barley" very close, disposing the seeds in a heap.

**khop<sup>o</sup>rkholā** Adj. Abundant, very numerous, swarming.

**khoprnā** Reflex. or passive of *khoppnā*. To be heaped up, piled up, huddled together. *Ā sannī erpā nū pāhiyar khoprkar rahcar*, the guests in that narrow house were huddled together. *Khoprkā kank nū onṭā nerr kōrcā*, a snake found its way into the stack of wood.

**khōr** S. 1. Leaf-bud. Fig. *Khōr-arkhā*, a polite way of designating a marriageable girl. *Ninghai erpā nū ōnd khōr-arkhā ra'ī*; *c'oy kā malā?* you have a nubile daughter; would you not give her to in marriage? — 2. New leaves (of trees and shrubs), fresh and tender leaves (of vegetables). *Kubīgahi pacckā aṭkhan mal mōkhdan*; *khōr* (or *bōlō*) *aṭkhan c'ā*.

**khōra'ānā** or *khōṇḍa'ānā*. A variant of *khōṇḍnā*, used only in the infinitive form. *Ālarin khōra'ānā ninghai nalakh mallī*; *enghai*. The recruiting of men is not your work, but mine.

**khōrākī** S. A servant's food (prop. his daily allowance of rice and dāl). *Ningāge khōrākī khakkhro'ō*; *bāy mullī judam khakkhro'ō*; you'll have your meals; your monthly pay will be counted to you independent of this.

**khōr-hā** S. Same as *khōṇḍ-hā*.

**khōrkā** Same as *khōṇḍkā*.

**khōrkhā** Same as *khōṇḍkhā*.

**khorkhorā** S. Fox. Syn. *khai-khayā*.

**khorkhorōrnā** V. n. 1. To be dirty, filthy. *Ninghai kicrī khorkhor-rī'ī*. — 2. To be stricken in years, worn and wasted with age, decrepit. *Akkū khorkhorras keras*.

**khōrnā** [*khōrcas*, *khō'os*]. V. tr. 1. To set fire to, by approaching a

firebrand. — 2. To excite to anger, to inflame a person against a third party by underhand gossip or malicious tales. *Hū ālī pacgīsīn khōrcā*, *aṅgem pacō pacgī tām tām laggā-nakhrnar*. — 3. To lodge a secret and unnecessary complaint, to report merely out of a spirit of contention; also, to backbite, to slander, to do the tale-bearer. *Urbas gusan eng maṇyā khōrcas*, he reported me secretly to the master, or: he told the master lies about me. — *Ciccan khōrnā*, to set fire to. *Khaddas mesgā nū ciccan khōrcas*. *Diasalain khōrnā*, to light a match.

**khōrnā** (1) [*khūryā*, *khōrō*]. V. n. 1. To shoot out new leaves, to become covered with new leaves. *Ṭaṭkhā khūryā*. *Innelā khōrālaggī*, new leaves are coming out everywhere. *Ṭonkā arkhā khōrālaggī*, same meaning. The verb is often preceded by *punā* or *punā punā*, to intensify the meaning. — 2. To thrive, to be prosperous, to increase in honour. *Ā bēlasgahi kecckantī, dharm rājī nū punā khūryā*, after the king's demise, religion flourished (lit. blossomed) again in the land. — 3. To be refreshed after hunger or fatigue; to revive after want, pain and the like. *Akkū jiyā khūryā, kālon*, I am now refreshed, I shall go on.

**khōrnā** (2) [*khōrcā*, *khō'rō*]. V. n., always preceded by some adjective designating colour. To be; syn. *ēkhr-nā*. *Amkhī khēnā khūr'ī*, these vegetables (half-cooked) have not even lost their colour; lit. this curry is (still) green. *Cerō puttārī merkhā khōb khēsō khōrcā*, last night the sky was quite red. *Bālkā khōr'ālagdai*, you have a yellowish look. *Paṇḍrū khūr'ū*

*ghorō*, a white horse. *Āsgahi kicrī bālkā khūr'i*, he has on a yellow garment.

**khōrnā** Same as *khōndrnā*.

**khōro-klo'ō** S. and adj. Same m. as *khōrā*.

**khorop** S. Pus, matter. *Khorpan otthornā*. *Urmī khorop khēs khayyā*, the wound healed, lit. the matter and (corrupt) blood got desiccated.

**khoropnā** [*khurpyā*, *khorpō*]. V. n. 1. To ripen (as a boil, an abscess). *Enghai pūkhkā khādī khurpyā*, my abscess is ripe. — 2. To suppurate, to fester; to discharge, or become full of, pus or purulent matter. *Āsgāhi khebdā khurpi*.

**khorrā'ānā** Same as *khodra'ānā*.

**khōrōrnā** Reflex. or pass. of *khōrnā*. *Luathīlī tanghai khekkan kōrras*, he burnt his hand with the firebrand

**khōrōrnā** Same as *khōndrnā*.

**khōrsnā** [*khūrsyas*, *khōrsos*]. V. tr. 1. To boil clothes (in hot water and ashes). *Dhubbyar kicrī-dōdō-gutthīn khōrsnar kī khār nū pakhnā gusan pakhra'ānar*, dhobis, after they have boiled the dirty linen, dash it against some boulder by the river-side. — 2. To smash to atoms; syn. *randkūṭ nannā*. *Cihuṭ ra'ai. arin khōrsoy*. Take care, thou art going to knock the pot to pieces. — 3. To overwhelm with grief. *Jiyan khōrsnā*. to break the heart. — 4. To be loose (as a ring, bracelet, shackles, broad hat), to move freely in and out (as the finger into a ring too large, or the hand in any round aperture). *Ī muddī enghai anglī nū khārsī. Ī muddige enghai anglī khārsī*.

**khōrsrnā** Reflex. or pass. of preceding. *Arī khattra darā khōrsrā kerā*. *Khaddasgahi keckutī adigahi jiyā khōrsrā kerā*; that child's death broke her heart.

**khortē** Adj. Deformed; ugly, difform. *Khortē kuddī, kantō*, jagged hoe, jagged knife. — In abuse. *Khortē muhū!* ugly fellow! *Adigahi mūhi kharṭā khortē ra'ī, adin mai beñ-ro'on*, she has too ugly a face, I won't have her for my wife.

**khosgā** S. Leg, thigh (of the human body; cf. *caṭuā*). *Īb khaddar ās tumbasgahi tīnā, darā ād debbā khosgā nū ukkyar*, the two children climbed and seated themselves on their father's legs, he on the right, she on the left. *Khosgūndī*, up to the thigh. *Khosgā-gablā*, groin.

**khosnā** [*khoscas*, *khos os*]. V. tr. (from Sad.). Better use *kherrnā*.

**khosnā** [*khottas*, *khosos* or *khotos*]. V. tr. Same as *khotnā* *Uynā khosnā*, to do agricultural work, to work in the fields; lit. to plough, and break (the clods). — N. B. This verb must be distinguished from *khossnā*. — *Khosrnā*, *khosānakhrnā* are forms non-existent. *Khostā'ānā*, *khostārnā*, however, are in great use.

**khōsnā** [*khāsyas*, *khōsos*; first vowel pron. very long]. 1. To pulverize or comminute by pounding with a heavy instrument which beats vertically. *Ītṭā khōsnā. Nīn tamkū khōsdai: goṭṭā erpan gargaramba'adai*; with your tobacco-pounding, there is a pungent smell in the whole house. *Birin khōsar injō khassnar*, they fish (lit. they stupefy the fish) with *birī* fruits pounded to pulp. — 2. Fig. To harass, to worry; to nonplus, to put

at one's wits' end. *I khaddas enghai jiyan khāsyas*, this son of mine has given me much trouble.

**khōsō** Adj. Same m. as *khōng-*sō (2).

**khosrā** Adj. Castrated (by ablation). *Khosrā ghōrō. Khēran, ēran kissan, allan khosrā nannā.*

**Khosrā** S. The Southern Koel river. — N. B. The Northern Koel is named by the natives *Baṇḍī Sank*.

**khosrnā** Reflex. or pass. of *khos-*nā. Better use *kherrrnā*.

**khōsrnā** Reflex. or pass. of *khōs-*nā. *Ī tīkhl mal opprā: bēs mal khūsri.*

**khossnā** [*khussyā, khossō*]. V. n.  
1. To burn without flame. *Bus'ū, cutā, hukā, khēnā kanḥ khussī.* — 2. To catch fire. *Cutā khussyā*, the cigar is lit. *Ī khēnā kanḥ mal khossō.* — 3. (With *cicc* as subject) to catch on. *Ās ang lagābācas, pahē ērpā nū cicc mal khussyā*, in spite of his attempts, fire did not catch to the house. — 4. To become weak or soft; hence: to decay, to rot, to moulder away, to be worm-eaten. *Paccā kāṭhguṭṭhi ammtī, kirītī khussī darā isri.* old timber is destroyed by wetness; it becomes a prey to insects, and breaks. — 5. To be worn, wasted (in a fig. sense). *Kīrā ālas phikirti khossdas darā cārem paccdas*, poor people, harassed as they are with cares, grow old in a few years.

**khossō** S. Name of a small insect (H. *ghun*) destructive of wood, which it files to impalpable powder.

**khossta'ānā** V. tr., causal or permissive of *khossnā*. 1. To ignite, to light (any stuff burning without

flame). *Hukan, cutan khosta'ānā. Bursin khosta'ānā*, to set fire to a chafing-dish (of chaff, sawdust, desiccated cowdung, etc.). *Bandin khosta'ānā.* — 2. (With *ciccan* as dir. obj) to set burning, lit. to cause (the fire) to catch on. *Pairim culhā nū ciccan khosta'ānā.* — 3. To cause or allow wood (timber, a felled tree) to decay, or become worm-eaten.

**khosta'ānā** Causal or permissive of *khosnā*.

**khōsta'ānā** Causal or permissive of *khōsnā*.

**khōtā** Adj. Same as *khōntā*.

**khotānakhrnā** Reciproc. of *khotnā*. (N. B. *Khosānakhrnā* does not exist). Same meaning as *khotnakhrnā*.

**khoṭkā** or *khaṭkā*. S. Doubt, hesitation; wavering, vacillation. *Ī katthā nū engāge khoṭkā ra.* I have not made up my mind yet about that; or: I have my doubts as to this. *Dharm nū khoṭkā uynā*, to entertain religious doubts. *Āsahi jiṇ nū khoṭkā ra*, *dharame*, he is vacillating in the faith. *Ennē khoṭkā nannum ās nēkhai bārē nū āndas, tām tāmim ērānakhra'ā helrar*, they began to look at one another, doubting of whom he spoke.

**khotnā** or *khosnā* [*khottas, khotos* or *khosos*]. V. tr. 1. To cut by striking, to slash, to inflict a gash, to wound by a blow from any heavy and sharp-edged instrument (hoe, axe, sword, *baluā*, etc.). *Mākan baluātī khotnā. Āsahi khekkhan, khosgan khotkan.* — 2. To decapitate, to cut off (the head of). *Khesran, kukkan khotnā*, to behead. *Khotkā khāsī merkhā tarā mēn īrī; endr talī?*



*Khess nārā*. The decapitated body of a goat gapes (lit. looks) skyward; what is it? Paddy stubble. *Mannan, balin khoīnā*, to mark a tree, a door (by a notch from an axe). — N.B. *Uynā khoīnā* is not used; one must say *uynā khosnā*. See this word.

**khoṭor** Adj. Cracked (impaired by a split). *Khoṭor arī*.

**khoṭrē** Adj. Same as *kotrē*.

**khoṭrnā** Reflex. or pass. of *khoṭ*-*nā*. — N.B. *Khosrnā* is not used. *Enghai khekkan kuḍḍītī khoṭrkan*.

**khoṭrnā** Reflex. or pass. of *khoṭṭnā*. 1. To be broken, i. e. either to be cracked or smashed, broken to pieces. *Khoṭrkā arīgutṭhi*, broken earthenware. *Punā pāhyar-gahi barckō bīrī, amm-aṭī khoṭro'ō hōlē, "sagun bēs mal mañjā" ba'anar*, as the guests arrive, should a water-vessel break, people say: "a bad omen". *Chippā khoṭṭrā kerā*, the brass-bowl got a crack. — 2. Fig. To go to ruin. *Āsahi erpā khoṭṭrā kerā*, they became poor, or: they had great misfortunes.

**khoṭṭā** S. The name of a fruit. (*Ægle marmelos*, H. *bēl*). *Khoṭṭā mann*, a bel tree. *Khoṭṭā kukk*, bald head.

**khoṭṭānakhrnā** Reciprocal of *khoṭṭnā*. *Ār tamhai kukkan khoṭṭā-nakhrar*, they smashed each other's head.

**khoṭṭnā** [*khoṭṭyas*, *khoṭṭos*]. V. tr. 1. To break, to shatter, to smash; to blast, to crack (glass, pottery). *Ḍhelkā khoṭṭnā*, to break the clods. *Bhaṇḍan khoṭṭnā*, to divulge a secret, to let the cat out of the bag. *Ī kōhā pakḥnan barūdtī khoṭṭā manō*,

we'll have to blast this rock. *Āhēlan khoṭṭnā*, to crack a tomtom. *Akkun kerkan hōlē, kukkan khoṭṭon*, if I do come down, it'll be to smash thy scull. *Erpan khoṭṭnā*, to pull down a house, or, fig. to cause its ruin. *Ennē sannī katthā nū laggānakhrnā erpā khoṭṭnā talī*, to dispute on such trifles is to court the family's ruin. *Ārgahi mattan khuttyas*, he wrecked their good understanding. — 2. To pierce, to render useless by breaking through. *Amm ārin, bandhan khuttyā*, the waters have cut through the field-ridges, through the weir. — 3. To change, i. e. to give away rupees for a smaller money equivalent (cf. *bhāñ-iāba'anā, phuttyā*). *Ēn ṭ rupiyā khoṭṭā beddan*, I want to change (lit. to break) this rupee. *Goṭṭā nañjkan: akkū duī anā khatrī mal khoṭṭon*, I have changed my small coin for rupees; I won't now, for the sake of two annas, procure pice again. — 4. To break open; hence, fig.: to disclose; also, to tell plainly, in clear language or in detail, with all the known circumstances. *Ī katthan nē gusan hō ambke tengā*, you will not say this to anyone. *Ī katthan khoṭṭar-darā tengā*, tell me the story with all the details you know.

**khōṭṭnakhrnā** Reciprocal of *khoīnā*. To inflict cuts to one another.

**khōynā** (pron. o sharp and short) [*khossas*, *khoyos*]. V. tr. To cut down grass and the like with the sickle, to mow; hence, talking of grain-crops, to reap. *Baṭgintā laṭṭin khoyā khoyā bahrī hebrā*, put the sickle into the weeds which cover this garden and throw them away. *Maghā-gutṭhin khōynā. Kodai khōynā. Ghāsi khōynā. Khessan khōynā*. — N.B. In

the action denoted by *khoyṇā*, the right hand cuts down (or rather saws off) the stalks, each succeeding wisp being held firm with the left. — Cf. *bhangnā*.

**khōynā** (pron. *ō* grave and long) [*khōjjas*, *khōyos*]. V. tr. To measure; to ascertain the extent, height, quantity or capacity of. *Khessan khōynā*. *Ort ālasin khōynā eḍ khekḥā ra'as*, to ascertain a man's height by measuring him.

**khoyta'ānā** Causal or permiss. of *khōynā*. To order or allow to cut, *Khoytu'us*, the owner or overseer of a harvest; also, one who abets others to cut down paddy belonging to a third party.

**khōyta'ānā** Causal or permiss. of *khōynā*.

**khōytārṇā** Passive of *khōynā*. *Āl attrā ittrā mannātī, khess emī mal khōytār'ō*, when our people are all absent, how can we make our rice-crop?

**khōytārṇā** Passive of *khōynā*. To be measured (as to extent, capacity, etc.).

**khūā** Interj. used by boys (in the *churr* game), when one of the players fails to keep between the border-lines. If the shout *khūā!* is uttered by the one of 'watchmen' (not however by anybody else), the player is "dead".

**khūb** Adj. and adv. Same as *khōb*.

**khudī** S. Name given to husked rice, when the whole (or a considerable portion) of the grains have been broken during the process of the pounding. *Khess kōrhē khāyī hōlē*,

*tikhil khudī manī*, paddy dried beyond the point breaks under the pestle. — *Khudī-cunī*, mixed bits of rice and pulse-grains. *Khērkhadd maināguttḥige khudī-cunin cī'inar*. — Fig. *Niman khudī-cunī pōskām: innā eman ambdar*, we have brought you up with great trouble: now you leave us.

**khudkhudrṇā** V. n. 1. To laugh in a faint, hardly audible manner (like old or enfeebled persons or babies). — 2. To chuckle, to laugh in one's sleeve; syn. *jiyā nū alkhnā*. N. B. "To smile" is *muskārṇā*. — *Khudkhudra'ā alkhnā*, same m.; to laugh in a whisper (the breast being convulsed, but *sotto voce*).

**khudkhudyā** S. Same m. as *khodkhodō*.

**khudrī** S. Particles and bits of any substance (bricks, paper, bread, wood); dust left by anything (grains, tobacco) that has been reduced to powder.

**khudrū** Syn. of *khudrī*. — *Khudrū-budrū*, or *khudrā-khudrū*. Adj. (Of the skin) pimpled, pitted with small pox; marked with any eruptional affection, even very slight. *Āsgahi māhi khudrū-budrū māhājā*. — Subst. Small elevations of any nature on the skin. *Āsgahi mēd nū khudrū budrū urkhā*.

**khud'ū** *Khud'ū khud'ū alkhnā*, to laugh, in a feeble, hollow and hardly audible manner (as old persons). — Syn. *khudkhudrṇā*.

**khughir** S. Saddle. *Khughir kasnā* or *bhirnā*; to saddle a horse (lit. to tighten the saddle).

**khuīcu** Adj. 1. Thinned at one end (as a post which is to be driven into the ground). *Khuīcu kanktī laṭṭin*

*pesgnar*, wedding is done with a piece of wood basiled at one end. *Ī khilā bēs khuīcu malkī; thok'āge mal ba-n'ō*; this wedge is not sufficiently thin; it won't answer. — 2. Pointed (prop. *suītu*). *Sisan khuīcu nannā*, to give a point to a pencil.

**khuikhuirnā** V. n. To become extremely weak and emaciated; to be a moving skeleton. *Innelā naṛtī khuikhuiras keras*, fever has reduced him extremely. *Ā pacgis khuikhuir-das*, or: *khuikhuirkas ra'as*. — Syn. *khuyū mannā*.

**khuila'ānā** V. tr. A stick having been thrown from below into a tree and remaining stuck, to make it fall by throwing a second stick. *Hīngkā tēman khuila'ā*.

**khuirū** Adj. 1. Emaciated, very thin and weak, much reduced. — 2. (Of children) constitutionally frail and slim. — Cf. *khuyū*.

**khujhā** S. Brass bowl. — See *qubhā*.

**khukhī** or *khukhī-khakhar*. S. Sort of dry coughing by which a visitor calls attention to his presence. *Khukhī khakhar nannā*, to make hem-hem.

**khukhṛa'ānā** V. tr. 1. To put for support under the head (recumbent posture implied). *Kaṇḍon khukhṛa'āi*, bolster up my head with the footstool. *Pakhnān khukhṛācas*, he laid down his head upon a stone. — 2. To adhere to as to a principle of conduct. *Ī katthan khukhṛa'ā*, let this be a fixed principle with you; remember always this and act accordingly.

**khukhṛī** S. 1. An instrument by which anything is scraped, scraper. —

2. A hair-pin made of two parallel branches attached to a piece of metal, syn. *chāp-khōngsō*. — 3. A kitchen utensil for rasping certain vegetables into small pieces; it is furnished with a double set of teeth. Its form recalls that of a scythe. 1. (In spinning) the cotton-thread wound on the spindle.

**khulārṇā** V. tr. To be seen distinctly. *Kuhās bīrī, mann cīpāguttī najar nū bēs mal khulār'ī*, in a fog houses and trees have a blurred appearance. *Najar bēs mal khulār'ī*, the vision is indistinct.

**khulnā** [*khulcas, khul'os*]. V. n. 1. To fit, to be adjusted to the shape intended. *Ibrā beṇṛkā jōṛar naḡad khulnar*, this bride and bridegroom seem purposely made one for the other. *Ī kicrī ninghai mēḡge khul'ī*. — 2. To suit, to be becoming or of good effect. *Mōkhārō ālasge khūsō kicrī mal khul'ī*, red clothes do not suit coloured people. — 3. To clear up. *Āsgahi kapṛē khulcā* (or *ujgā'a*), his circumstances have improved, good luck has come to him again.

**khulnī** S. Key. See *kuñjī*.

**khūndī** S. A shrub which bears small berries of a bitter taste which are used as a tonic (*Jasminum arborescens*). — *Khūndī-khuprī*, any amount of, lots, heaps. *Khūndī-khuprī ālar*, lots of people. *Eng gusan endr khūndī-khuprī ra'ī ēn cī'on?* have I lots of it, for my giving some to you?

**khunḍkī** S. Same m. as *khundrī*.

**khunḍklī** S. Same m. as *khundrī*.

**khunḍlī** Same m. as *khundrī*.

**khundrī** S. 1. Smaller apartment partitioned out of a room; alcove. —

2. Small pen outside of, and adjacent to, the house for fowls or goats. *Ērā khundrī*. Syn. *gudrī*. Cf. *kumbā*. — 3. Small lodge or shed adjacent to a house; syn. *kuryā*.

**khungrī** S. Same as *khongrā*.

**khunṛī** S. Name of a shrub and its fruit (H. *karaūndā*; L. *Carissa carandas*). This plant has long thorns which make good fences; its leaves resemble tea-leaves. The fruit is a red berry of half the size of a pea. *Khunṛī-acc baṭ-gī nū kaēkaēra'a ghurckā ra'ī*, a menacing fence of Carenda thorns protects the garden.

**khupnā** [*khupcā*, *khup'ō*]. V. n. 1. To penetrate by cutting or piercing. *Ṭong'e ī kanḥ nū mal khup'ī, pahē ṭong'ēdim dirkhī*, the axe cannot cut into this wood, it is on the contrary the axe which is thrown back. *Acc, pannā enghai khekḥhā nū khupcā*, the thorn, the nail penetrated into my hand. — 2. Fig. To sting to the quick. *Ennē kebṇā āsgahi jiyā nū khupcā*. — 3. *Kapṛē nū khupnā*, to be remembered. *ī bintigutṭhi enghai kapṛē nū mal khup'ī*, these prayers cannot enter my head, i. e. I cannot learn and remember them.

**khupta'ānā** V. tr., causal of *khupnā*. 1. To thrust into by piercing or cutting, to cause to penetrate, to plunge. *Tarṛin āsgahi tolokh nū khuptācas*, he buried his sword into the other man's side. *Ugīan khupta'ānā*, to plough deep. — 2. To implant, to engrave. *Ē Dharmē, ninghai cōnhan enghai jiyā nū khupta'āke*. *Nimbasgahi kecckā gacchrkāgutṭhin jiyā nū khupta'ā*, engrave on thy heart the dying words of thy father.

**khurhā** S. A morbid affection of the hoofs in cattle (bullocks, pigs,

goats). *Hudī addōge khurhā maṇjkī ra'ī*, there is the bullock that is suffering from sore feet.

**khurī** S. Hoof. *Ghoṛōgahi khurī*.

**khūrī** S. 1. Village lane. *Pad-danta khūrī khūrī kuddnā*, to take a turn in the village. — 2. A particular part of a village. *Kītā, mailā, majhi khūrī*, the lower, higher, middlemost quarter of the village.

**khūrītā** Adj. Pertaining to the village streets. *Khūrītā amm*, the village drainage.

**khuriyā** See *khuryā*.

**khurjī** or *khurjī-pañjā*. S. 1. Movable properties of any kind (cattle, hoarded paddy, wearing apparels, etc.). *Urmī erpantā khurjī nū dan ci'inā*, to draw the divine blessings upon a house. — 2. One's fortune or money. *Jatran okta'āge tamhai khurjin hō uṭhāba'anar*, for starting a mela, they go the length of spending their wherewithal. *Ēn enghai rājin darā urmī khurjin ningāge ci'on*, I shall give thee my kingdom and all my riches. *Tanghai khurjin ebsnā*, to lose all one's fortune. — 3. Income, resources, prosperity. *Ennē nanā kḥanē, erpantā khurjī baggē manō*, by acting in this way, our house will go on prospering. *Khurjī arja'ānā*, to gain much money. *Khurjī-pāṭṭī*. S. One's whole fortune or property (including landed property). *Ār tamhai khurjī pāṭṭin bīsyar ki Bhoṭang kerar*, they sold movables and lands and went to Bhutan.

**khurpā** or *khurpī*. S. Weeding tool.

**khur<sup>u</sup>rā** S. A gregarious bird resembling the sparrow, though somewhat smaller. Five or six of these birds



or *teṇḍā-khuṭā*, the vertical post above wells. *Ās khuṭā lekḥ'ā ijjkas ra'as*, he is standing there motionless (or speechless) as a post. — 2. Fig. (of persons): a) Chief support, mainstay. *Enghai kōhas erpantā khuṭā taldas*, my eldest son is the support of the family. b) Chief, head, centre-figure. *Ī erpantā khuṭā ne talī?* who is the master of this house? *Ortosin paddā-gahi khuṭā kamnā*, to put 'one at the head of village (e. g. for settling difficulties, protecting the villagers against frauds) c) Progenitor. *Ādamas ōrmā ālargahi khuṭā rahcas*.

**khuṭī** S. 1. Small peg; iron nail; wooden pin, on which to hang anything. *Kharām khuṭī*, the toe-catching peg on wooden sandals. — 2. Tree-stump. *Khuṭin palknā*. — 3. Generation (average period of the human life). *Ālargahi khuṭī cu'i kālī*, new generations appear and go. *Ennem khuṭī khuṭī manō*, so shall it be from generation to generation. *Ī paddā nū basrkā emhai münd khuṭī mañjā*, our family has lived in this village for the last three generations.

**khuṭiyārī** See *khuṭyārī*.

**khuṭ'k** S. Same as *khoṭkā*.

**khuṭnā** (1) [*khuṭcas*, *khuṭ'os*]. V. tr. To tether, to tie to. *Ghoron oñā mann gusan khuṭcas*. *Mesgā nū ḍanḍin khuṭnā darā jurrtā'ānā*, to suspend a pair of scales from the roof.

**khuṭnā** (2) [*khuṭcas*, *khuṭ'os*]. V. tr. (deriv. from *khuṭ*). 1. To tie into one corner of a piece of cloth, etc. — 2. To hem by knotting, twos by twos, the loose ends of the threads (*mēran khuṭnā*).

**khuṭrā** S. Any stump of large dimension — Cf. *khuṭī*.

**khuṭṭā** Adj. (from *khuṭ*). Belonging to one of the village *khuṭs*. *Ās naklī mahtos, ēn asal mahtō-khuṭtan*, he is only a trumped-up mahto, I am of the genuine clan. *Ās mahtō-khuṭtas maldas: gollasgahi nukrī mahtos*, he is not of the mahto clan, but only a mahto in the zemindar's pay.

**khuṭṭā** S. Straw-bits and chaff that remain on the ground after the treading of paddy, or the beating of urid, gram, etc.; they are collected and used as fodder.

**kbuṭuk** See *khuṭ'k* or *khoṭkā*.

**khuṭyārī** S. Cultivable land reclaimed on forests (by the uprooting of remaining stumps). It is, like *kor-kar*, a privileged soil. — Adj. *Khuṭyārī ṭonkā*, reclaimed ground.

**khuṭyā** S. Core of maize (the stringy spike which remains after the grains have been removed).

**khuṭyū** Adj. Much reduced in strength and appearance, wasted.

## L.

**labaj** S. 1. Word (considered as a sound). "*Pūrvak*" *labajgahi endr manē?* what is the meaning of the word *pūrvak*? — 2. Pronunciation. *Āsgahi labaj mal phuṭri't*, his pronunciation is confused. *Āsgahi labaj bēs phuṭār't*, *bēs bēs mindri't*, his utterance is clear, distinct.

**lab-labrna** 1. V. n. To speak with volubility (as persons in anger), to pour forth. *Lablabra'ā kacnakhrnā*, *laggānakhrnā*. — 2. To speak fluently. *Āsgahi tatkhā Kārūkh katthā nū lablabri't*, he speaks Oraon fluently. — Cf. *labhar-labhar'rnā*.

**labrō** or *labrō*. Adj. Talkative, garrulous (der. from *lab-labrna*). — S. *Labros*; s. f. *labrō*. Chatterer, chatterbox; magpie (a talkative woman).

**labh** See *labh-labh*.

**labhan** S. Peculiarity of speech or pronunciation. *Treasurin "cildri" ba'anā ī rājintā labhan talī*. To say "*cildri*" for "*treasury*" is a pronunciation proper to this country. *Āsgahi "je sē kī", "jāy karke" ba'anā labhan dēg dēg partī ra't*, he has a habit of saying at every sentence: "it's this way" or: "most certainly".

**labhar-labhar'rnā** V. n. 1. Same as *lab-labrna*. — 2. The set the lips in frequent and rapid motion. *Labhar-labhar mōkhus*, a glutton, or one whose manner of eating is disgusting. *Ēṛā dahurā mōkhāge labhar-labharkī kuddī*, goats go about nibbling at branches. *Muhyā mōkhō birī labhar-labharri't*, the lips of rabbits, while eating, are in incessant motion.

**labh-labh** or *labh-labhra'ā*. Adv. Voraciously, ravenously.

**lacka'ānā** V. tr. 1. To sprain (overstrain the muscles or ligaments of a joint). *Khekkhan, mūkan, khesran, karman lackācas* (or *lackāras*). *Nīn ghoron lackūkai*. — 2. To entice or seduce into wrong-doing; to cause (e. g. a girl) to take a false step.

**lackārnā** Reflex. or pass. of *lacka'ānā*. 1. *Karman lackāras, kar mā nū lackāras*, he sprained his back, he got a sprain in the back. *Ghorō cōrbalā nū huḍḍrā kī tīnā khekḍan lackārā*. — 2. To be seduced into evil-doing; to trip.

**lachan** S. 1. Probability, prospect. *Cēp poēnāgahi lachan ra't. Idnā ṭaṭkhā mannāgahi lachan malkī*, there is no prospect of our having mangoes this year. — 2. Character (peculiar personal qualities, good or bad). *Ī katthā nū hūsgahi lachandim itthri't*, this is quite like him.

**lachmī** S. Cattle (bullocks, cows and buffaloes) considered as a help to labour or a source of wealth. *Lachmī mal ra'ō hole, khall-ukhrī ekannē co'ō?* without live-stock, how are we to cultivate?

**lād** S. Used, instead of *kūl*, in the phrase *lād badla'ānā*. See under *badla'ānā*.

**laddar** S. pl. Little ones (sucklings or children not out of their teens). *Laddar nū ḍahrē ēkāge mal ban't*, travelling with little brats is an uneasy job. — N. B. This word probably derives from *lād*.

**laddī** S. 1. Ingested food, half-digested foodstuffs in the stomach (said of men and animals). *Ī rājiyar, kherhan piṭnar kī, poṭtan laddī bārī iṛnar darā mokhnar*; our people, when they kill a hare, roast and eat its stomach will all that it contains. *Laddī-poṭṭā*, the stomach (with its contents). Syn. *ladrī*. — 2. The dung of horses or pigs.

**laḍḍu** S. A kind of sweetmeat, made of flour fried in oil or ghee, with sugar and spices, and formed into balls; it is baked in hot steam. *Ghorō-laḍḍū*, same m as *holā*. *Laḍḍu-muḥī*, a ball of roasted rice or Indian corn. *Laḍḍu pūkhṇā*, to bake *laḍḍus* in steam.

**lad-ladra'ā** Adv. With a splash (said of a mass of soft diluted matter dropping on the ground, and spreading). *Cotran pacrī nū chapṭa'ā kḥanē, cotor ladladra'ā khattirī*. *Addō bhāts ladladra'ā irkhī* (from *erkhṇā*).

**lad-lidra'ā** Adv. With a series of thuds (the sounds produced by the fall of comparatively soft bodies, dropping one after the other). *Pañj-kā ṭaṭkhā tākā bīrī ladjidra'ā khattirī*. *Ēp, natgō bīrī, kḥacrkanṭī or-mar ladjidra'ā khattirar*; at the tug-of-war, the rope having snapped, all of them fell on the softer part of their backs.

**ladnā** [*laccas, lad'os*]. V. tr. 1. To lay (a burden upon); also, to charge (with a load) *Addon ladnā*, to load a pack-bullock. *Ghorō maḥyā kḥess ladnā. Malang lad'ā keras*, he is making a tour with his pack-bullock, i. e. he is gone to load (i. e. carry) a bundle made up for bullock-conveyance. *Eman mēd nū laddas darā kḥēserī hō natagṭa'ādas*, he puts

burdens on our backs and obliges us to draw (his plough) with our necks. *Sarhā kamcar darā āsin ayyā laccar*, they made a funeral pile and laid him on it. — 2. Fig. *Ortos maḥyā garhan ladnā*, to saddle a blame upon one. *Eng maḥyā baggē nalakh ladnar*. — 3. To lay upon the fire; or rather to perform some special household work requiring heated water. *Kicrī-ladnā*, to wash clothes by the boiling process. *Nelā oṇṭā jharā la-d'ai*, make a small brewing for us to-morrow. — *Ladnā-addō*, a pack-bullock.

**lāḍnā** [*laṇḍyas, lādos*]. V. tr. To rescue out of hostile hands, to free from restraint, to redeem; to recuperate by force. *Gōhar nañjkan kī i tamrāsan badhṛītī laṇḍkan*, by making a noise I forced the flying-fox to let the guava go. *Tinī lāḍnā*, to gather the honey of a bee-hive. Syn. *lāṛnā, nāṛnā*. — N. B. To rescue from a peril lesser than actual captivity is *bachāba'anā*, not *lāḍnā*.

**ladnī** Adj. *Ladnī addō*, a pack-bullock.

**ladphadrnā** V. n. To be wet so as to spatter easily; to form a viscous mass thoroughly diluted. *Khaj-jan, pacrī cī'āge, ladphadra'ā ambke kam'ā*, for repairing (or making) a wall, don't make the mud quite sloppy. *Dudhī-maṇḍin ladphadra'ā bīta'ākē*, cook that rice-and-milk so that they make one mass. *Gullen bīta'ā kḥanē, (gullē) ladphadrī*, treacle is converted by fire-heat into a semi-liquid mass.

**ladrī** S. Same m. as *laddī* (1).

**laē** Interj. Come; at it; forward! (Syn. *lagē*, which see). *Laē sē*, go on then.



**lagāba'anā** V. tr., causal of *laggnā*. 1. To approach a certain thing to another thing, to add or join to; to apply or bring to bear upon. *Ciccan lagāba'anā*, to set fire to. *Rang lagāba'anā*, to paint. *Nalakh nū khekkan lagāba'anā*. *Ang lagāba'anā*, to endeavour, lit. to bring effort to bear upon. — 2. To fasten a thing upon another; to engage the services of, to attach to one's person. *Ortos mañyā dokh lagāba'anā*, to accuse one. *Ās eman lassī lagābacas*, he has engaged us for working in his fields. *Onṭā mahrāmukkan gaṣṣī lagābacar*, they commissioned a milkmaid to play the part of a spy. — 3. To bring into existence; to set on foot, to establish, to start. *Onṭā jatran lagāba'anā*, to start a mela. *Bājī lagāba'anā*, to lay a wager. *Iyārī lagāba'anā*, to strike a friendship. *Engdas pardyas: āsge aḍḍā-jaghā lagāba'on*, my son has come of age, I shall try to find a wife for him; lit. I shall broach (the subject) for him in some house or other. *Engdāsin idnā lagāba'on*, I shall marry my son this year.

**lagan** S. Foreordained moment, hour decreed beforehand; hence, predetermined lot, lucky or unlucky; opportunity (as read in the stars). *Innā ā timbus lagan mañjā*, to-day that beggar made a stroke of fortune (or else: met his fate). *Lagan ērnā, beddnā, khakkhnā, dharnā*, to watch (e. g. through the consultation of omens) for an opportunity; to seek, find, fix an auspicious moment.

**lagē** or *laē*. Interj. Come; at it! forward! *Lagē, laṛaī nanot*, come, let us fight. *Lagē hō, aijō, khīrī tengā*, come, grand-father, tell us a story. *Lagē, khaddarō, ṇnā cappā: sendrā ālar urkhnar*, quick, friends, hurry

with your cups: the hunt is starting. Syn. *lae, dagē*.

**laggānakhrnā** Reciprocal of *laggnā*. To quarrel, to bandy words at one another, to fall out with, to contend.

**lagg-ērnā** Compound verb; see *ērnā*. To endeavour; to try once more.

**laggnā** [*laggyas, laggos*]. *Lagg-nā*, throughout its legion of meanings, presents the agent as falling in with some other person, animal or object. 1. Falling in with locally; hence, to be met or found, to come across the way of. *Namāge māḥ laggō kū malā?* will any deer come across our way? — 2. Falling in with and attaching to. *Cicc mesgū nū laggyā kerā*, the roof took fire. *Onṭā cār hō āsin mal laggyā*, not one arrow hit him, (hence fig.: *Sendrā laggyā*, the hunt was successful). *Parhā* (or *parh'āge*) *lakkas ra'as*, he is engaged in reading a book. *Deōras āsge lakkas ra'as*, the sorcerer is up to mischief with him, lit. is busy with him. *Ās tanghai citā-butā nū lakkas ra'as*, he is sticking to his point. *Nād āsge lakkī ra'ī; ās nād-lakkā taldas*; he is possessed by the devil. *Nīn ēng ganē laggdai?* thou wantst to fight me, lit. thou tacklest me? *Beñjā nū tīn cār kicrī laggī*, the bridegroom has to give three or four pieces of cloth to the bride's parents; lit. a duty of 3 or 4 pieces of cloth attaches to taking a wife. *Eōndā laggyā?* how much did it cost? *Laṛaī nū bēlasge tang'ā or-mā bēs bēs telengārīn c'ā laggvā*, the war cost to the king the pick of his army. *Nē khaddā, āsgem garhā laggō*, the blame must attach to the thief. *Ī dahrē(ge) ṇnd aḥlē laggō*, this work won't take a week.

*Ī nalakhge ullā mal laggō*, this work won't take much time. *Mokhārō-lakkā kicrī*, cloth dyed in black, lit. cloth on which black is attached. *Tēlā-mann mokhārō mañjā darā innā gūfti ennem lakkā ra'ī*, the ebony-tree was blackened (by the legendary fire) and up to this day remains black-coloured. *Talī lakkī ra'ī*, the key is turned, lit. the lock is catching. — 3. Coexisting with in time; hence, to be, to be going on, to last. *Nelā pēth mal laggō*, to-morrow there will be no market. *Nannā ullā jatrā laggā-lagyā*, on the morrow a jatra was going on. *E kōrhē jatrā laggālaggī?* how many people are there at the jatra? lit. how numerous is the jatra? *Abrā jatrāguttī ullā darā mākhā hō laggī*, these jatras last one day and one night. — 4. Affecting in this or that manner; hence, to be felt; to impress or strike one as being (good, bad, etc.); to seem. *Cār laggō hole*, if need will be. *Endra'ādim manō, annuhō ōndim tihā ārge malā laggā-lagyā*, whatever might turn up, they lived unconcerned. *Ī injō cotor cotor laggī*, this fish has a muddy taste. *Ī cirkhī otthā laggī (ceddā ceddā mal laggī)*, these loads are heavy (or: so light that one seems to carry nothing). *Khōb embā laggī*, it is very sweet. *Ningā ekāse laggī?* how do you feel? *Engāge puttrnā lekh'ā laggī*, I feel squeamish. *Ī katthā ōrmarge dau laggyā*, this proposal met with general approval. *Akkun gā bōlō bōlō lagdas*, (the baby) is still too young (for that). — 5. To stand in a certain relation with reference to. *Ād engāge bhahō laggī*, she is my younger brother's wife.

**laglem** Adv. Constantly, continually. *Laglem nē'enā*, to be con-

tinually asking. *Laglem barnā, kānā*, to be a constant visitor. — N. B. *Nē-enū barnā* means the same as *laglem nē'enā* and is more idiomatic.

**lagnā** (1) S. Same m. as *koṭrā*.

**lagnā** (2) [*lakkan, lagyas*; no fut.]. An abridged form of *laggnā*, used as auxiliary in the Indef. Present and Imperfect tenses of all verbs. For ex.: *kacnakhra'ālagyas* means: 'he was talking' or: 'he used to talk'. But *kacnakhra'ā laggyas* (or *helras*) means: 'he began talking'.

**laghar** Adj. Giving milk applied only to cows and buffaloes). *Laghar gāy*, a milch cow.

**laghrnā** [*laghras, laghro'os*]. V. n. 1. To blaze, to blaze up, to send out flames. *Cicc culhā nū hadhudra'ā laghra'ālaggī*, the fire was blazing up wildly in the furnace. *Laghrū'ū cicc*, flames. *Culhā laghra'ālaggī*. *Mūsasgahi īrkā khoppā laghrnum hō mal ōlālagyā*, Moses' bush was all in a blaze without being consumed. — 2. To burn with flames. *Ī khenā kank mal laghrī'ī*, this damp wood does not burn clear. *Gotṭā erpā hadhudra'ā laghra'ālagyā*, the entire house was in a blaze. — 3. Fig. To be in a fit of strong passion. *Khīstī laghrnā*, to flare up with rage. *Dulārī laghrnā*, to be quite enamoured.

**laghrta'ānā** V. tr., causal or permiss. of *laghrnā*. To cause a sleeping fire to send out flames; to stir up (passions). *Ciccan, culhan, ortosgahi khīsan laghrta'ānā*.

**lahak** See *lah<sup>ak</sup>*.

**lahangā** S. See *lah<sup>angā</sup>*.

**lahar** S. 1. Flame. — 2. Smart (of a burn), any sharp pain. *Lahar cu'ī*, I feel twitching pains.

**lahī** or **lāhī**. S. Lac. *Lahī pūn*; *lahī balā*. A necklace, an armlet of lac.

**lah<sup>a</sup>k** S. Sudden desire, capricious craving, fancy for. *Khēndāge āsge lahak mañjā*. *Eng ganē bar'āge ningā lahak laggi?* *Ringī cingī kicrin khēndāge hūsim engan lahak lagābācas* (= *lahkācas*). — *Lahak ēdnā*, to display oneself, to show off.

**lahka'ānā** V. tr. (from *lahak*). To tempt (i. e. either to take one's fancy, or to allure by holding out fascinating prospects; to create desire (as merchants do); also, to hold out allurements or temptation. *Bhoṭang kālage jōkhar pellārin lahka'ānar*.

**lahnā** [*lahcā*, *lah'ō*]. V. n. To exert the intended result upon (as a medicine or a warning); to take effect with, to influence. *Ī mandar enghai dukkhēge mal lahcā*. *Enghai katthā āsge mal lah'ō*, my words will carry no weight with him.

**lāhnā** [*lahcas*, *lāh'os*]. V. tr. To solder with a little lac. *Arī lāhnā*, to stop a hole in an earthen vessel (by pressing lac into it with a heated iron). — Cf. *lahī*.

**lah<sup>a</sup>ngā** S. A piece of cloth much smaller and narrower than the *kicrī* or *sārī*, but having the same use. It is not worn by males; women wrap it round their waist as a night garment or when engaged in rough work. *Lah<sup>a</sup>ngan kūrnā*.

**lahrā** S. The period of time, in the year, when a particular fruit, legume, etc. is available; syn. *sāhē*. *Ṭaṭkhā-lahrā argī ārsā*, the season for mangoes is not yet arrived. *Urmī khañpā arkhāguṭṭhi tang'ā tang'ā lahrā nū khakkhrī'ī*, every fruit and vegetable comes in its proper season.

**lahrār<sup>nā</sup>** V. n. To be the seat of a burning sensation or a smarting pain (deriv. from *lahar*). *Baggē marcā mokkan, enghai kūl lahrār'ī*. *Ās-gahi ullkā khādī lahrār'ālagyā*, his burns caused him smarting pains.

**lahsan** S. Black spot on the human skin, from birth. Such spots become soon merged into the general darkness of the skin; but may reappear temporarily later on through accidental causes.

**lahsār<sup>nā</sup>** V. n. 1. To bend (as a branch under the weight of fruits). *Mann khañpātī lahsār'ī*. Syn. *leō-khrnā*. — 2. To become bent in the middle (as a beam under a heavy weight). *Kār khaprāgahi othātī lāhsār'ī* (not *leōkhrī'ī*); the rafters yield under the weight of the tiles. — 3. To bend in token of reverence. — 4. To beat time by rhythmical nods or swingings. — 5. To yield. *Enghai binī nannā nannātī āsyahu jiyā lahsārā*; he yielded to my importunities.

**lahsuā** S. Name of one of the hot season dances among Oraons and Mundas. *Lahsuā bēcnā*.

**lahṭī** S. (deriv. from *lahī*), Wristlet made of lac.

**lahukā** S. Boat. *Lahukā mul-khrā kerā*, the boat capsized. *Lahukādim rahcā, ḍongā malā*, it was a real boat, not a canoe.

**lāī** S. Paste made with rice or corn. — Cf. *lassā*.

**laikoy<sup>o</sup>rnā** V. n. To move the limbs in a negligent, languid fashion, as though deficient in strength or manliness. *Barīyār ālar lekḥ'ā ēkā*, *na-lakh nanā*; *ambā laikoyrā'ā*; walk

(or behave) work like a man: do not lounge along (or about).

***lajāba'anā*** V. tr. To put to shame (by words, by one's example); also to hold up to shame, to dishonour. *Lajāba'oy kī ālarin tengoy, nīngan lau'on*, if thou talkest about this, thus casting a slur upon me, I shall beat thee.

***lajārū*** Adj. Shy, bashful; syn. *sakcār'ū*.

***lajjē*** S. 1. Shame (as from consciousness of guilt, or exposure). — 2. Shyness, bashfulness. *Engā lajjē laggī*, I feel embarrassed. *Ibrā lajjē guṭṭhīd*, these are shameful things. *Lajjē katthan kacnakhrnā*, to hold improper conversations.

***lajrnā*** V. n., reflex. or pass. of *lajāba'anā*. 1. To feel shame; to be put to shame. — 2. Syn of *sakcār-nā*. To feel embarrassed, to be shy. *En tengāge lajrdan. Ennem ālar sādthur mundhbhāre kacnakhr'ā ij'āge lajrnar*, common people fight shy of having to deal with holy men.

***lajh*** *Lajh-lajh*; adv. With ease, in a light manner, nimbly. *Lajh lajh congñā*, to trot easily under one's burden. *Bandrā, halumān manntā dārātī dārā nū dīg'ī*, monkeys of all kind spring nimbly among the branches of trees.

***lakai-lokoirnā*** V. n. Same m. as *laikoyornā*.

***lak'am-lik'amrnā*** V. n. To be weak in the waist (as through hunger, malady), to have a shaky or tottering gait. *Lak'amlik'amra'ā kudd-nā, ēknā*.

***lakar*** See *lakar*.

***lakkā*** Past partic. of *lagnā* (2). Connected with; engaged (in a work);

possessing. *Nād-lakkā ālas*, a possessed man.

***lakar*** S. Habit; a way of acting, ridiculous or vicious, peculiar to one individual.

***lakṛā*** S. Any feline animal of large size. *Ram-lakṛā*, tiger; also called *larā-* (or *larō-*) *lakṛā*, *bannā lakṛā* and *silodhā-lakṛā*. *Āl-mūkhū* or *āl-dhar'ū lakṛā*, man-eater. *Bijā-phulā lakṛā*, *ālā-dhar'ū lakṛā* (see these words). *Turrū-lakṛā*, a small animal of the cat family, and of no larger size than an ordinary cat; it jumps at the throat of cattle to suck their blood. *Lakṛā-piṭus*, a professional tiger-killer. *Lakṛā-dudhī*. See under *jharā*. — *Lakṛā-launā*. S. (and verb). Name of a peculiar cudgel-practice, the aim of which is to learn how to attack wild beasts and defending against them. In almost every village, there is some bludgeon man who teaches his art to the youngsters. At *jatras*, his pupils have mock-fights with swords, those who win being dabbled masters in turn. — As verb: to practice tiger-fighting (with cudgels or swords). — In proverbs, *lakṛā* is used of any wild or venomous animal. *Erpā nū hō lakṛā, ṭorang nū hō lakṛā: ek-san elconkī bongon?* Death spies us everywhere: how can I avoid it? *Onṭē lakṛāgahi batū urkhas, pahē nannā lakṛātū erpā nū keccas*, he escaped a tiger and died at home of, say, a snakebite.

***lakṛā-katai*** S. Name of a species of timber-tree of great height.

***lakṛā-orōkh*** (lit. tiger-claws). Adj. *Lakṛā-orōkh simbi*, name of a certain bean, the pod of which is long, slender and curviform. *Lakṛā-orōkh mann*, a common tree, its fruit

is a small half-sphere out of which two claw-like seeds protrude.

**lakṭā** or *lakṭā-khuṭā* S. Plough-handle. — Syn. *candlī-khuṭā*, *karbā-khuṭā*.

**lakhbāy** S. Fit of mutism. See *bāy*.

**lakhnā** [*lakhcas*, *lakh'os*]. V. tr. To make out, to recognize; to see clear through deceptive appearances. *Ēn, engdas taldas, adin pōlkan lakh'ā*, I did not make out that it was my son. *Adin lakh'ā pollas*, he did not recognize her face. *Urbāsin ēd'ā-ge aōndā katthā ānnar, pahē urbas lakhdas*, they speak thus (in presence of their master) to show off (their zeal), but he sees through that.

**lakhpakhrnā** [*lakhpakhras*, *lakhpakhro's*]. V. intr., gov. dative. To long for, to feel a great desire of. *Punā kicrin khēndāge lakhpakhrī*. *Parh'āge lakhpakhrū'ū kukkos*, a boy eager to study.

**lalārṇā** V. n. To be homeless, to be a wanderer; (of a child) to be without home or parents.

**lālas** S. Title given to a rajah's brother or nephew; cf. *lālūs*. *Lālar*, the collateral branch or branches (of the royal family).

**lalcā** S. 1. Covetousness. *Lalcā nannā*, to covet. — 2. Great desire. *Rācī kālāge engāge lalcā ra'ī* (or *ēn lalcā nandan*).

**lalcārṇā** V. n. (gov. the dative case). To be unduly desirous, to hanker after, to covet. *Indrī'imge lalcārṇa*. — Syn. *sībākhārṇā*.

**lāle** S. Saliva flowing from the mouth; drivel. *Ā pacgisge lāle urkhī*, *curkhī*, *khatri'ī*.

**lalka'ānā** V. n. To play the clown; to make ridiculous pranks and buffooneries for sport. *Ās ennē lalka'a akhdas nīn alkhnūm khardoy kāloy*.

**lalō-potō** Adj. Same m as *lolō-potō*. Also written *lalō-patō*.

**lalsārṇā** V. n. (gov. the dative case). To wish, to want to. *Ēn nīngan ērāge lalsardan*, I want to see you. — Comp. with *lalcārṇa*.

**lalu** Adj. Darling, dearly beloved; cf. *lolā*. — *Lalus*, dear one (husband, son, companion); also, proper name.

**laluā** S. Same m. as *lāle*.

**lālūs** S. Title given to a king's nephew, while a child; (at a later age, he is called *lālas*). *Barwaitū bēlas tanghai lālūsīn phalnā barhīgahi thakur pagū hēcas*, the rajah of the Barway has installed his young nephew *thakur* of such a set (lit. dozen) of villages.

**lamarcaṭ** See *lamrcat*.

**lambar-lumbur<sup>u</sup>rnā** V. n. To be on the watch (while moving); to be searching (about) for something to steal. *Ār enghai baṭgī nū endrge lambarlumburra'ā kuddnar?* what do these fellows prowl in my garden for? *Berkhā osgāgahi kānan barnan lambarlumburrunum joh'ī*.

**lamb<sup>u</sup>rcaṭ** See *lamrcat*.

**lambrō-tīnī** S. A species of black bee, the body of which is crossed with white stripes, and is somewhat longer than that of the common insect.

**lambhuā** Adj. Lounging about; careless.

**lamcomamba'anā** See *lomcomamba'anā*.

**lamcomrnā** See *lomcomrnā*.

**lamrcaṭ** Adj. Untrustworthy; not to be relied or depended on. *Lamrcaṭ ālas*. *Lamrcaṭ katthā*, unreliable story.

**landarphandar** Adj. 1. Disputatious, litigious, ever starting difficulties; (of things) treacherous, likely to involve one into difficulties. — 2. Contested, disputed. *Landarphandar khal*, the field in dispute.

**laṇḍī** S. Laziness. *Ās laṇḍigahi pādā tanghais*, he is laziness itself by nature. *Laṇḍītī*, through laziness, lazily. — Adj. 1. Lazy. *Ōnd gohlā laṇḍī laṇḍī aḍḍō ho'odas darā kādas*, he takes along a pair of lazy bullocks. *Janmō laṇḍisim*, he is laziness itself. — 2. Slow, indicating a time later than the true time. *Gharī laṇḍī mañjā*. — 3. Weak, deficient in some essential or characteristic ingredient. *Laṇḍī jharā*. — 4. Silly, not to be taken seriously. *Id laṇḍī katthad*, this is silly talk. *Laṇḍī-luhārī*, about nine o'clock in the morning.

**laṇḍhiyā** Adj. Lazy. *Laṇḍhiyā kukkos*, *laṇḍhiyā kukoy*.

**langra'anā** V. n. To limp. Cf. *lapasliṣ'rnā* and *larsā-liṣī*.

**langtā** Adj. 1. Perfectly naked; syn. *thōthā*. — 2. Wretched, very poor. *Langtā erpā*, an indigent family. — 3. Of the common run. *Ār gā kōhā urbar: em langtā buccā ālam*, they are great personages and we are but small fry.

**langhā** Adj. Contagious, catching, infectious. *Mātā langhā rōgē talī*, small pox is a contagious disease. — Syn. *kaṭṭnā* (*rōgē*).

**langhan** (1) S. Contagious disease. *Mātā langhan talī*. — Deriv. from *langhnā*. — Adj. Same m. as *langhā*.

**langhan** (2) S. *Langhan dukkhē*, general rheumatism. Cf. *geṭhyā, tākā-nuñjā*. — *Sukhā langhan*, any chronic disease in which the strength and plumpness of the body decrease, until the patient dies; wasting away, consumption, decline. *Āsin sukhā langhan dharcā; āsge sukhā langhan mañjā*.

**langhnā** [*langhcas, lang'os*]. V. tr. 1. To cross, to step or jump over, to pass through. *Gaḍḍin langhckan*. *Bandrā dārārī dārā nū langh'ālagyā*, the monkeys were passing from branches to branches. — 2. To be contagious, infectious.

**lap'ai-lup'uirnā** V. n. To totter, to stagger, to step along with difficulty (owing to old age, fatigue, obesity or laziness); syn. *lapas-lups'rnā*. — N. B. To walk unsteadily, as a drunken man, is *talangtulung ēknā*; to reel along, with swervings to right and left, is *cocmā-cucmī ēknā*.

**lapas-lups'rnā** V. n. Same m. as preceding.

**lap-lap** Adj. (Of paper or cloth) thin.

**lap-laprnā** V. n. 1. To be thin (as paper or cloth). *Ī kicrī kōrhem laplaprīṭ: mal ban'ō*. — 2. To wave loosely, to flutter. *Ēkō bīrī hathīgahi khebda lap-lapriṭ*, as he steps along, the elephant's ears are flapping. *Tākā nū bairākhīgahi kicrī laplapriṭ*.

**laprā** Adj. Broad (said of the ears, and, by ext., of certain fruits resembling the human ear); having large ears. *Laprā khebda*. *Laprā simbī*, a

species of flat broad beans. *Laprā ēṛā*, *laprā aḍḍō*, varieties of large-eared goats, bullocks.

**lapsārnā** V. n. 1. To take long strides. *Ās lapsārdas kī ēkdas*, he strides along. — 2. To make any movement in which the feet are kept far apart; espec. to jump. *Ghoṛō nū lapsārnā kī argnā*, to jump in the saddle at one stride. *Ēn ningtī meccham lapsārdan, nīn engtī geccham lapsārdai*, I jump higher than you do, you jump farther than I do.

**lapsī** S. Bread baked by children with the particles of dough remaining on the sides of the vessel in which the dough was prepared. These particles are washed with water or milk: the bread they make is called *lapsī*.

**lapus-lapus** Adv. *Lapus-lapus urhyārnā*, to fly with large curviform flappings of the wings (as kites, vultures, bats, etc.).

**laph** S. The quantity of grains, powder, etc., that can hold upon the flat of the hand, the fingers being very slightly curved upward. *Ōnd laph bihnin cīā*. Three "laphs" of rice-grains are the quantity required for one full meal of an adult person; to measure them is called *laph nan-nā*. *Ormar tīn tīn laph otthra'ā: hole, thaukam ur'ot*. Let each man contribute three measures out of his bundle, and we all shall have a full meal.

**laphuā** S. (Sad.) Better say *dhumpyā*.

**lār** S. Each of the excentric rounds which compose certain necklaces, ornamental chains or girdles. *Mūnd lār mungā*, a coral necklace of three folds.

**lār** S. Same m. as *laṛa*.

**larā-osgā** S. Bandicoot, a large species of rat found in hollow trees and rocky cavities.

**larabh-larabh** or *larabh-larabhra'ā*. Voraciously, greedily.

**laṛacnakhrnā** See *laṛacnakhrnā*.

**larā-dharā** Adj. 1. Dying; between life and death. *Ās larā-dharā mañjhas ra'as*. — 2. With just one's life safe. *Khatra'ālakkhan, pahē larā-dharā bacchrkan*, I had a lucky escape from falling, I came very near falling. — Syn. *lerē-terē*.

**laṛak** *Laṛak-laṛak onnā, laṛak-laṛakra'ā onnā*, to lap (take up liquor with the tongue).

**laṛā-lakṛā** S. Tiger of Bengal. Syn. *bannā-lakṛā*; (Sad.) *silā, silō-dhā*.

**laṛam-loṛom'ornā** V. n. (Of the mouth) to move with repulsive distortions in the act of eating. *Ās-gahī bāṭ laṛamloṛomri't*, he can't eat without making wry faces. *Laram-loromra'ā mokhnā*. — Cf. *arpa'ā-urpu'ū*.

**laṛang** S. Climbing plant in gen.; creeper. *Khañipā-laṛang jhākh nū argta'ānar*. — *Laṛang-jhaṛang*: 1. Entanglement of vegetation, network of wild plants. 2. Intricacies (of a problem, of a lawsuit). 3. Difficulties, thorny situations. *Ujjnā nū laṛang-jhaṛang ra't*, life has its difficulties.

**laṛangārnā** V. n. (Of creepers and climbing plants). To spread about; to creep or climb by sending out shoots after shoots.

**laṛangrnā** V. n., syn. of preceding, but less used.

**lārcār<sup>a</sup>rnā** [lārcār<sup>a</sup>ras, lārcār-ro'os]. V. n. (gov. the dative case). To long for. *Ās khēl khēndage lārcār<sup>a</sup>rdas*, he wants by all means to buy a drum. *Nīn mesgā nū argkai: endr khe'āge lārcār<sup>a</sup>rdai?* you climbed on the roof: are you courting death?

**lār<sup>a</sup>cnakhrnā** V. n., reciproc. of *larnā*. 1. To fight together, to contend for victory in battle or in single combat. — 2. To meet in shock, to dash against each other, to collide; syn. *bajrārnā*. — 3. To be directly contrary to. *Ninghai darā īsgahi katthā lār<sup>a</sup>cnakhrī't*, your statement is at variance with his. *Arbānakhrnā* means to fight hand to hand; *laucnakhrnā*, to exchange blows.

**lāraslīrsi'rnā** [lāraslīrsiras, lāraslīrsro'os]. V. n. 1. To limp. — 2. To be lame, to have a faulty step. *Ī ghorrō lāraslīrsi't*. *Ninghai khedd lāraslīrsi't*: *em ganē ēkā polloy*. — 3. To lay, accidentally, the foot on the ground in a straining or unnatural fashion. *Kharkātī lāraslīrsirkan*, owing to fatigue my foot slipped. — Cf. *lārsā-lārsi*.

**lārēā-māsī** S. A name common to all varieties of urid, the grains of which are smooth and glossy.

**lārḡā'ānā** V. tr. To neglect, quit, drive away or otherwise forsake those to whom one is bound by duty or natural affection. *Ād khaddārin lārḡā'ar kī Bhoṭang kerā*.

**lārjār** S. The state of being related by kindred, affinity, etc.; kinship. *Ār ganē emhai lārjār ra't kā malā, tengā poldan*, whether there is between them and ourselves some family connection, I cannot say.

**lārjāras** S. (Male) person distantly connected with some other person. *Īs emhai lārjāras taldas*, he is a distant relation of ours. *Tangyō, tambas, khadkharrā darā nannā nannā lārjārar*, the parents, the children and their various family connections.

**larkūrī** (Sad.) Adj. Having a small child. *Larkūrī ālī*, a woman with a child still at the breast. *Ād larkūrī mañjā*, she was delivered of a child. Better say *khadmāk<sup>h</sup>hō, lauchār*.

**lār<sup>a</sup>khār<sup>a</sup>rnā** V. n. 1. To stammer. *Kacnakhro'ō bīrī āsgahi bā lār<sup>a</sup>khārri't*. — 2. To have a slip of the tongue. *Ēn kacnakhrnum lār<sup>a</sup>khār<sup>a</sup>kan*, I happened to mispronounce. — 3. To stumble owing to one foot knocking against, or catching into, the other.

**larlār** Adj. 1. Inconstant, changing, capricious. — 2. Rash, reckless. — Cf. *larlarnā*.

**larlarnā** V. n. 1. To be fickle, inconstant. — 2. To act rashly or recklessly. *Īs mephōgahi mañdā nū larlarra'ā kōrcas*, this fellow walked rashly into the bear's cave. *Larlarkas kuddas*, he moves about recklessly (in danger of hurting others or himself).

**larmusā** S. Same m. as *larā-osgā*.

**larnā** [lar<sup>a</sup>cas, lar'os]. V. n. 1. To fight with, to struggle against. *Ortos ganē larnā*. *Pannātī larnā*, to fight with a steel weapon. — 2. (Of things) to come in collision with. *Enghai aṛī adigahi aṛī gane (or aṛin) lar<sup>a</sup>ca*, my waterpot struck against hers. N. B. *Larnā* has, besides, the various meanings of *lār<sup>a</sup>cnakhrnā*, which see.



**lārṇā** [*laṇḍcas, lār'os*]. Same as *lāṇā*.

**lārphār** S. The fruits of the earth, whatever eatable produce the earth yields. *Lārphār idnā*, to put down seeds (of legumes, trees, etc.).

**larō** (1) S. Lips; chin. Syn. *lauṭō*, which see.

**larō** (2) Adj. Syn. of *larā*. See *larā-lakrā*.

**larpārṇā** V. n. (Of fruits on a tree) to be in abundance; (of a tree) to be covered with fruits. *Ī mann nū ṭaṭkhā larpārktī ra'tī. Ī ṭaṭkhā-mann nū khañjpā larpārktī ra'tī.*

**larṣā-līrsī** Adj. (the qualified noun, if singular, must be feminine). Lame; crippled or disabled in one foot or leg, or in both. *Larṣā-līrsī kukoy. Āsgahi kheadḡuṭṭhi larṣā-līrsī ra'tī*, he is lame. *Ā eppantā khaddar ormar larṣā-līrsī ra'anar*, in that family, all the children have something defective in their gait. — Cf. *larṣ-līrsīrnā*.

**larṭā'ānā** V. tr., causal or permissive of *larṇā*. *Ninghai allan darā enghain larṭō'ot*, let our dogs have a fight. *Pacri ganē tanghai kapren larṭācas*, he ran his head against the wall.

**laruā** S. 1. Ball of roasted and sugared rice or maize; *arkhrā-laruā, muṛhī-laruā, jinhor-laruā*. If separated, the roasted grains are called *lawā*. — 2. Clapper of bell. — 3. A contrivance for preventing cattle, goats, etc., from running away: (a wooden block suspended from the neck so as to beat against the knees).

**larum** S. A good mouthful. *Ōnd larum asmā. Larum larum mokhnā*,

to eat precipitatedly, lit. to swallow by mouthfuls. — Cf. *laṭum*.

**lassā** (1) S. 1. Gum of trees, resin (whether viscous or dry). — 2. Bird-lime; cf. *gawā*.

**lassā** (2) S. Char; occasional job out in someone's fields; any work done and paid by the day, during the ploughing or harvesting seasons. Such work is always paid in kind, one day's pay being called *multī* or *banī*, or *lass-kā khess. Ortosgahi lassāguṭṭhi kānā*, to work by the day in another man's fields.

**lassī** Adj. *Lassī ālas*, a journeyman (engaged for ploughing or harvesting work). *Lassī ālī*, women working by the day in some employer's field (e. g. to transplant the rice). *Lassī helāba'anā*, to employ coolies in the fields.

**lassiyas** S. In the sing. same m. as *lassī ālas*. The plural may refer to both sexes.

**lassnā** [*lassiyas, lassos*]. 1. V. n. To work by the day in an employer's field; cf. *lassā* (2). — 2. V. tr. To gain by begging. *Eka'āsem ōnd āṭkō khess āstī lasskan*, I succeeded in sponging one measure of paddy out of him (a mendicant is speaking). — 3. V. tr. (In children's language) to give the first blow. *Āsim mundh lassiyas*, it was he that struck me first. — *Lassnā pesnā*, same m. as *banībarhā nannā*.

**lat** S. Same m. as *lakr*.

**lātā** S. Hole (with a bottom), cavity; den. *Lātan arkhnā, mundnā*, to dig a hole, to fill it up. — N. B. An out-and-out hole is *bhokrō*. However it is usual to say *lātā umpnā*, to bore a hole (not *bhokrō*) in a

plank or other object 'placed horizontally'.

**laṭakhta'ānā** V. tr., causal of *laṭ<sup>h</sup>khnā*. To paste (to or together), to glue; to make fit tightly upon; to apply anything adhesive. *Pacrintā khādī nū khajjan laṭakhta'ānā*, to stop a hole in a wall with mud.

**laṭkha'ānā** V. tr. Same m. as *laṭakhta'ānā*.

**laṭ<sup>h</sup>khnā** [*laṭkhyas*, *laṭkhos*]. V. n. 1. To cleave to a surface by tenacity or attraction; to stick, to adhere to (as dust, mud, wet clothes); to fit exactly on the body (as tight clothes). *Kaṭtuntā laṭakhkā maṇḍī*. — Prov. *Ēknum ēknum kheḍḍ nū dhūlī laṭkhi*, whatever your endeavours, you will have your shortcomings. — 2. To associate with, to go over to, to make friends with. *Ās ārganem laṭkhyas keras*.

**laṭma'ānā** V. tr. 1. To fold, to lay double or in plaits. *Kicrin, ciṭhin laṭma'ānā*. — 2. To lay one part over another part. *Piṭrin laṭma'ā: adī nū ambā ēkā*, fold up the extremity of this nat, do not walk upon it. — 3. To tuck up.

**laṭngā** S. Name of several shrubs bearing ball-shaped or elongated seeds which stick to the clothes (e. g. *Cynoglossum denticulatum*).

**laṭpaṭ** Adj. Viscous, limy, sticky. *Laṭpaṭ maṇḍī, khajjī*.

**laṭpaṭamba'ānā** V. tr. To overspread with anything viscous or adhesive, to daub; to roll into, to soil on both sides (e. g. with mud or slime); to smear, to paint coarsely. (The dir. obj. may be either the name of the thing smeared or of the adhesive matter). *Khaḍdas tanghai kic-*

*rin cotor nū laṭpaṭambācas* (or: *tanghai kicrī nū cotran laṭpaṭambācas*). *Khuṭā nū alkatran laṭpaṭamba'anā*, to tar a post. — Cf. *laṭpaṭrnā*.

**laṭpaṭrnā** [*laṭpaṭtras*, *laṭpaṭro-*os]. Reflex. or pass. of preceding. To roll or tumble about, or flounder in anything viscous (as soft mud); to wallow. *Asaṇ mūkūndī laṭpaṭrkan kerkan*, there, I walked knee-deep through the mud. *Kiss, mankhā cotor nū laṭpaṭrīṭ*.

**laṭrnā** V. n. To become or be emaciated (through old age, illness, hunger).

**laṭṭī** S. Any plant useless and troublesome; weed. *Laṭṭin khalltī pesgnā othhornā*, to free a field from weeds or noxious plants.

**latti-phatī** S. A number of small articles of miscellaneous kind (for storing in, carrying, etc.); pots and pans, bundles and boxes, traps. *Ārgahi latti-phatī jetkā raṭī, adin ho'alagyar*, (these robbers) used to carry off the travellers' luggage, one and all.

**laṭṭhā** S. A ball-shaped sweetmeat; it is made of roasted mahuā flowers, pounded with rice or *maṇuā* flour and spices; this mixture is afterwards baked in steam.

**laṭu** S. Spinning-top (child's toy). *Laṭu kindra'ānā*, to whirl a top. — A bigger variety is called *bhaḍrā*.

**laṭum** S. Mouthful. Cf. *laṭum*.

**laṭum-paṭum** Adj. 1. Thrown together in a heap, haphazard fashion (as clothes for the *dhobi*). — 2. Crumpled (as a piece of paper). — 3. Entangled.

**lāth** S. Kick. *Lāthtī launā*, to give a kick. — Cf. *lathnā*.

**lāṭh** S. Pole (long slender piece of timber); post. *Lāṭh* or *lāṭh-dāṅg*, the balancing pole of native wells. *Indrāgahi lāṭh-dōr*, the rope (or chain) attached to the balancing post of a well. *Lāṭh-khambhā*, *lāṭh-khuṭā*, the forked post of a native well.

**lath-lathrā** Adj. Too thick, having great consistence. *Lathlathrā dālī amkhī bēs mal laggī*. *Lathlathrā khajj*, *garā*.

**lathlathrnā** V. n. To be thick, consistent. — See under following article.

**laṭh-laṭhrnā** V. n. To be slightly viscous, sticky. *Lathlathrkā amrī khekhhā nū laṭhlaṭhrī*, water in which rice has been cooked, in taking consistence, becomes sticky.

**lathnā** [*lathcas*, *lath'os*]. V. tr. 1. To strike with the foot, to kick (forward or backward). *Lath'ā bīkhrnā*, to raise the foot threateningly. *Āsin lathnum kōrnar urkhnar*, each time they pass the door they give him kicks. Prov. *Berkhā lath'ālaggī*, I am hungry. — 2. To dash the foot against some object on the ground. *Is ēknum ēknum enghai maṇḍin lathcas ciccas*; *endr Is andhras?* — 3. To reject with disdain or contempt, to spurn.

**lathrnā** V. n., reflex. or pass. of *lathnā*. To be kicked, etc. To move the legs continually or convulsively (as in fever or agony).

**lau** or *lau-larang*. S. A very strong creeper (*Bauhinia Vahlī*), the bark of which is used as rope (*khassā-ēp*, *lau-ēp*); with its leaves, natives make hats and mantles for protection against rain. *Khosrā nū oṇṭā lau-larang jhapackī rahcā*, a *Bauhinia* creeper

had spread (at that spot) across the Koel.

**laucnakhrnā** Reciproc. of *lau-nā*. To come to blows, to have a hand-to-hand scuffle.

**lauchār** Adj. Delivered (of a child). *Lauchār mañjā*, her deliverance has taken place. — N. B. *Lauchār mannā* has many synonyms: *khadd pākñā*; *nebbnā*; *nebbā*, *chuṭā*. *khud-mākhō mannā*. (None of these applies to brute animals.)

**lauchārnā** Syn. of *lauchar mannā*. *Jokk ullā khōkhānū adigahi lauchārnā mañjā*; *kukkō-khaddim mañjā*. A few days later her deliverance took place, and her child did turn to be a boy (as foretold).

**laug** S. Mortal enmity, deep hatred. *Ārgahi majhī nū laug ra'ī*, they hate each other. *Tām tām nū laug uīnar*. *Īsgahi ās ganē laug rahcā*.

**laukā** S. 1. Lightning. *Laukā laukār'ālaggī*, here is a flash of lightning. — 2. Thunderbolt. *Laukā āsin laucā*, he was struck with lightning. *Laukā mann nū khattrā*, a thunderbolt struck the tree.

**laukārnā** V. n. To give out a flash. *Laukā'ālagyā*, there were flashes of lightning. — 2. To glitter (as glass, metal, a sheet of water under sunshine). — Syn. *bilcnā*.

**laukhnā** [*laukhyā*, *laukhō*]. V. n. (Of things) to reach by gradual spreading or growth (as an infectious disease, a cancerous affection, a creeper, the branches of a tree). *Anglītā pūkhñā āsgahi baṭī gūṭī laukhyā*, the swelling on his finger has now spread up to the arm.

**launā** [laucas, lau'os]. V. tr. 1. To strike; to beat; to overcome. — 2. To hit. — 3. To smite, to kill. *Korrā* (or *korraṭī*) *launā*, to flog, to whip. *Taṭ-khā launā*, to hit at mangoes. *Laukā āsin laucā*, he was struck with lightning. *Chahrāṭī laukā oṛāguṭṭhi*, birds caught by the hawk. *Oṛā-lau'us*, fowler, bird-catcher. Cf. *tarnā, kōrnā, jabbnā, pasnā*. — 4. To sound an hour. *Eōndā laucā?* what's the time? — 5. *Baiṭī, katthāṭī launā*, to upbraid, to abuse. — 6. To succeed after useless attempts. *Akkun gā (ī nal-khan) lauckat*, at length, we have succeeded.

**laur** *Laur-laur*. Same m. as *laur-rē*.

**laurā** or *lār*. S. Private parts of male sex (obscene).

**laurjhaur** S. 1. Number of people assembled, crowd. *Ennē laurjhaur nū mokodmā katthan ambā tengā*, do not speak of thy law-case among this crowd. — 2. The noise made by a crowd. *Laurjhaurṭī niṅghai katthā malā mindriṭī*, the noise these people keep up prevents you from being heard.

**laurṇā** Reflex. or pass. of *lau-nā*. *Eōkhān laurnā*, to beat one's breast.

**laur-rē** Interj. (pron. with sudden raising of the voice on *ī*). A shout familiar to cattle-keepers: Not that way! Out of that path or field!

**lauṭō** or *larō*. Lips, chin. *Maitō lauṭō*, upper lip. *Kītā lauṭō*, lower lip.

**lawā** (1) S. A sort of small quail (*Perdix chinensis*). Better say *nāl-oṛā*.

**lawā** (2) Roasted grains of Indian corn. *Lawā chiṭcar ciccar, darā*

*nerr pettā*, they scattered roasted maize-grains over the ground and the snake picked them. — N.B. 1. A ball made of *lawā* is called *laruā*. — 2. If the roasted grains are fresh from the plant and still tender, they are not called *lawā*, but *īrkā jinhor* or *chan-kārkā jinhor*.

**lawā-golī** S. Whatever is given by a seller over the quantity purchased, as a sort of encouragement to come again.

**layākoyā** Adj. Moving or walking listlessly, lazily (as though the limbs had no strength). *Layākoyā kukkos*. *Layākoyā ēknā*. — Cf. *lai-koyrnā*.

**'lē** (1) Suffix which, added to adjectives, imparts them a diminutive signification, or turns them into adverbs; (-'le is the short of *lekh'ā*, as the English suffix '-ly' is the short of 'like'). *Kohā'lē*, rather tall. *Dau'lē*, nice, pretty. *Khēsō'lē*, reddish. *Kohā'lē bīṛī maṅjā*, it is rather late in the day. *Pacgī'lē*, somewhat old. *Ayā-bayā'lē kacnakhrdas*, he talks deliriously, he raves. *Phac'lē, pharr'lē, phau'lē, saṭh'lē* (see these words). — Syn. *'anā, dinā*, etc.

**-lē** (2) Suffix often added to the shortened case-sign (*tī, tū*) of the ablative, without any appreciable change in the meaning. *Aḍḍōṭilē, mugarātulē*, by the bullock, with the mallet.

**lē** (3) Sort of vocative or personal interjection, used between male persons only, in addressing each other. In the Barway, *lē* may be used in addressing any man whatever, relative or perfect stranger, inferior or superior. But on the East-side of Chota Nagpur *lē* is a synonym to *iyār* (cf. *iyā-*

ras, 2<sup>d</sup> meaning); besides it the common way of address between the wife's younger brothers and her husband's elder sisters' husbands.

**lebdā** S. 1. Stick or club when used as a missile (e. g. in hunting); sometimes any weapon (axe, *baluā*, stone) hurled at someone or some thing. *Mākan lebdātī lebdāckan*, I hurled my club at the deer. *Lebdā mann nū hiṅgyā*, the throwing-stick remained stuck in the tree-branches. *Āsgahi lebdā cār lekh'ā barcā*, his missile (weapon or brickbat) shot past me like an arrow. — 2. The act of hurling at. *Ī khañjan mūd lebdā nū tī'ā ungkan*, I succeeded in knocking down the fruit at my third throw of the stick. — 3. The distance at which a weapon can be thrown by the hand. *Pakhnā-lebdā nū*, at a stone-throw.

**lebdā'ānā** V. tr. To fling at with a hostile intention, to hurl after (whether the aim come true or be missed). *Ās "kahu rē" bācas dara tanghai tiryon lebdācas*, he shouted: "Away the crow", and threw its flute after the bird. *Ās urmī khañjan caugurdī lebdācas*, he threw these fruits all round, in all directions. *Allā, lebdā'ānan īrī kī, saḥ'lē muñyā raḥ-ṭra'ā khed'ā hīrī'ī*; the dogs, on seeing the hurling of the stick, start on a furious chase after the hare. *Mākan lebdāckan*, I flung my weapon (or a stone) after the deer. — N. B. In the last example, the complete sentence would be: *Mākan lau'āge ṭempan lebdāckan*.

**lebhṛnā** [libhryas, lebhro'os]. V. tr. Same meanings as *hebrnā*.

**lecā** f. *licī*. Adj. 1. Bandy-legged. *Licī ghorō*. — 2. Limping. *Lecā kukkos, licī ālī*. — Syn. *leprā, leṣā*.

**lec'ē** S. Jocoseness, humour, humorous chat, jesting. *Lec'ē kaithā. Lec'ē-lec'ē nannā, mannā, ba'anā, kacnakhrnā*, to chat humorously, to laugh and joke. *Lec'ē kukkos, lec'e ālas, lec'ēs*, a wag.

**lec'ēlec'ernā** [lec'ē-lecceras, le-c'ē-lecer'os]. V. n. To chat humorously, to jest and make laugh. — Cf. *lec'ē*.

**leḍāba'anā** Same as *leṭāba'anā*.

**ledbhorsā** Adj. Corpulent about the stomach, tun-bellied. *Ledbhorsā ālas* or *ledbhorsas*, a fellow with a prominent stomach. — Cf. *leddā*.

**leddā** S. The stout bulging out stomach peculiar to young children and animals. *Khaddasgahi leddā argi packār'ā*, the child's stomach has not yet settled down to normal size. *Leddā bīrī gā ek'annem pōskam; akkun ḍēnā kundyā khañē, endrgē jahri mal manoy?* when a babe. we fed you with much trouble; now that you are fledged, why indeed not become overbearing with us? *Maināgahi leddā jhapprā*, the maina's stomach has got its feathers. *Leddā-osgā*, a very young rat (with stomach still red and hairless).

**ledem-ledemrñā** V. n. (Of all small vegetation) to thrive, to be green and growing. *Pōkhāri kūṭī nū ghāsi ledemledemrñī. Kuṭrisgahi baḍṭī nū arkhā arkhī ledemledemra'ālagyā*; in the vegetable-grower's garden there was plenty of beautiful greens.

**leder-pheder** Adj. *Leder-pheder maṇḍī*, a muddle of rice and water (applied to a child's meal of rice, if spoiled by useless squeezing and mixing with the accompanying soup); also called *lederbeder ihaṇḍī*. Com-

pare with *ladhphadrnā*. — *Lederpheader ahrā*. (In slaughtered animals) peritoneum; any similar smooth, white, leather-like membrane.

**ledkha'ānā** Alternate form of *led<sup>o</sup>ḥhnā*, but in the infinitive only, so that *ledkha'ānā* is no special verb. *Ī khañjpan ledkha'ānā ninghai cār mal rahcā*, what was the need of your bruising this fruit?

**led<sup>o</sup>ḥhnā** [*ledkhas*, *ledḥ'os*]. V. tr. To flatten slightly (something soft, by squeezing or handling roughly). *Pañjkā kēran jōrtī ambā dhar'ā*, abran *ledḥ'oy*.

**ledḥhrnā** Reflex. or pass. of preceding. (Of things very soft, as a ripe fruit), to be slightly injured by flattening, to get bruised.

**led-ledrnā** V. n. 1. To become slack, to relax through humidity (e. g. basket-work, leather, cardboard). *Dam-uā ekhāgalī ledledrā'ā kharkhī*, during the rains kettle-drums sound flat. *Capṭā catnā kī ledledrā*, the skin (of the bellows) was drenched and became flabby. — 2. To be stout. *Ās ledledrādas*, he is a stout man. *Led-ledrā'ā okknā*, to require much room for seating oneself.

**leḍnā** [*leḍcas* or *leḍdas*, *leḍ'os*]. Same as *lernā*.

**leḍrnā** Same as *leḍ<sup>o</sup>rnā*.

**leḍō** Adj. Same as *leḍ<sup>o</sup>*.

**ledrā** S. 1. Rag; any piece of cloth torn from the rest. *Idin cīcāge oñṭā ledran beddai*, look for some rag to wipe this away. — 2. Shreds, tatters, tattered garments. *Ledrā mañjkā kicrī*, a garment in shreds. *Ledrā jhappras*, he threw an old tattered mantle round himself. — By litotes, *ledrā* is applied to the clothes which

it is usual for a newly married young man to give to some of the bride's relatives. Those he gives to her parents are known as *sasūr-ledrā*, *sās-ledrā* or *maisārī*. If given to her grand-mother, they take the name of *añi-ledrā*.

**lejhā** (1) S. Name given to the grass and weeds turned out by the plough, after they have been collected in little stray heaps by the dragging-plank; on the day on which the sowings are made, the women go and throw away these weeds. This operation is called *lejhā otthornā*, *khetttnā*, *hebrnā*.

**lejhā** (2) *Lejhā bēcnā*, to angle without fish-hook, i. e. with a line and string, at the end of which insects are simply tied; a swift move of the line gets the fish ashore. This plan of fishing is resorted to chiefly in September-October.

**lēkē** Postpos. 1. By. *Phakat khē-enā lēkē pharak manot*, death alone shall separate us. — 2. Through, by the agency of, by means of. — 3. For the sake of, on account of. — 4. According to. *Ninghai pēskā lēkē nonon*, I shall do as you order.

**lekḥhā** S. 1. Count, counting. *Ibrā rupiyan lekḥhā mañjkan*, I counted these rupees. *Ibrā rupiyā lekḥhā mañjā*. — 2. Account; statement of payments, debts, charges, services, etc. *Lekḥhā ho'onā*, *cīinā*, to ask, to give an account. — 3. Height of the sun above the horizon; hence, time of day. *Cerō ī lekḥhā nū barcas*, he came yesterday about this hour (i. e. 24 hours ago). *Malā, ts ba'as, ā lekḥhānum barcan*, no, he answers, I came at that hour (shown on the sky). *Nelā ī lekḥhā nū urkhon*, to-morrow this

time I shall leave. *Naṣṭi ekā lekhhā nū āsin ambyā?* at what time did the fever leave him?

**lekh'ā** or *besē*. Postposition denoting resemblance, conformity; extent or consequence; pretence; ableness. Beside nouns and pronouns, it may govern infinitives and participles, participial and infinitival phrases 1. *Pakh-nā lekhh'ā khandrdas*, he sleeps like a stone. *Khuṭā lekhh'ā ijjkas ra'adas*, he is standing motionless like a post. *Meñjkā lekhh'ā laggī*, it seems to me I heard this before. *Ning lekhh'ā ort kukkosin khakkhkan*, I saw a boy resembling you very much. *Ṭungrī lekhh'ā kohā*, as big as a hillock. *Bēgar sikhṛnā lekhh'ā*, almost without study. *Ōnd kurī khekhhā lekhhā gecchā ra'ālagyar*, they were about twenty cubits each from other. *Pādā-kerkā lekhh'ā ijjkas ra'ālagyas*, he seemed to be rooted to the spot. — 2. In conformity with, agreeably to, according to. *Ā lekhh'ā*, like that, by that means. *Ī lekhh'ā* or *idi lekhh'ā*, in this manner, in the following way, as follows. *Āsgahi ānkā lekhh'ā āsgahi eḍḍkā lekhh'ā*, in conformity with his orders, in answer to his invitation. *Niṭkīgahi mañjkā lekhh'ā*, as had always been done before. *Tambas ārin kundrkā lekhh'am pālī pālī binjyas*, their father married them in their order of seniority, one after the other. *Ās khatrī urmī nēgcār nañjar*, āsgahi ra'anā lekhh'ā, they performed all the (funeral) rites for him, as if (his body) had been present. *Il'ckātī khē'enā lekhh'ā mañjas*, he was more dead than alive with fear. — 3. Enough for, to the extent of. *Ī cah ōnā polnā lekhh'ā kūrī*, this tea is too hot for drinking. *Pōk mal khē'enā lekhh'ā ēkālagaḍai*, you walk

like a tortoise (slowly enough for ants to escape being crushed). *Muṭ nū mal samnā lekhh'ā gamkār'ī*, the stench is intolerable. *Jiyā-kānā lekhh'ā ammōnkā laggī*, I am dying of thirst. *Cēp mal kōrnā lekhh'ā mesgā*, a root impervious to rain. *Pakādhārī ōnā*, *kīrā mal lagnā lekhh'ā*, take a solid meal, so as to present your becoming hungry (on your way there). *Nēkan hō mal cheknā lekhh'ā idin usra'ā*, put this out of the way, that it may not inconvenience anybody. — 4. As though, under pretence of. *Ammōnkā lekhh'ā mañjas*, he did as though he felt thirsty. *Tangdāsīn cōnhā nan-nā lekhh'ā ānyā*, with an assumed kindness she said to her son. *Ajgut manur lekhh'ā tangaṇ ēdnum keras*, with feigned astonishment he went (where they were directing him). — 5. Ableness. *Enghai ghorō idin ḍegnā lekhh'ā ra'ī*, my horse could clear this (hurdle). *Pattā'ānā lekhh'ā mukkā*, a faithful woman. *Garī kānā lekhh'ā ḍahrē*, road broad enough for carts. *Mal cheknā lekhh'ā jiyā*, irrepressible temper. — *Lekh'ā*, and its abbreviated form *lē*, may be added to adjectives for the purpose of turning them into adverbs. (Compare with the English suffix '-ly', old English 'lic', i. e. 'like'). *Bēs-lekh'ā*, abundantly, in a good manner. *Kharkhā -lekhh'ā*, bitterly. *Endr-lekh'ā...?* how possibly...?

**lekhārṇā** (1) V. n. 1. To have similarity to in form, figure or qualities. *Ī kukkos tambas besem lekhhār-das*. *Hū ghorō enghai ghorō lekhh'ā lekhhār'ī*, one would mistake that horse for my own. — 2. To have a particular aspect. *Bērām lekhhār-das*. *Bālkā lekhhār'ī*, it is yellow. — 3. To present the appearance of being. *Aur ra'anar kā? Ra'anā lekhh'ā*

*lekhārnar*, are there others still? It seems so.

**lekhārnā** (2), probably for *lekhārnā*; cf. *lekkhā*). Reflex. or pass. of *lekhnā*. *Ibrā rūpiyā lekhārā*, these rupees have been counted.

**lekhnā** [*lekkcas, lekh'os*]. V. n. 1. To count, to number, to compute. *Lekhnū hō mal lekhnō'or*, they are numberless, lit. even by counting they will not be counted. — 2. To consider as, to set one down as *Ortosin khalbar nū lekhnā*. *Engdāsin kecckā ālar nū lekhdan*, I look upon my son as a dead man.

**lekho'y** Adj. (applies only to *kukk* and *khēs'er*, i. e. the head). Bent forward or sidewise, reclining, pendent, hanging. *Betrantā khadd-gahi khēser lekho'y mañjī ra't*, the child's head is hanging aloof out of his mother's back-cloth. *Kukkan lekho'y mañjas kī kecckas*, he let his head fall and expired.

**lekharnā** [*lekkhras, lekhro'os*]. Same meanings as *lekhārnā* (1) and *lekhārnā* (2).

**le'ē** (1) or *lelgar*. Adj. Wayward, wilful (as a pet child). *Le'ē khadd*, a spoiled child. *Le'ē mannā*, to be bent on doing one's own sweet will (of a child over-indulged).

**le'ē** (2) Adv. Jokingly, in joke, not in earnest. *Le'ē kacnakhrdai*, thou art joking. — With other verbs than *verba dicendi*, *le'ē* is not used; see *bēcnā*.

**le'ē-lelrnā** [*le'ēlelras, le'ēlelro'os*]. V. n. To speak for the fun, not in real earnest; to be jesting.

**lelgar** Adj. Same m. as *le'ē* (1).

**lellē** Adj. Quite young, in infancy. *Lellē khadd*, an infant or young

child. *Īd lellē rahcā, ābīrī tangyōge naṛī korcā, khaṇē dudhī battyā*, when this girl was a babe, her mother suffered from fever and could not suckle her. *Mariyam ā lellēsīn ḍarḱā nū kīdā ciccā*, Mary laid up her young son in a manger. *Enghai lellē bīrī*, in my infancy. *Lellē ambā manā*, don't behave like a baby.

**lēmbha'ānā** A duplicate form of the infinitive *lēmbhnā*.

**lēmbhnā** [*lēmbhas* or *-cas, lēmbh'os*]. V. tr. To curve (e. g. a piece of iron); to bend down (a plant, a branch; not said of the head). *Erethan lēmbhnā*, to bend the bow.

**lēmbhrnā** Reflex. or pass. of *lēmbhnā*.

**leṇḍā** S. Any worm of lengthened form; earth-worm, intestinal parasite, etc. *Dighā leṇḍā, ceptē leṇḍā*, the tape-worm. *Leṇḍā otthra'āge mandar*, a specific for expelling worms. — Fig. *Naṛītī leṇḍā lekha'ā mañjas*, fever has made him very thin. — *Leṇḍā-pāp*. A small plant which grows in marshy spots; the leaves are whitish, the flower is blue.

**lendārī** Femin. form of *lendr-hā*.

**leṇḍē-konḍē** Adj. Bending in and out (as a rope on the ground), sinuous (as a river), wriggling (as a snake). *Ḍahrē, partā, khār leṇḍē-konḍē kirkī ra't*, roads, mountains, rivers pursue a meandering course. *Larang leṇḍē-konḍē larangār't*. *Ḍahrē nū oṇṭē leṇḍē-konḍē uirkā ēp khakkhrā*, I found on my path a bit of rope disposed like a snake.

**leṇḍpōyā** Adj. Same as *lērpōyā*.

**lendraḥā** (f. *lendraḥī*). Adj. Dirty, slovenly. *Lendraḥā kukkos, lendraḥī*



*kukoy*. *Orot lendrāhid*, a slut. — Syn. *lendr-hā*, *gendrā*, *gendrahā*, *lesrahā*.

**lendrāhī** Adj. (fem.). See under *lendrāhā*. — S. Slovenliness, sluttishness. *Ās adigahi lendrāhin tryāskim*, *adigahi maṇḍin ḍnāge dhaḍkāras*, as soon as he got a glimpse of her untidiness, he felt a disgust for her cooking.

**lendr-hā** Adj. (masc. and fem.); another fem. form is *lendrī*. See under *lendrāhā*.

**lengā** Adj. Left (said only of the hand). *Lengā tarā*, on your left. *Lengā khekkhā*, the left hand. *Lengā tartā aḍḍō* (= *ḍebbā aḍḍō*), the bullock on the left.

**lengaiyā** Adj. Left-handed. *Lengaiyā ālī*.

**lenjē-jorē** Adj. Sickly, of poor appearance.

**leokha'anā** Duplicate form of the infinitive *leokhnā*.

**leokhnā** [*leokhas*, *leokh'os*]. V. tr. To bend or incline; to deflect from a normal condition of straightness, to curve downward or sidewise; to make crooked. *Tākā manngahi aggin leokhī*, the wind sways the tree-tops. *Kukkan leokhnā*, to bow the head, to let fall the head. *Onṭā panna leokhnā*, to bend a piece of iron. — Cf. *lēmbhnā*.

**leokh°rnā** Reflex. or pass. of preceding. 1. *Dharnā mesgātī leokhrī*, the beam bends under the weight of the roof. *Oṭṭhā cirkhītī epī leokhrī*. *Mann kīyā leokhrī*, the tree is crooked and bends downward. — 2. (Of the sun after noon-time) to be on its way down. *Akkū bīrī leokhrā*, the sun is now past the meridian. (In this m., *neḍkhrnā* is the

proper form. *Neḍkhrā kḥanē*, between 1 and 3 PM.).

**leora'anā** V. tr. To apply mud over, to spread (diluted) cowdung over. *Pacrī nū kḥajjan leora'anā*, to lay a coating of fresh mud over a wall. *Eṇpā nū gobārin leora'anā*, to do a floor over with cowdung. — Syn. *ēgnā*.

**lepā** f. *lipī*. Adj. Weak in the legs. *Lepā khaddas*. *Lipī ghorō*.

**lep-lep** Adj. Thin, fine (said of cloth or paper). — Cf. *lep-leprnā*.

**lep-lepē** Adj. Same as *lep-lep*.

**lep-leprnā** V. n. (Of cloth or paper) 1. To be too thin; 2. To be of a fine and delicate texture. — Syn. *liplprnā*.

**leprā** f. *liprī*. Adj. Bandy-legged, limping. *Liprī ghorō*.

**lerā** Adj. Many, lots of. *Ayyā lerā ghorōguṭṭhin ṭrkan*.

**lerāba'anā** V. tr., causal or permissive of *lernā*. To soil by spattering, to bespatter, to foul with liquid or semi-liquid mud.

**lerberamba'anā** V. tr. To convert into a viscous mass (as certain leaves or roots by rubbing or kneading them. *Aru kāndan ragda'ānar kī lerberamba'anar*.

**lerber°rnā** Reflex. or pass. of preceding. To be drawn out, or extended into, a filament or thread, as a glutinous substance; to rope. — Syn. *lerler°rnā*.

**lerbheramba'anā** V. tr. 1. To twist a thing round another. *Mēran ī carī nū lerbheramba'ai*, wind the thread round this bit of wood. — 2. Same m. as *lerāba'anā*.

**lerbhe<sup>r</sup>rnā** Reflex. or pass. of preceding. 1. To twist oneself round some other object. *Ī larang mannan lerbhe<sup>r</sup>ernum argī. Berkhā enghai kheḍḍ nū lerbhe<sup>r</sup>erkī kuddī*, the cat is rubbing herself against my legs. — 2. To be soiled with mud (as though dragged into it). — 3. To lag behind. *Ḍahrē nū lerbhe<sup>r</sup>ernum barcas*, he arrived after all the others, with great difficulty (as thou dragging himself along).

**lerē** See *lerē-terē*.

**lereng-peṭeng** Adj. Besmeared, dirtied by some adhesive substance. *Ninghai kicrī cotortī lereng-peṭeng mañjkī ra'ī. Khēsōtī lereng-peṭeng mañjkā khekhhā*, hands bespattered with coagulated blood. *Dālī maṇḍī ḍṇdkai kī bayyan kūlan lereng-peṭeng nañjkai*.

**lerē-terē** Adj. Same m. as *larā-dharā*.

**ler-hā** f. *liṛhī*. Adj. Having a deformation of the legs; bandy-legged, etc. *Lerhā ālas, liṛhī ghorō*.

**lerleramba'anā** V. tr. Same as *lerberamba'anā*.

**lerler<sup>r</sup>rnā** Same as *lerber<sup>r</sup>rnā*.

**lernā** [*lercas, ler'os*]. V. tr. 1. To muddle (water); to make it turbid, muddy. *Kheḍḍī amman lernā*. — 2. To turn a semi-liquid mass over and over again; to work or flounder in (mud, etc.); to mingle it well (by kneading, trampling, ploughing, etc.). *Lewā nanāge khallan cūgarakhātī ler'ā mañī*, for the wet cultivation of rice, it is necessary to work the field into a well-mixed mass of earth and water by means of the dragging-plank. *Cotran bēs bēs lernā. Gobārin lernā*, to make a mixture of cowdung and

water (for doing over a floor, etc.). *Kiss cotran liṛ'ī*, pigs revel in mud. *Pīk-liṛ'ū*, lit. excrements-fumbler; one of the names of the white vulture or *sonō-gidhī*. — Cf. *le<sup>r</sup>rnā*.

**leṛō** or *leḍō*. Adj. (Of water) muddy, foul, turbid.

**lērpōyā** Adj. Invalid, infirm, weak.

**lērpōyrnā** V. n. To be feeble, to be wanting in physical strength. *Lērpoyras keras*, he lost his strength.

**le<sup>r</sup>rnā**. Reflex. or pass. of *le<sup>r</sup>nā* and of *lerāba'anā*. *Ammgahi mal-kātī khall mal ler<sup>r</sup>ā. Nūn eksan lerer-kai?* where hast thou thus besmeared thyself (with mud, paint, or any adhesive substance)?

**lersā** Adj. (f. *liṛsī*). Same m. as *lerhā, liṛhī*.

**lesnā** [*lescas or lessas, les'os*]. V. tr. To spread out by forcible rubbing; e. g. to flatten wax along a surface with the thumb; to crush to pulp (an insect, a fruit, by a rub of the foot).

**lesphes** Adj. Diluted and sticky (as dough, mud, overcooked rice); presenting the appearance of a semi-liquid glutinous mass. *Lesphes maṇḍī*.

**lesrahā** f. *lesrahī*. Adj. Same m. as *lendrahā, lendrāhī*.

**lessō** Adj. (m., f.). Same m. as *lendrahā, lendrāhī*.

**leṭer-peṭer** Adj. Dirty, soiled, besmeared. *Cotortī ninghai mēd leṭer-peṭer mañjkī ra'ī*, you are bespattered all over.

**leṭkotō** Adj. Well diluted, not too thick. *Leṭkotō gobārī. Leṭkotō garā*.

**leṭleṭā** Adv. Thoroughly (applies only as in given example: *Ḍahrē nū leṭleṭā caṭkam*, on the way we got thoroughly drenched).

**leṭ'ō** *Leṭ'ō nannā* or *mannā*, to overstrain, to sprain; syn. *mejhnā*, *mejhrnā*. *Enghai kḥekkhan leṭ'ō nañj-kan* (or *mañjkan*).

**leṭpeṭ** Adj. Same as *leṭer-peṭer*.

**leṭpeṭamba'anā** V. tr. Same as *laṭpaṭamba'anā*.

**leṭpeṭrnā** Same as *laṭpaṭrnā*.

**leṭṭē** S. 1. *Leṭṭē-pakhnā*. A reddish pyrite, very hard and heavy, common in Chota Nagpur. It is generally found formed into balls of moderate size presenting traces of fusion, lying on the surface of the ground. This has elicited the supposition of large settlements of *lohars* having formerly occupied parts of Chota Nagpur. — 2. *Leṭṭē-maṇḍī*, cooked rice in which a little *maruā* flour has been mixed. It is the meal of poor people, *maruā* being less digestible and pleasant to taste than rice, but about five times as nutritious. The reddish appearance of the mixture justifies its name.

**lether** *Lether okknā*, to sit with the legs crossed, Indian fashion (as the or as tailors). — Syn. *deḍṛar lekh'ā okknā*.

**lethrārna** V. n. 1. To sit cross-legged; syn. *lether okknā*. *Lethrār-kas ra'as*. — 2. To expand while keeping close to the ground (as salad and certain gramineous plants).

**lewā** S. Wet cultivation, wet sowings (of rice). *Lewā nannā* or *lewā-luṇḍā nannā*, to cultivate rice in slushy ground. — When the rains

have well set in, the field is turned over with the dragging plank (*cūgar-khā*) and turned into a mass having the consistence of mortar; this operation is called *kḥallan lernā*, *kḥallan cotor kamnā*. On the glazed surface the rice-seeds, previously sprouted, are then sown (*cākhnā*). Until the seedlings have got leaves, they must be preserved from the depredations of birds (*lewā haknā*).

**lī** or *lī-lī* or *lī-rē*. Interj. A familiar shout to drive away goats or pigs.

**lib-libamba'anā** V. tr. To move to and fro rapidly. *Khannan liblib-amba'anā*, to wink. *Nerr tatkhān liblibamba'ī*, the snake darts its tongue out.

**liblibrnā** Reflex. or pass. of preceding. 1. *Āsgahi khann liblibrī'ī*. — 2. To scintillate, to glimmer. *Bīnkō liblibrī'ī*.

**librā** f. *librī*. Adj. Winking, blinking, scintillating, glimmering. *Librā kukkos*, *librī khann*, *librī bīnkō*.

**libur** or *lid*. Adj. Having lost its power of reaction; relaxed, slack, flabby (as a jaded bow, an overworked spring). *Libur eṛeth*. *Libur eṭṭā*.

**licī** Femin. of *lerā*.

**lid** Adj. Same m. as *libur*.

**liddī** S. *Ghorō-liddī*. Horse-dung. (When used in native medicine, it is called, by euphemism, *hinhinyā-jar*.) *Hathī-liddī*, elephant-droppings.

**lidrā** [*liddras*, *lidro'os*]. A much used metathesis of *ildrnā*, which however remains the really correct form.

**lidum** Adj. Soft (as a ripe fruit, decaying wood, etc.). *Mañn cip'ā cip'ā lidum nannā*, to soften wax by pressing it between the fingers.

**lihā** *Lihā-lihā!* A cry for exciting dogs to pounce upon jackals. — In exciting a dog to attack another animal or a person, *dekh-dekh*, *dekh rē* are used.

**lihālihāba'anā** V. tr. To excite (a dog) to attack a jackal. *Cigālō mañyā allan lihālihāba'anā*. — This verb may be constructed with the name of the animal pursued, as dir. obj. *Cigālon lihālihāb'anā*. — N. B. To excite a dog to attacking a person is *dekhdekhba'anā*.

**lihor-lohor°rnā** V. n. To hang loosely and shake, to dangle, to waggle (as a long pole carried by a single man); to be swayed to and fro (as standing crops or bamboo-clusters under the wind). *Tākātī bās-khoppā lihorlohor-ra'ālaggī*.

**likhnā** [*likhcas*, *likh'os*]. V. tr. To write; to draw or make with pen and ink. *Ōṇṭā ḍīr likhnā*, to draw a line. *Kicrī-ḍoḍḍō nū cinhā likhnā*, to mark linen with ink. (To mark linen with stitches would be expressed by *cinhā ojñā*.) — Cf. *ṭūrñā*.

**likhrnā** [*likkhras*, *likhro'os*]. Reflex. or pass. of *likhnā*. *Ēn enghai nāmē kāgad nū, iskūl nū likhrkan*, I have signed the paper, I have signed my admission to school.

**līl** Adj. Blue.

**lilā** *Lilā-bairākhī*, many-coloured flag; 'colours'. — *Lilā-māk*. Hart, stag (H. *sambar*).

**lilya'anā** V. tr. To unloose or excite dogs against (another animal or a person). — Cf. *lihālihāba'anā*. *Ās mañyā allan lilyācar*.

**liṇḍī** S. Rump, buttocks. *Liṇḍī bhare khatrnā*, to fall upon one's seat.

*Ninghai liṇḍī argahi erpā nū duru khap'ī!* how is it that you are always stuck to the floor of that house? *Āsgahi baī hō kacnakhrī'ī, āsgahi liṇḍī hō kacnakhrī'ī*, he is a time-server; he holds with the hare and runs with the hounds; 'il nage entre deux eaux'. — N. B. *Liṇḍī* is never used of things; cf. *penddā*. — *Liṇḍī-cuppi*, anus.

**liṇḍnā** [*liṇḍyas*, *liṇḍos*]. V. n. 1. To mingle or knead any pulverescent and diluted substance into one mass. *Guṇḍan dudhī'ī liṇḍnā*, to make a dough of flour and milk. — 2. Fig. To mingle confusedly or involve (an innocent person with those that are guilty). *Ās engan abrar gane liṇḍyas*, he unduly lumped me with them.

**-linghnā** [*linghcas*, *lingh'os*]. An auxiliary verb, which can be constructed with the preterit-root of any other verb. It has the effect of presenting the action of the latter as 'preliminary' or 'preparatory to' some other action. *Laṇḍī ghoron laulingha'ā, antlē argā*, before mounting a lazy horse, give him a whipping. *Ēn bhīrcilinghkan kī cedḍkan*, I did not load it on my shoulder without first making the strings tight. *Maṇḍī ṇḍlingho'on darā kālon*, I will take my meal before leaving. *Ās nalakh nalakhgahi khōkhantan arā mundhbhārentan ērlinghdas, antlē nandas*; before he undertakes any affair, he must know the long and the short of it. *Mokkh-ēr lingha'ā darā tengā*, taste it, before deciding that it is unpalatable (for *mokkh-ērñā*, cf. *ērñā*). — When used adverbially, *-lingha'ā* means: with all one's might, with might and main; as well (carefully, strongly) as feasible. *Kūl ur'clingha'ā ṇḍas*, he ate till he could no more. *Bhīrcilingh-*

a'ā he'ā, tie this, making the strings as tight as you can.

**lipī-ora** S. Sky-lark.

**lipīlipī** Adj. (Of cloth or paper.)

1. Thin, unsubstantial. *Lipīlipī kicrī dher mal tīk'z*, thin cloth is of short duration. — 2. Fine, not coarse. *Mal-mal lek'h'ā lipīlipī*, thin and fine like muslin.

**lipīliprṇā** (1) V. n. Same m. as *lep-leprṇā*.

**lipīliprṇā** (2) V. n. (Of the sun) to be on the point of setting, to have but a few minutes to remain above the horizon. *Bīrīlipīpro'ō bīrī, ōrā-khākhā tamhai khotā tarā kālī*. — Syn. *lup-luprṇā*.

**liprī** Fem. of *leprā*.

**lipr-hī** (1) S. Any dung in the form of pellets; goat-dung, hare-dung, etc.

**lipr-hī** (2) Fem. of *lephā*.

**liprī** Fem. of *leprā*.

**lisoi-losoyrnā** V. n. Same m. as *lihor-lohorrnā*.

**liṭā** Adj. Coming after all the others; the last in a row; the last of all in point of age, place, rank, knowledge, virtue, etc. *Enghai khaddar nū īs liṭā taldas. Dahrē ēkō bīrī, ōrmartī khōkhantāsīn 'liṭā-īkus' ba'anar. Iskūl nū īs liṭā okkdas*, this boy is the last of his class.

**liṭibīrī** S. 1. Prop. name. A legendary swordsman of diminutive stature, one of the heroes of Oraon folklore. — Hence: 2. *Liṭibīrī ālas* or *liṭibiris*, a dwarf, or: 3. Any young boy.

**liṭiyā** See *liṭyā*.

**liṭliṭā** Adj. 1. Tired. *Liṭliṭā mañj-kā ghorō*, a jagged horse. *Alkhnāṭī*

*liṭliṭā mañjkan*, I laughed till I was exhausted. — 2. Wearied, having the patience exhausted. *Bongnāṭī enghai jiyā liṭliṭā mañjā*, I grew weary of that perpetual bustle.

**liṭṭāmba'anā** V. tr. Same meanings as *lerbheramba'anā*.

**liṭyā** Adj. Of diminutive stature, dwarfish. *Liṭyā ālī*. Cf. *liṭibīrī*.

*Liṭyā-ora*, name of a very small bird which nestles among grass or under bushes.

**liuliwamba'anā** V. tr. Same as *lib-libamba'anā*, of which it is merely a mispronunciation; it frequently occurs in women's talk.

**lōbh** S. Covetousness, cupidity; hence, taking away unjustly, pilfering. *Āsgahī jiyā nū lōbh laggā helrā* or: *ās lōbh nanā helrā*, he became covetous. *Lōbh nañjkan*, I have stolen.

**lōbhī** Adj. Covetous.

**lobh-lobhān** S. Desire or wish (not inordinate) awakened by the sight of some object; fancy for (as dist. from covetousness); mouth-watering. *Ā kicrin ērāge lobhlobhān etthrā* (or *laggyā*), the sight of that dress made her wish she had the like.

**lobhāba'anā** V. tr. 1. To fascinate, to ravish. *Nagad nagad puḍkā pāp jīyan lobhābāckī ra'z*, a full-blown flower is a ravishing sight. — 2. To takes one's fancy (by pleasing or exciting desire).

**lōbhṛnā** [*lobbhras*, *lōbhro's*]. V. n., reflex. or pass. of preceding. 1. To be absorbed in, to have one's whole attention riveted to or engrossed in. *Bēcnum lobbhrar kerar*. — 2. To develop a desire for, to take a fancy to. *Ī khaddas ārgahī amkhī*

*maṇḍītī lobbhras*, this child has become fond of going to eat at their house. *Ā kicrin khēṇḍāge lobbhrā kerā*, she wanted by all means to buy that cloth.

**loccā** S. Lump (of any soft or moist substance); clot (of semi-coagulated blood), etc. *Ōṇṭē loccā ahṛan ondra'ā*, bring a piece of meat. *Ōnd loccā khajj, maīn*, a lump of clay, of wax.

**loḍḍhō** Adj. (Of persons only) unwieldy through excessive corpulency; ponderous.

**lod-lod°rnā** V. n. To be plump or obese. *Īs kukkōnum lodloddras; paccos hōlē, ekannē ēkos?* If he is already corpulent in his prime, how will he manage when he takes age?

**lod°rnā** [*loddras, lodro'os*]. V. n. 1. To be or feel drowsy. *Nīn akkū lodrkai ra'adai (= lodlodrdai)?* — 2. To be lazy; to pay no attention. *Nīn lodro'oy hōlē, ēkāse sikhro'oy?*

**Lodhar** S. pl. Name of an unknown tribe which, in the Oraon cosmogony, is represented as having helped the Assurs in iron-smelting. The Oraons are positive that the *Lodhar* were distinct from the Hindu tribe of the *Lohars* (in Oraon: *Loh-rar*). When it is remembered that *-hā* is a very common adjective termination in Oraon, it may be interesting to note, in connection with the *Lodhas*, that, in Psalm 82, the sons of Assur are said to have come to the help of the sons of Loth.

**loḡh-loḡhrnā** V. n. To lag, to stay behind; to be tardy, slow, sluggish.

**lōdhmā** S. 1. Any big lump of meat, joint, quarter, etc. *Ā lōdhman, ā lōdhmā ahṛan ondra'ā*. — 2. On

the limbs of persons or animals, any spot particularly fleshy (biceps; calf; thigh of bullocks, etc.). — Cf. *loccā*.

**lōhārī** S. 1. The time of day from 10 A. M. to 11 A. M. *Laṇḍī-lohārī-beṛā*, the time from 8 A. M. to about 9 A. M. *Lohārī-beṛā nū urkhot*, we shall leave between 10 and 11 A. M. — 2. The midday-meal. *Lohārī ḍonnā* or *nannā*.

**lōhāṭhi** Adj. (from H. *lohā*). *Lohāṭhi-ḍamuā*, kettle-drum, the hemispherical vessel of which is made of iron. Opp. to *khajj-ḍamuā*.

**lohrā** Adj. Belonging to the blacksmith caste. *Lohras*, a blacksmith by caste. *Lohrā-capuā*, blacksmith bellows. *Lohrā pasrā*, smithy (generally a mere shed). *Lohrā-capuā bīnkō*, name of a constellation also called *pārktī bīnkō*.

**loknā** [*lokcas, lok'os*]. V. tr. To catch with the hands something which is being thrown or suddenly falls; to receive (an alms, etc.) in a fold of the garment. *Phōdan lok'ā!* catch the ball! — Syn. *jhoknā*.

**lōlā** S. 1. Affection, tenderness. — 2. Passion, infatuation. — Kindness, gentleness. *Ortosin lōlā nannā*, to treat kindly. *Lolātī ēdnā*, to call gently. — 4. Term of endearment to a woman or child. — 5. Name of a toy (a small tin-drum containing gravel and moved by the hand).

**lōlja'ānā** V. tr. To love dearly, to regard with a strong feeling of affection.

**lōljārnā** Pass. of preceding. To be loved tenderly. — To act so as to win affection. *Ās em gusan lōljārdas*, he is anxious of being well with us.

**lolō** Adj. Same m. as *sosō*.

**lolō-potō** S. Flattery, coaxing. *Ortosin lolō-potō nannā*, to flatter one. *Lolō-potō katthā*, coaxing words. *Lolō-potō kacnakhrnā*, to use honeyed words. *Lolō-potō ālī*, smooth-tongued woman. *Āsgahi lolō-potō nannan akhdan*, I know what his bland speech is worth.

**lomboṛ-lomboṛ<sup>o</sup>rnā** V. n. (Of goats.) To stray away for the herd, to have a habit of turning to out-of-the-way spots in search of food. *Ī ēṛā lomboṛlomboṛa'ā kuddī: idīnim bī-sot*, This goat is always straying from the herd: let this be sold (rather than any other).

**lomcomamba'anā** V. tr. 1. To make another's mouth water (e. g. by eating in his presence or by talking of food). — 2. To awaken or create, in another, a desire of doing a thing (either by giving the example or holding out false hopes to him); to allure, inveigle into; to whet one's appetite for.

**lomcom<sup>o</sup>rnā** V. n., reflex. or pass. of preceding. 1. To have a craving for food; to feel one's appetite awakened (as by the sight of food or of a prey). — 2. To exhibit a disposition to eat or devour. *Lakṛā āsin ṛyā kī mōkhāge lomcomra'ā helrā*, on catching sight of him the tigress began to smack her lips. — 3. To feel a desire of doing also what is being done by another; to experience any sudden caprice for. *Ēn ādigahi nālnan ṛya'an kī ēn hō nālāge lomcomra'an*, seeing her dance, I wanted to dance also.

**loṇḍā** S. Same m. as *loccā*.

**loṇḍrā** S. A large strongly made fishing-basket of the *kūm* type, for

the bigger fish. — Fig. *Loṇḍrā-baī*, snout.

**lōp-lōp** Adj. (Of grains, collected leaves, etc.) loose, not compact, not pressed or sunk to its minimum volume. *Khessan lōp-lōp saj'ā*, in filling, do not compress the paddy. *Ī uḍḍuntā khess lōp-lōp ra'ī; nuk'ā, hōlē kasār'ō*.

**lōr** S. Sort of liquid paste; flour diluted in a quantity of milk, water, etc., used in cookery for pies, pastry, etc.

**lōṛā** S. Same as *loṇḍā*.

**lōrārnā** V. n. (Of the eyes) to shed water or liquid matter. *Enghai khann lōrār'ī*. — N. B. *Lōrārnā* is used only in reference to ophthalmia. Cf. *curkhnā*, *cīkhnā*.

**loṛēā** Adj. Oval, elliptical. *Urmī bī loṛēā ra'ī*. *Loṛēā cinhā*, ellipse. *Loṛēā aṭkhā, simbī*. *Calki bīnkō loṛēā ḍahrē nū bīṛī caugurḍī kindrār'ī*, comets describe an ellipsoidal orbit round the sun.

**lorpochā-khadd** S. The youngest or last child of a family. Better say *curkuṇju*.

**lōṛrā** S. Same as *loṇḍrā*.

**loṛyō** Adj. Same as *loṛēā*.

**loslosrnā** V. n. To show annoyance (at something being said or refused); to pout.

**lot** See *lot-lot*.

**loṭā** S. A well-known brass drinking-vessel. Earthen vessels of the same shape and size are called *cukkā*.

**loṭāba'anā** V. tr. To roll or drag in mire. *Mankhā tangan cotor nū loṭāba'ī*. *Ortosin dhar'arkī jubhī nū loṭāba'anā*.

**lot-lot** Adj. Quite diluted, soaked to the extent of hardly retaining any consistence. *Lotlot khajj*.

**loṭṛnā** Reflex. or pass. of *loṭā-ba'anā*. 1. To roll one's body in mire; to wallow. *Kiss cotor nū loṭṛīṭ*. — 2. To live in gross vice. *Arkhi nū loṭṛkas ra'as*, he is always buried in his cups.

**loṭṭhō** or *loṭh-loṭh*. Adj. Laggard, sluggish, slow-paced.

**loṭh-loṭh** Adj. Same m. as *loṭṭhō*.

**loṭh-loṭhrnā** V. n. To be naturally slow or sluggish, to take one's time.

**loṭhō** S. The fruit of the *rahrī* (H. *arhar*, *Cytisus Cajan*.), before it has ripened.

**loṭhō** Adj. Lazy, sluggish, very slow.

**luāṭhī** or *luhāṭhī*. S. A piece of wood kindled, a wisp of straw lighted; firebrand. *Luāṭhī mesgā nu lagā-bācar*. — N. B. An incendiary is in Oraon *dag'us*, *uldu'us*.

**lubur-lubur** Adv. *Luburlubur mōkhnā*, *mennā*, to gnaw, to nibble (as rats, rabbits, goats).

**lubhī** Adj. Covetous, greedy. — Syn. *lōbhī*.

**lubhya'anā** V. tr. Same meanings as *lōbhāba'anā*.

**lubhyārnā** Reflex. or pass. of preceding. Same meanings as *lōbhrnā*. *Lōbhrnā* presents the action as originating more from the person herself; *lubhyārnā* presents it rather as exercised by the object that fascinates.

**lucā** Adj. 1. Villainous, rascally, wicked. — 2. Wanton, dissolute. *Lucas*, a villain, a scoundrel. *Anā hō*

*lucā*, *i aḍḍō gā enghai talī*; I say, rascal, this bullock belongs to me. *Lucā mukkā*.

**luc-lucu** Adj. Mischievous, unruly, uncontrollable, nasty. *Luclucu khaddas*, a turbulent child.

**lucpanāy** S. 1. Villainy, wickedness, viciousness, rascality. — 2. Lewdness, debauchery.

**lucū** Adj. Same m. as *luclucu*.

**lud'ū** Adj. Soft (as cotton, moist clay, etc.); tender (as a wound). *Kabsī lud'ū laggī*. — Not used in any figurative meaning.

**lugum-lugumrnā** V. n. To be soft, very tender to the palate (as bread, plantains or any fruit perfectly ripe). — Hence, *lugumlugumra'ā mōkhnā* means to eat by merely pressing between the tongue against the palate. *Pagī ālar onnā-mōkhnā lugumlugumra'ā onnar mōkhnar*, aged folks eat their rice and any other food without chewing.

**luhāṭhī** S. Same as *luāṭhī*.

**luh-luhrnā** V. n. To grow green (i. e. to become covered with leaves or grass). Said either of the plants themselves, or the fields, hill-sides, etc. *Ṭonkā partaguṭhī sawan nū luhlurhīṭ*.

**luṣ-luṣ** Adv. At a jog-trot. *Luṣ-luṣ kānā*. — Cf. *luṣluṣra'ā*.

**luṣ-luṣra'ā** Adv. At a slow easy trot. (The word distinctly suggests a rhythmic stop, in which the shoulders go up and down, seeming to beat time. It applies to the hurried gait of native carriers as well as to the jog-trot of most quadrupeds.) *Luṣluṣra'ā kānā, cōgnā, bongnā. Ād tang'ā kecckā ālasin kummyā darā khār tarā luṣluṣra'ā ho'ā helrā*, she load-



ed her husband's corpse upon her head and, at a jog-trot, directed her steps towards the river-side. — Syn. *Cōgnā*, *cuguy-cuguyra'ā* *kānā*, *lujkhārnā*, *lujhur-lujhur kānā*.

**luṣluṣrṇā** V. n. To prowl about (as jackals or dogs in search of something to pilfer).

**lujhka'ānā** V. tr. To put to a trot. *Ghoron lujhka'ā*.

**lujhkārṇā** Reflex. or pass. of preceding. To trot (as native carriers, horses, etc.).

**lujhrī** S. A dance in which only men take part. So called from the balancing motions of the body, by which the dancers beat time; cf. *lujhur-lujhur*.

**lujhur-lujhur** Adv. At a jog-trot. — Syn. *luṣ-luṣ*. *Lujhur-lujhur kānā*, *bongnā*, etc. — Cf. *lujhkārṇā*.

**lujhur-lujhurra'ā** Adv. Same as preceding. — Syn. *kodoi-kodoira'ā*. *luṣluṣra'ā*.

**luk'ū-luk'ū** Adj. Wasted or worn by the infirmities of old age, stricken in years, decrepit. (The word applies to persons.)

**lukuy-ghāṣī** S. The thinner sort of grass of which native brooms are made; it mostly grows on rice-fields ridges. Opp. to *khercō-ghāṣī*.

**lulhā** fem. *lulhī*. Adj. Maimed of the five fingers (at one limb or more). *Lulhī mukkā*, *Lulhī khekhhā*, *kheḍḍ*.

**luṇḍā** S. 1. Rag for smearing a house-floor with diluted clay or cow-dung. — 2. Buffalo-brush (a lump of date-tree root cut in the form of a brick, with a string at top for inserting the hand).

**luṇḍī** S. The number of threads (gener. cotton-threads) required for the warp of a native cloth. Every household in Chota-Nagpore grows and spins its own cotton. When new clothes become necessary, the master of the house extends lengthwise on sticks, and counts, the threads to be given to the weaver (*luṇḍī tārnā*). The latter, on receiving the bundle, extends the threads again in the same way to comb and prepare them (*luṇḍī pāy nannā*). — The woof-threads (*bharnī*) are given later on.

**luṇḍ-luṇḍrṇā** V. n. (Of the eyes) to open wide, to be staring. *Berkhā peccāgahi khann mākhābīrī luṇḍluṇḍrīrī*, the eyes of cats and owls are staring at night. *Ōrmā ḍahrē-ṭkur mañyā* (or *ḍahrē-ṭkūrīn*) *luṇḍ-luṇḍra'ā ṭrkan*, *pahē mal khakkhras ās*, I scanned all the passengers without being able to find him out.

**luṇḍū-khann** (Lit. staring eyes). Adj. Goggle-eyed. *Luṇḍū-khann ālas*.

**luñj** Adj. (Of limbs) dried up, dead. *Luñj kheḍḍ*. *Luñj khekhhā ālas*. *Luñjas*, a man with a dry limb.

**lup-luprṇā** V. n. 1. Same m. as *lip-liprṇā* (2). *Bīrī luplupro'ō bīrī*, just before sunset. — 2. (Of birds) to be unable to wing one's flight (from the wings being unfledged or wounded or wet).

**lūr** S. 1. Mental powers collectively, wits, intellect. *Lūran dharnā*, to become clever-minded, to acquire knowledge. — 2. Common sense. *Bē-lūras*, a simpleton; syn. *tārmalkas*. — 3. Acquired knowledge. *Āsge parh'āge likh'āge oṇṭē achargahi hō lūr mallā*, he does not know any

one letter of the alphabet, he does not know A from B. *Nīn endr lūr hocckai?* where hast thou learned these shameful things, or that foul language? — 4. Store of knowledge which exists regarding anything; espec. code of etiquette, code of morals. *Lūr-akh'us* or *lūr-uyyus*, astrologer, caster of nativities. *Tanghai lūran bīs-nā ōnnā*, not to observe the good customs; to forget one's morals; also, to act against common sense (see *bīs-nā*). *Lūran ebsnā*, same meaning.

**lūrā** S. Same as *luṇḍā*.

**lūr-akh'ū** Adj. Same m. as *lūrgar*. — As subst., astrologer, caster of nativities.

**lurganiyā** Adj. Same m. as *lūrgar*.

**lūrgar** Adj. Intelligent, quick to discern or distinguish; well-informed; wise.

**lurghuramba'anā** V. tr. To send rolling (down or to a distance).

**lurghur<sup>u</sup>rnā** Reflex. or pass. of preceding. To move along a surface by revolving, to turn over and over, to roll. — Syn. *ḍhulghul<sup>u</sup>rnā*, *bhergur<sup>u</sup>rrā*.

**lūr-hī** S. Curry-roller (the cylindrical stone for crushing curry-spices on the curry-slab, *paṭṭa* or *paṭcācā*).

**lūrī** S. Same as *luṇḍī*.

**lurkā** S. An ear-ornament worn by children of both sexes: it consists of a tiny lozenge of brass or white metal fixed to a piece of wire.

**lurpā** S. Bunch of fruits (i. e. several fruits the peduncles of which are united at one end). *ṣaṭkhā-lurpā*, a bunch of mangoes. *Dhoṭṭō-lurpā*, a bunch of grapes. — N.B. A bunch of flowers or fruits is *dhōpā* or *jhōpā*.

**lusur-lusur<sup>u</sup>rnā** V. n., sometimes used instead of *lus-lusrnā*.

**lutī** (Sad.) S. Better say *putungī*.

**lut-lut** or *lut-lut ākhā*. S. Perfect darkness. *Lutlut ākhya*, it became pitch-dark.

**lut-lutrnā** V. n. To be quite dark (said of the night, or absolutely, without naming any agent). *Innantā mākhā lutlutrī*, to-night it is pitch-dark. *Erpā nū lutlutra'ālagyā*. — Syn. *ghuṭ-ghuṭrnā*, *ju'ū-ju'urnā*.

**luṭnī** S. Mustard, an annual plant extensively cultivated for its pungent seeds (*Brassica campestris*, var. *Sarson*). There are three varieties of mustard plants; in the *luṭnī* variety the seeds are extremely minute and colour of brick.

## M.

**-m** Suffix which may be added to any word for the sake of laying emphasis on it. — See *im*, *ḍim*.

**macā** S. Raised platform, scaffold; any stage-like construction (for stowing straw or wood, watching the

fields, supporting a creeper's fruits). *Macā kamnā*. Better use *aṭṭā*.

**maciyā** S. A high chair, throne, etc.

**macmacrnā** V. n. To creak (as a shoe, a saddle; a branch about to fall).

**madait** S. Work or service to be returned by meals only; half service half help. *Madait khoyta'ānā*, to have one's harvest gathered in, on the *madait* understanding. (When rains set in, if a man is backward with his field, he will ask 2, 3, 10 ploughs for a day or two, and give as acknowledgment a good meal to his helpers. This is *madait*.)

**madārnā** V. n. 1. To be nervous and fidgety (as an animal overfed or left without work). *Madārkā mankhā gusan ambā kalā: ād kussī*. — 2. To be in rut. *Madarkātī kuddkim kuddnā. Mankhāgusan ambā hirkr'ā; madārkī ra'ī*. — 3. To grow fond of a thing through habit. *Sukras mundh jharā mal onūlagyas; piśā kaṭi kaṭi unnum unnum madāras keras*.

**madgī** S. The mahuā tree flower (either fresh, or prepared for distillation). *Madgī-mann*, the mahuā-tree. (*Bassia latifolia*; H. *mādhwi*.)

**maduā** Adj. Not hinduized as regards religion; profane, ungodly. Opp. to *bhagat*.

**madhē** Postp. 1. From among. *Ār madhē ort ālas muñjras*, one of them died. *Ās gohonḍā madhē ijjas rahcas*, he was towering above the (seated) crowd. — 2. *Ī madhem; ā madhem*, in this way, in that manner. — As a noun. *Iskūl madhetī ort kukkos bongas. Hū madhentī dasse jhan-ālar attrā kalā*, let ten of you (lit. ten from this) go that side. *Kūrkhār madher ne ne barcar*, some Oraon people came. *Nīm enghai merhō madher maldar*, you do not belong to my flock. *Iskūl madhertī ne ne bongar*, some of our school people ran away. *Emhai madherge jukk maṇḍī ciccā*, she gave a little rice to some of our number. *Saḍ-*

*sar ālar Girjāgahi madher malnar*, pagans are no members of the Church. — As an adj. *Abṛā madhē ekā nalakh chaḍḍe engan pakhna'ā beddar?* For which of these works of mine do you wish to stone me?

**madhentā** Adj. Belonging to, out of the midst of. *Namhai madhentā nē nē maldau ra'anar. Ar madhentā nē hō mal keccar*, none of them died. *Ī madhentā*, of this kind.

**madhim** Adj. Serious, steady, constant. *Madhim kukkos*.

**mādhri** S. 1. Eagle. — 2. Falcon. Various species of the *mādhri* are known as *jorrā, serwār, sikrā, kūhī*.

**māē** Interj. (from Gaw., mother), used as kind of oath. *Māē kī Sanicar ullā bar'on*, upon my word (lit. upon my mother's head), I will come on Saturday.

**maēn** also *maīn*. S. Wax.

**magrā** S. A fish, about one foot in length, the head of which is armed with a dart. — Adj. (To describe the colour of the skin) a quarter fair. *Ā kukkos magrāmēd ra'adas*. (Half fair is *isung-mēd*; and fair *hissī-mēd*.)

**maghā** S. Oilseed. (H. *jaṭingī* or *surguja*, *Guizotia abyssinica*.) This oil (*maghā isung*) is used in curry and bread-making, and serves also for lighting purposes.

**māghē** S. Month of January-February. *Māghē ullā*, the *Māghē* feast; (on the day of the full moon, servants are given a treat and a few days' leave).

**mahak** S. Smell, whether pleasant or unpleasant. *Ī pūpgahi mahak nagad talī*.

**mahal** S. Palace. *Ratu bēlasgahi mahal*. — Syn. *garhē*.

**mahī** S. Buttermilk.

**mahibā** S. Honour; praise. — Syn. *ohmā*.

**mahīmahnā** [mahīmahcas, mahīmah'os]. V. tr. To make butter. Better say *ḍaḥīmahnā*. *Mahīmahu'ū ālas barcas*. It is probable that originally "mahnā" meant "to churn"; it is no more used as a separate verb.

**mahinwārī** S. Monthly flow. *Mahinwārī kālī*, the menses take place.

**mahira'ānā** V. tr. 1. To exhaust. — 2. To take the spirit out of, to discourage. — See *mahirārñā*.

**mahirārñā** [mahirāras, mahirār'os]. V. n. 1. To look exhausted; to have an altered, a down-beaten appearance, through fatigue, hunger, illness. *Sumrī kukoy kāl-nuñjnāti eōndā mahirārā!* — 2. To be depressed in mind, disheartened, dispirited, discouraged. *Ā kukkos kōhā pāṇḍit man-nāgahi tungul ṭrkas rahcas; pahē akkun mahirārkā ra'as*. — Syn. *kum-lārñā*.

**mahkārñā** V. n. 1. To have a particular odour, good or bad; to smell. *Ī ahṭā maldau mahkār'ṭ*. — 2. To give forth an agreeable scent. *Mahkārñā isung*, odoriferous oil, a perfume. *Campā pūp isan mahkār'ālaggī; adi-gahi mann eksan ra'ī?* *Champa* flowers scent the air; where is the tree?

**mahmahrñā** V. n. 1. To exhale a strong scent, a penetrating perfume. *Isan nekhai kicrī mahmahrñī?* Who is it here whose clothes are thus perfumed? *Isungṭī goṭṭā ālas mahmah'r'-ālagyas*. *Mangras hukā onālagyas, khane āsgahi tamku iyyā gūṭī mahmahrā*. Syn. *dhamdhamrñā*. — 2. Fig. To do the busybody, to assume airs, to be conceited (Fr. slang, faire le puant).

*Ā jōkhas ekātartī barcas darā isan mahmahrñas?* whence did that youngster turn out, to show here his pretentious? *Ār Dharmes ṭartā ḍhmātī ālar tartā mahmahrñan kōṛhe beddā-lagyar*, to the glory which comes from God they preferred the idle glory which comes from men.

**māhrā** S. A Hindu caste (employed in tending cattle). *Ās māhrā-jātyas taldas, backan lohrā nalakh nandas*, he is a cattle-keeper by caste, but a blacksmith by profession. *Māhras*, cattle-keeper (H. *āhīr*). *Māhrā mukkā*, milk-maid.

**mahrang** Adj. 1. Scanty, not copious, hardly sufficient. *Mahrang'le bēk ra'ī; amm nū ambā saj'ar ḍnā*, our salt-provision is on the vanishing point; do not put any in your drinking water. — 2. Dear in price, costly. *Idnā khess ṭikhil mahrang mañjā*, this year paddy and rice have fetched a high price.

**mahtos** S. 1. Rājā or zemindar's village-official proposed to the letting of lands, in a limited circle. He is empowered by a *pagri*, given him as *insignia* of office in presence of the village elders, and receives a field rent-free. He may be an Oraon. — 2. Title of civility to people of inferior castes, in addressing them. (A man of the *mahrā*, *kumbhā*, or *tēlī* castes is, by politeness, treated to the title of *mahtō*.) — 3. Fig. and ironic. A lazy fellow; or: one overnice and affected in dress, wearing his *dhōtī* down to the heels, etc. *Idā orot mahtos bar'ālagdas*, here a fine gentleman is coming.

**mahukal** S. A black bird, of a pigeon's size; it keeps along ponds, in the reeds. Its cry is *uhu-uhu*.

**mahurā** S. Any poisonous mixture; vegetal poison (not: venom). *Dha-*

*tūrā* is a species of *mahurā* poison. Cf. *bikkh. Ērkē, ambkē mōkhā; ī khoppā mahurā talī*.

**mahura'ānā** V. tr. Same m. as *mahira'ānā*.

**mahurang** S. A grove of *mahuā*-trees (O. *madgī*-trees).

**mahurārṇā** Same m. as *mahirārṇā*.

**mahutyas** S. Elephant-driver, mahout.

**māḥ** S. 1. A female child. *Sannī māyan taiyā. Ī erpantā ālī nibbyā; endr talī, bābus kā māḥ?* the mistress of this house has got a child; what is it, boy or girl? (This formula is more polite than: *kukkos kā kukoy*.) — 2. Way of addressing girls younger than the speaker. *Maṇḍī cī'āge cārē barke, māḥ.* — Cf. *melkhō*.

**maibhā** Adj. Equivalent to the word "step" (in step-mother). *Maibhā ingyō, ninyō, tangyō;* my, thy, his step-mother.

**mailā** H. Adj. Dirty. Rather say *maṛkhkā*, or use any other synonym (*maṛkhkā kicrī, malkōṛē-itthru'ū erpā, maldau katthā, soḥorboḥor ālas*).

**maīn** S. Wax.

**mainā** S. Starling. The black-and-white species is called *jerlē*; the saffron-coloured, *pawai-mainā*; a bigger kind, black in colour, *partā-mainā*.

**maīs** S. Ink. *Ī cīḥī maīsan unī*, this paper blots.

**maisārī** S. Gift of clothes to wife's mother or elder sister. (Ety. the mother's *sārī*.) — Cf. *ledrā*.

**maitā** Adj. Uppermost, topmost; placed above, higher, highest. *Ūrṁintī maitā Dharmes. Kītā puthin ambā*

*ondra'ā, pahē maitan*; do not bring the lower books (of the pile), but the topmost one (only). *Maitā maitā khess*, the uppermost layer of paddy (in a basket). *Kossē anglītī maitā anglī*, the ring-finger (lit. the finger standing above the small finger). *Maitāgoccō*, moustache. — As a noun: the higher regions, heaven. Hence: *maitantī*, from above. *Ningā maitantī mal c'irkī rahcā hole, eng mañyā ninghai endr hō akhyār mal manō pahē* (Jc. 19, 11). *Ibrā maitā likhckā urmī saprau*, the above mentioned paraphernalia.

**maitantā** Adj. (derived from *maitā* used as a noun). Coming from above. *Maitantā bar'us ōrmarī mañyā ra'as*, he that cometh from above is above all (Jc. 3, 31). *Nīm kīntantar, ēn maitantan taldan*, you are from beneath, I am from above (Jc. 8, 23).

**maitī** Adv. From above. (Contracted form of *mañyātī*.)

**maitlā** Adj. Same meaning as *maitā*. *Maitlā kicrin etta'ā*, put off thy upper garment.

**maitlē** Adv. From the top, from above. *Partan maitlem nañjnum nañjnum kīyyā gūḥī etta'ā*, advance beating the hill from the top to the bottom.

**maitlik** Adv. See *mēlik*.

**mañyyā** Postp. and adv. See *mañyā*. The first nasal of *mañyyā* is optional.

**mañyyantā** Adj. See *mañyantā*, *maitā*.

**māḥ** S. 1. Any kind of the vegetal poisons used for fishing purposes. *Ṭōrang ṭōrang kuddkan, annuhō māḥ mal khakkhrā*. — 2. Fig. Intoxication by drink. *Beñjā ālarge māḥ laggyā*, the wedding party got drunk.

**majḍangā** Adj. Carried from a pole by several persons. *Majḍangā cirkkhī*, colstaff burden.

**majhāmajhī** Adj. and adv. Right in the middle. *Ir̥b khaddar majhāmajhī khār nū barcar arā mul<sup>u</sup>kḥyar*, the two children went up to the midst of the river and were drowned.

**majhī** Adj. Middle. *Majhī angḷī*. *Majhī addō*, the middlemost bullock. *Majhī nu ambnā*, to interrupt (a work), to leave somebody in the lurch. *Nē likh'ā parh'ā akhnar*, *ārin ormar majhī majhī nannar* (give them the most honourable place). — Postp. 1. Among. *Namhai majhī (nū)*. *Eng-hai darā ninghai majhī nū larai nanot*. — 2. By the midst of, through. *Ārgahi majhī majhī mandirī urkhas*, he went out of the temple passing right through the midst of them. — 3. During. *Tīn cān majhī nū nalakh nanjas*, he worked for the space of three years.

**majhians** S. Same as *majhias*.

**majhias** or *majhiḥs* or *majhihās*. S. Among village lands, the fields (high or low) which are the zemindar's private property. — When pre-dial service (*biṭṭhī*) existed, landlords used to have their *majhias* cultivated by the village ryots either in the *sai-kā* manner or on the *khāskhetī* plan. In the first case, the village had to pay a fixed annual amount of rice, at the rate of 20 to 40 maunds per *anā*, on the whole of the zemindar's lands; this was due whether the year turned out good or bad, and whether the ryots chose to cultivate the landlord's plots or let them remain fallow. The surplus of the crop, if any, belonged to the ryots. In the second

case, the zemindar supplied the seeds, but was to be given the whole harvest and was to content himself with it, whether scanty or plentiful.

**majhihās** S. Same as *majhias*.

**majhintā** Adj. Placed in the middle. *Majhintā ālas*.

**majhis** S. 1. Zemindar's local agent. He is to look after his master's interests in the village or villages entrusted to him. His duties are hardly distinguishable from those of the *mah-tos*. — 2. The word is also used as a polite appellation in speaking to *Korwā* or *Tūrī* people, or when referring to them in their hearing.

**majhlā** fem. *majhlī*. Adj. Second in rank, among the children of a family. *Majhlī kukoy*, a girl as second child. — Subst. *Majhlas*, the second child if a male. (If there are e. g. six boys in a family, their succession is marked as follows: *Kohas, majhlas, sanjhlas, sanjhlasti sannis, ḍmartī sannisti kohas, ḍmartī sannis*.)

**majhya'ānā** V. tr. 1. To pound paddy for the second time. (The first pounding is *ikhnā*; the third *khalya'ānā*; the fourth *khārbnā*. Cf. *khalya'ānā*.) — 2. To put somebody between or in the middle. *Gucā, āsin majhyo'ot darā epā ho'ot*; come, let us put him betwixt us and take him home.

**māk** S. Antelope; red deer (either stag or hind). *Āṇḍyā māk*, a male deer. *Burhī māk*, a doe. *Mākmar<sup>g</sup>*, antlers. There are several species of deer, which, being ranked according to increasing size, are named *koṭrā, citrā, bādō, līlā māk* (Sad. *sambar*).

**makkā** S. 1. The sāl tree. — 2. A property of sāl trees. *Ārgahi makkā ra'ī*.

**makrī** S. 1. The wooden handle of the native grinding mill. It is curviform and projects up, from the top of the upper stone. — 2. A native contrivance, or catch, for fastening a door to the door-frame below. *Makrīn ijj-ta'ānā, ṭirna*, to turn the catch off, on. — 3. A contrivance to prevent the carriers' staff (*epṭā*) from turning on the shoulder. It consists of a small piece of wood with two holes; one of these fixes the instrument to the staff, while the rope (*ūgt*) passes through the other hole.

**makkhlē** Conj. See *makhlē*.

**mākhā** S. Night. *Chandō mākhā*, a moonlight night. *Ūkhā mākhā*, a dark night. *Īdhī mākhā*, a rainless night (during the rainy season). *Adhā-īdhī mākhā*, midnight. *Ullā mākhā*, a day of 24 hours. *Kerkā mākhantim cēp bar'āge ḍr nañjā*, rain set in last night. *Khandr mākhā nū*, in the dead of night. *Mākhā* appears sometimes under a contracted form: *Mākh nū hō ēknā*, to walk by night.

**makhlē** Adv. Or else, otherwise. — Syn. *bhēl. makkhlē, mal holē, malā holē, maltā, malbīrī. C'oy holē, ēn maṇḍī amm ḍnon*; *makhlē malā*, if you insist on my taking a meal, allright! but I can do without.

**mākhnā** [*mākhyas, mākhos*]. V. n. 1. To grow dark. *Mākhyā, adi khō-khantī cēp bar'ā helrā*, rain began after dark. — 2. To be overtaken by night. *Sukras phalnā aḍḍā nū mā-khyas*.

**mal** Adv. 1. Not. *Mal keras, mal kaos*, he did not go, neither shall he go. Cf. *malā*. — 2. (In word-compos.) non-, in-. *Maldau, malkōrē*, bad, sick. *Maletthrnā*, invisible. *Maltebrnā*, in-

extinguishable. *Malmuñjrnā, malṭun-ḍū*, eternal. *Malbujhrnā, malbujhru'ā khaddar. Malkhē'ēnā amm*, perennial stream; water of immortality.

**māl** S. Rope running in a pulley's groove. *Chagar nū māl helāba'ā*, put the rope on the wheel.

**malā** Adv. 1. Not. *Malā kaoy hole, lau'on*, if you do not go, I will beat you. With the dative and locative of infinitives, *malā* (or its contracted form *mal*) compose some remarkable idioms. *Ās c'ā mal c'idas*, he does not give at all, lit. he, as to giving, does not give. *Ās malā c'inum, c'idas*, he does give though unwillingly. *Nām, nalakh mal nannum nannum, nañkat*, we have worked, though with no great heart at the outset. *Malam patta'ānā*, to disbelieve totally. — 2. No. *Endr nīn hō pīṭh kerkai?* *Malā*. Didst thou too go to the market? No. — N.B. Regarding the use of *malā* in answering questions put under the negative form, cf. *ha'ī*.

**mal'ā** Adv. 1. Not (when the negation falls on one single word, which is being opposed to some other word). *Ās enghai karnē eklā mal'ā, pahē khallan hō ērage barcas*, he came not only for my sake, but also to see his fields. *Ī cāl engāge mal'ā, pahē nimhai khatrī mañjā*, this voice came not because of me, but for your sakes (Jo. 12, 30). *Ēn khekhlān ḍandē nanāge mal'ā, pahē khekhlān lāḍāge barckan bē'edan*, I came not to judge the world, but to save the world (Jo. 12, 47). N.B. Instead of *mal'ā*, *malā* is allowable in every case. — 2. No. *Endr nīn hō pīṭh kerkai?* *Mal'ā*.

**malāhōlē** Adv. Or else, otherwise.

**mal-alkhābannā** Adj. meaning lit.: with whom joke is out of place; or, also, bound to respect one another. A word for qualifying such relatives as are, among the Oraons, forbidden to crack jokes at one another. Every person A, related to B, is either a "gay" or a "solemn" relation to him or her; and the latter is bound to A by a tie of the same name. (Cf. *alkhābannā*.) The following is the list of "above-joke" or "solemn" family relations: 1. Parents and children; 2. brothers and brothers, sisters and sisters, brothers and sisters; 3. a married man and his wife's elder brothers and sisters; likewise, a married woman and her husband's elder brothers and sisters. — Cf. *bāynālas*.

**malam-mulumra'ā** Adv. *Malam-mulumra'ā kuddnā*, to rove about a place, curiously inspecting everything and as if in search of something to pilfer.

**malang** S. 1. Commerce. *Malang nannā*. — 2. A bullock's load, commodities carried for sale. *Malang lādā*, to be a hawker, a pedlar by trade (the goods for sale being carried about on pack-bullocks).

**malāras** S. One of the *Malār* tribe. The *Malār* tribe makes adorned iron *pailas*, wristlets, foot-rings, etc. Some of the tribe are itinerant tinkers. At village-dances there is generally a *Malār* in attendance, willing to bore ears and nose to young applicants.

**mālas** S. A professional lifter of weights or wrestler; hercules, athlete. — Cf. *bhāñj*.

**malātā** Adv. Same m. as *malā*.

**malbēs** Adj. and adv. *Ādin malbēs nanā heltras*, he began to ill-treat her.

**maldau** Adj. 1. Morally bad, evil. *Nik'im maldau nalakh nannar, ār billin khāṇnar*, every one that doeth evil hateth the light (Jo. 3, 20). — 2. Ill, in respect of health. *Āsge maldau laggālaggī*, he is ailing.

**malgaṭā** S. The rounded top of the arm below the shoulder. *Ninghai kicri malgaṭā nū carrā*.

**malhōlē** Adv. Or else, otherwise.

**mal-īrkā** Adj. Unheard of, stupendous, unimaginable. *Īd mal-īrkā katthā talī*, it is a wonderful affair. *Merkhā rāji nū mal-īrkā sukkhē ra'ī*, in the kingdom of heaven there is unspeakable bliss.

**malkā** Adj. Deprived of, lacking. *Khess malkā (aḍḍā) gusan ambkē caṛ'ā*, do not weed where there is no paddy. — This word is used much as the English suffix '-less'. *Khaddmalkā alī*, a childless woman. *Akilmalkā*, brainless. *Lūrmalkas*, a simpleton. *Īd singrāckā malkā ijjkī ra'ī*, she is standing there unadorned. — *Malkā ālar*; *malkar*, people of indifferent means, having no money to spare. *Malkārin ambkē pikhā*, do not pressure the small folks. *Malkā erpā*, a poor house, or an empty house. (In these ex., some word is understood before *malkā*, e. g. *khurjī*, *ālar*.)

**malkīrā** S. 1. Loss of appetite. *Āsge malkīrā laggī*. — 2. Indigestion. *Maṇḍī mal pac'cā aūage, malkīrā laggī*. — 3. Absence of desire, indifference. *Nalakh-malkīrā ālar ambnar barnarne'ā*, those without a wish for work, let them not come.



**malkō-bīrī** Adv. In the absence of. *Erpantā urbas malkō-bīrī ambkē barā*, do not come here while the master of the house is absent, *Bīrīge pāp malkō-bīrī, ā paccō tonkhā tonkhā ond'r ondr cī'ālagyā*, whenever the queen was without flowers, the old woman used to go and pluck some which she brought to her.

**malkōrē** Adj. Ill, unhappy, unfriendly, uncivilized. — Cf. *kōrē*.

**malkōrē** Adj. 1. Morally bad. *Malkōrē ālas, malkōrē katthā*. — 2. Ill. Better say *gandā-jyā*.

**malkhī'ū** Verb. adj. Immortal. *Ālargahi jiyā malkhī'ū talī*.

**mallā** This word, being the 3d pers. sg. n. of the perf. of *malnā*, may, in certain instances, do duty for the adv. *mallā*, in the meaning of no. — Cf. *malnā*.

**malnā** Defective verb possessing only the indicative present (*maldan*), the so-called past (*malkan*) and the past participle (*malkā*). The conjugation of this tenses is as follows:

Sg. m. *Maldan* f. *mallen, mallyan*  
 „ *maldai* „ *maldī*  
 „ *maldas, mallyas* f. *mallī*

Pl. *maldam, mallyam*  
*maldar*  
*malnar, mallyar*.

Sg. m. *Malkan* f. *malkan*  
 „ *malkai* „ *malkī*  
 „ { *malkas*, „ *malkī*  
 „ { *mallas* „ *mallā*

Pl. *malkam*  
*malkar*  
*malkar, mallar*.

Although both these tenses may be rendered in English by 'I am not', there exists a wide difference between

the use of the one and the use of the other. *Maldan* denies that its subject be of such or such a nature or individuality — or that he belong to such or such a category, for want of a certain quality, unchangeable or inborn. *Malkan* denies either that its subject exist, or that a certain accidental quality (presence in a certain place, goodness, colour, etc.) be possessed by him. — *Ī kicrī kabsigahi mallī*, this cloth is no cotton. *Ī kicrī khēsō malkī*, this cloth is not red. *Ī kicrī dhoā mallī*, this cloth is made of unbleached material. *Ī kicrī dhoā malkī*, this cloth has not been washed (is dirty). *Ā puthī chap'ckā mallī*, that book has never been printed, exists as a MS. only. *Ā puthī chap'ckā malkī*, the printing of that book is not yet begun or finished. *Ēn Khrīstan maldan*, I am not a Christian. *Ēn Khrīstān malkan*, I am no good Christian. *Īs embas mallyas*, this man is not my father. *Embas malkas*, my father is dead (lit. does not exist); or: my father is absent. *Nēk gane nīn akkū ra'adī, ās ninghai ālas maldas*, the man with whom thou now livest is not thy husband. *Enghai ālas malkas*, I have no husband. *Īr Kūrkhār mallyar*, these are not Oraons. *Ēm Mēraltam mallyam*, we are not of the village of Meral. *Dharmes maldau mallyas, nād dau mallī*, God is by essence opposed to evil, the demons are irretrievably bad.

**mal-pattu'ū** Verbal adj. Unbelieving, incredulous.

**mal-saūngyā** Adj. Weak (in health, character, etc.).

**maltā** Adv. Or else, otherwise. — Syn. *makhīē, malātā*.

**malwā** S. Post-top (semi-circularly carved piece of wood for embedding an horizontal crossbar).

**māmā** S. The name for “maṇḍī” rice, in nursery language.

**māmus** S. 1. Maternal uncle. — 2. Father’s sister’s husband. *Engma-mus*.

**manā** S. Prohibition. *Eṛpā kōr’-āge manā mallā. Ād manā nañjā*, she forbade it. Often used as adjective in the various meanings of the English word “prohibited”. *Ī khañjpan mōkhnā manā ra’ī. Mōkhāge āsin manā nañjas*.

**manāba’anā** V. tr. 1. To talk reason to one, to exhort. Often used along with *bujhāba’anā*. — 2. To call back a dog or other animal, when furious. “*Manāba’ā, manāba’ā*” *mīkhyā*; *khanē ās allan manābacas*. Call back thy dog, she shouted; he did so.

**manāhī** S. Same meaning as *manā*.

**mañā** S. Same meaning as *mañ*.

**mancī** S. A small four-legged chair, the seat of which is generally made of interwoven strings.

**māṇḍā** or *mārā*. S. 1. The hollow haunt of any animal, den, cavity in a tree; lair (if in a cavern or under some stones). *Lakṛā maṇḍā. Cigālōgahi maṇḍā nū kōrcas*. — 2. Any hollow place, cavern, grotto.

**mandā** Adj. Ill, sick. *Āsgahi jiyā mandā rahcā*, he was in ill-health.

**maṇḍāba’anā** V. tr. 1. To put down (e. g. a burden). *Cirkhin maṇḍāba’ā darā amm beddā*, lay down thy load and fetch water. — 2. To put in a fit position, or in the proper place.

*Biṇḍon mōrā okta’āge maṇḍāba’ā*, place the straw-wisp in position for resting the rice-bale upon it. *Billī-uyṇā nū billin maṇḍāba’ā*, put the lamp on its bracket. — 3. To adjust, to fit to. *Jatā jatan nīn maṇḍāba’ā balkai?* You can’t make the two handmill stones correspond?

**maṇḍap** S. A small elevation of earth, upon which *pūjas* are made.

**mandar** S. 1. Medicine, any powder, liquid or simples administered internally or externally for the cure or mitigation of disease. *Mandar ḍonnā, mandar khappnā*, to take medicine. *Mēd nū mandar khasnā*, to apply an ointment. *Mandar nannā*, to administer a remedy; *mandar nannā* or *mandar kasnā*, to prepare it. *Engāge mandar nañjas, khane khādī kōre mañjā*, he gave me a remedy which cured the wound. — 2. Ferment. — 3. Spice-like ingredients of any kind. *Engāgē mandar khēdnā ra’ī. Endr mandar?* *Engāgē pācō bēk cār ra’ī*. I want five different kinds of salt. — Syn. *birō*.

**mandar-akh’us** S. A native doctor. — Syn. *baidas, baidhas, mandarc’us*.

**mandī** S. A kind of mushroom.

**maṇḍī** (1) Adj. Right (hand). *Maṇḍī khekkhā. Maṇḍīṭī ḍnā*. — N. B. The *ḍ* is pronounced very short, and the *n* less distinctly than in *maṇḍī*, rice.

**maṇḍī** (2) S. 1. Rice (cooked for meal). *Maṇḍī ḍonnā. Maṇḍī amkhī khañnā ir’tnā*, to cook curry and rice. *Maṇḍī-amm malā onnā*, to refuse to eat out of sadness. — 2. Meal (in gen.), food. *Dharmes kīrarge maṇḍī c’idas. Ortosin maṇḍī mankkhnā*, to readmit

one into the caste (lit. to food taken in common). *Mandī-amm ōnnā* (amb-nā); to take one's meal (to refuse food).

**maṇḍlā-dhibā** S. "Wedding-perquisites": a sum of R. 1, 4, 0 which was formerly paid to the landlord by any house where a wedding took place. These sums are nowadays left to accumulate until a bullock or two may be bought, which are eaten by all the inhabitants of the village. This money is considered to be public property. *Maṇḍlā-dhibā gaerāhī mañ.*

**maṇḍrā** S. An earthen vessel with a large mouth; specially used to take rice to workmen out in the fields. It is rather smaller than the *nandā*.

**maṇḍārṇā** or *māṇḍārṇā*. Reflexive and passive of *mārṇā*. *Urū-guṭṭhī khajjī nū maṇḍārṇī*, beetles bury themselves in the ground. *Maṇḍārṇā gaḍḍī*, grave. *Eksan khe'oy, ēn hō khe'on, asānim maṇḍro'on*.

**māṇḍārṇā** See *maṇḍārṇā*.

**maṇḍoā** S. The temporary bower under which the marriage ceremony is performed, or the marriage guests are accommodated. — Syn. *māroā*.

**mañē** (1) Conj., followed either by itself repeated, or by *agar, maltā*. The two together mean either . . . or. *Mañē nīn epā kādai, mañē ninghai kānā tarā kādai*; go' thou home, or else go thy way. *Maṇḍī ōndkā khō-khā, mañē kuddā kaon, mañē nalakh nanā kaon*. — N. B. *Mañē . . . mañē* is properly an ellipse meaning: (if there is) wish . . . (if there is) wish.

**mañē** (2) S. Inclination, wish, mind of doing or not doing. *Innā eugāge nalakh nanā mañē mal taggī*, I do not feel inclined to work to-day. *Tang'ā mañē lekḥā ba'as*, he speaks in ac-

cordance with what he wishes. *Nim-hai endr hō mañē mano, adin m'a, darā ad nimage mano*, you shall ask whatever you will, and it shall be done unto you (Jo. 15, 7) *Ninghai mañē lekḥā mōkha*, eat at your own discretion. *Mañē lekḥā mukka, kicu*, etc.

**māngun** S. Glory, praise. *Dharmesin mangun nana*, give glory to God. *Alarī mangun amba budda*, do not seek human praise.

**manhā** Adj. Of the capacity of 14 chhataks. — See under *aurka*.

**manī** S. Mustard grain. *Mani isung*, mustard oil.

**mānī** Adj. 1. Real, genuine, unsophisticated; really. *Mani phuli*. *Mānī Kārkhās*. Before another adj. *manī dau alas*, a really good man. *Endr mānī keccas*, is he really dead?

2. True; truly. *Dharm-unkan māmī ba'ana*, to confess the truth of the word of God. *Manim, haro, pacha ālar ujjnar*; quite true, my friends, the ancestors are full of life *Mam akhna*, to believe, to be persuaded of. *Ās mānī-tara baras*, he said truly. — Adverbially: *manim manim*, in truth. — 3. In real earnest, without joking. *As elenati manim inja'a het-ras*; through fear he shot an arrow in earnest.

**māngnī** Adv. Gratis, free of cost, for nothing. *Māngni nanna, ond'rna*. *Māngnī ho'onā, onna mukhna*.

**māñj** S. Any vegetal poison used for intoxicating and catching fishes.

**māñjā** S. The core or hard wood of a tree. *Māñgahi bhitre bariyar kank ra'i, adin "māñja" ba'anar*. — Syn. *māñji*.

**māñjāba'anā** V. tr. To intoxicate fish with *māñj*. *lūjon māñjiti māñjāba'anar*.

**mañjar** S. 1. Mango blossom. — 2. Leeche-tree blossom. — 3. Fig. between sworn friends, a term of endearment, used as a substitute for the proper names, which are dropped. *Somras arā Mangras mañjar jōrcar*, Somra and Mangra have become sworn friends (lit. have united in the *mañjar* friendship).

**māñjī** S. 1. Seed, in gen. — 2. Core of a tree. In this meaning better use *māñjā*.

**mañjkā** Verb. noun. Event, occurrence. *Ī mañjkāgahi katthā paddā nū innelā ārsyā*, the rumour of this event reached the village only to-day. *Ennē mañjkan ēn malā merjkan ra'adan*, I did not hear of the occurrence.

**mañjnā** [*mañjcas, mañ'os*]. V. tr. To clean any metal (brass vessels, etc.) by rubbing it up, till it brightens. *Lōṭan mañjnā*, to make a *loṭā* shine. *Tharā mañjnā*, to scour a brass-plate.

**mañjrā** S. Mango blossoms. *Mañjran tōkhnā*.

**mañjrārñā** V. n. To put forth blossoms (said only of the mango and leech trees). *Ṭaṭkhā mañjrār'ālaggi*. *Līcī cārē mañjrār'ō*.

**mankkhnā** [*mankkhyas, mankkhos*]. V. tr. 1. To let in, to give admittance into, to introduce. *Ās nanjā-tyāsin erpā nū mankkhyas*, he allowed a man of another caste to enter his house. *He Dharmē, eman merkhā rājī nū mankkhā*. *Cēp poñyō holē, engāge khall nū amm mankkhnā manō*; if it rains, I'll have (to make drains) for letting the water into the fields. *Johanās Patrāsīn ulā mankkhyas*, John introduced Peter into the house. — 2. To make enter. *Aḍḍon calī nū ambā ra'a c'ā, pahē erpā nū*

*mankkhā*. *Beñjābīrī pellar āsin beñjā-erpā nū baryam mankkhyar*, at the wedding, some girls forced him into the house. — 3. To transport from the open air into the house, to get in, to gather in (as a crop, or materials for some indoor work). *Akkun ambā ne'ā; ēm khessguttihin mankkhom, adi khō-khānū c'ōn*. (To a beggar:) Do not ask for alms just now; when we'll gather in the paddy, I will give you. — 4. To restore caste or national rights to one who has lost them; to allow him to re-enter. *Sukras Kūrkhargahē gohoṇḍātī urukkkas rahcas; piśā āsin mankkhyar*. Sukrā had left the Oraon brotherhood; they subsequently readmitted him. *Hū sotrāsīn maṇḍī mankkhāge manō*; we'll have to readmit that outcast to (eat) rice (with us). — N. B. *Mankkhnā* supposes a place quite spacious, as a house, a garden, a field. In other cases *sajñā* is used. — If a man, after a quarrel, is readmitted into a circle of friends, this readmittance will be *mesnā*, not *mankkhnā*.

**man-koṭrō** S. The "tree frog", a black frog with a viscous skin and very long legs. *Ekā mann nū man-koṭrō argkī ra'ī, ayyā caṇḍī khattrīṭ*, if a *man-koṭrō* climbs up a tree, this tree is sure to be struck by lightning.

**mankhā** (1) S. Buffalo (male). (Fig.) *Mankhā kakrō*, an old crab (quite black with age). *Bēlasgahi mankhā*, the elephant (cf. *kēṭer*).

**mankhā** (2) S. (Barw.) Swing-basket, used for irrigating or fishing purposes. Out of Barway, it is called *saer*; also *cār* or *cāṇḍ*.

**manmanrnā** V. n. To intend, to propose to oneself, to have in view, to contemplate or plan same course of action. *Phalnas kōrā kālāge man-*

*manrkas ra'as*, so-and-so has made up his mind to go abroad.

**manmansā** Adj. All kind of. *Dokān nū manmansā ālōguffhi ra't*.

**mānmarjād** S. Token of respect, civilities, honour paid or due to worth. *Ortōsin mānmarjād nannā*.

**mann** S. 1. Tree. *Mann idnā*, to plant trees. — 2. Fig. The heavy wooden pestle used in unhusking and pounding rice.

**mannā** [mañjas, manos]. V. n. 1. To become. *Khess goṭṭā mañjā*, the paddy is formed. *Īd niṅghai muk-kā mañjā*, she has now become your wife. — 2. To come off or result; to occur, take place, happen. *Āsge attrā bēs mañjā*, everything there went well with him. *Nīmī endr hō mal manō*, your efforts will be vain, lit. nothing will come out of you. *Ōnāgē bīrī mānālaggī*, the time for meal is drawing near. *Undul ennē mañjā*, once it happened that. *Adigahi lauchrnā mañjā*, her deliverance took place. *Kūrkhār majhī nū jatrā kānā khōb manī*, jatra-going is popular (lit. recurs frequently) with Oraons. *Ennē mannātī*, owing to this circumstance; or by so doing, by this means. — 3. To be, to turn out to be. *Ī kicrī engāge sannī manī*, this garment is too small for me. *Engā kukoy manō hōlē*, niṅāge pōs'āge c'ōn; if (my unborn child) turns out to be a girl, she shall (one day) be your wife. *Kukō-khaddim mañjā*, her child did turn out to be a girl. *Erpantā khurjī baggē mañjā*, their house prospered. *Idnā cēp jukkī mañjā*, this year rain was not plentiful. *Īd gā dau sagun mañjā*, this is good omen indeed. *Merkhā nū ekāsē manō?* how will things be in heaven? — 4. To be in appearance, to act as if, to behave as

though. *Ās meñjas, annuhō begar meñjkā mañjas*; he heard it, but did as though he had not heard. *Lelle-khadd ambū manā*, do not behave like a child. *Undul Dharmes ālar-gahi muṭṭhan nū mañjas*; Dharmes, one day, took a human appearance. — 5. To make duty for. *Onṭā pakhua kuṭāsī mañjā*, a stone did duty for a hammer. — 6. To be abundant. *Khess manī hōlē*, *Kūrkhār khōb ōnnar*; when rice is plentiful, the Oraons indulge in rice-beer. — 7. To amount to. *Urmin bīsyas, annuhō c'āge mal manī*; he sold everything, all the same (the proceeds) do not make up the sum. *Adigahi kharā baggē dhibā manō*, the price for it will run very high. *Doyē-nākhē anan onṭā rupiā kam'ā khañē*, pañcē "rupiā" rupiā-nākh soyē anā manī; if you count every fourteen annas as a full rupee, five "rupees" will really amount to four rupees and six annas. — 8. Impers. It is necessary, it became or will become necessary. The verb to which *manna* is auxiliary is put in the nominative or the dative of the infinitive. *Pēskan san-nirge mennā manī*, young people have to obey. *Ekāsē nanāge manō?* how will this have to be done? *Āsge nalakh majhī nū ambnā* (or *ambā*) *mañjā*, he was obliged to interrupt his work. *Ī katthan ērnā manō*, this business shall have to be looked into. *Āsge Khosrā kaṭṭā mañjā*, he had to cross the Koel.

**man'nā** [mancas, man'os]. V. tr. 1. To take notice of, to take into consideration, to heed, to mind. *Ās tang-dadasgahi bujhāb'anān mancas dārā korā mal keras*, he listened to his elder brother and did not leave the country. *Malā mannā*, to insist (in spite of reasons given for not com-

plying). — 2. To execute, to keep, to carry out. *Khanīekhñā-ullan man'nā*, to observe the sabbath. *Ēn Embasgahi pēskan manckan ra'adan*, I have kept my Father's commandments. *Nēgan man'nā*, to comply with the ceremonies. *Man'ckā parab*, a feast that is kept. — 3. To honour, to treat with deference; espec. to receive a guest with due hospitality. *Ā naigāsīn bēlas lek'hā man'nar*, they honour that priest like a king. *Gollas āsīn nagadsarī man'das*, the zemindar deals nicely with him. *Ēn ninghai erpā kerkan khañē, nīn engan khōb khōb manckai*. *Iklā khaddī man'āge ōr manī*, on the first day of the *khaddī* feasts. — 4. To adore (God), to worship (spirits, devil, etc.). *Dharmesin man'ur*, the adorators of God. *Nād man'us, mañyā*, a devil-worshipper.

**maññā** Postp. See *mañyā*.

**mann-mās** S. 1. Vegetation, plants in general, including vegetables. — 2. Vegetation of the bigger kind, shrubs and trees. *Mannmās aṛkhā-cēkkel*, trees and vegetables. *Mannmāsguṭṭhī nū ambā argā kuddā*, do not climb upon trees. — 3. Fig. Garden. *He Dharmē, ī rājin ninghai mann-mās kam'ā*, o God, make this kingdom into a garden of Thine.

**manō** Interj. intimating readiness to carry out an order. Allright (lit. so it shall be).

**manpattō** S. A greenish bird with a red-coloured neck and a beak quite black. It nestles inside of dried up boughs, which it hollows out for the purpose. Its cry is *kū kū kū*.

**mantā** Adj. 1. Honourable, venerable. *Ormā mantā ālar man'ckā malnar*, *darā ormā man'ckā ālar*

*mantā malnar*, not all honourable people are honoured; and all that are honoured are not honourable. — 2. Of note, of rank, of distinction. *Mahtos, naigas, eka'am urb arā dau ālas 'mantā ālar' talnar*, the mahto, the priest, any rich and benevolent man are notable persons. *Mantā ālarin ontarā ōkta'ā*, (at a wedding feast:) make sit the guests of distinction on one side, all together.

**manta'ānā** (1) Causal of *man'nā*. To produce, to realize (as a harvest, a net profit). *Idnā nīn eōndā khess mantāckai?* what is the amount of your paddy crop this year? *Idnā khēndnā-bisnāī eōndā dhibā mantāckai?* with your commerce this year, how much money have you realized?

**manta'ānā** (2) Causal of *man'nā* (2). To cause one to reason; also, to interpose with one for the sake of a third person. — Syn. *manāba'anā*.

**mantī** Adv. of affirm. or concession. Indeed. *Ha'ī ēn īrkan mantī*, yes, I saw it, indeed. — 2. *ī ugtāī eng-hai cār malkī mantī*: *ho'odai holē, ho'ā*, true, I do not require this plough: if you take it's allright. *Ha'ī, ī aḍḍō enghai mallī mantī*; *annuhō, nīn adin ambā eōsra'ā*, no, this bullock does not belong to me, indeed; all the same do not touch it. — N. B. *Mantī* is always put at the end of the sentence.

**mantrā** S. Formula of incantation. *Mantrā ānnā*, to recite a magic formula. Better say *deḍṛā katthā*.

**manwā** S. Humanity, mankind; (in the plural) men in general. *Manwā-jātyarge ōndbittā kūl khatrī kainogoṭang nalakh nannā manī*, how much men have to toil for their puny

stomach! *Maṇwar Dharmesgahi muṭh-an nū kamrkar ra'anar.*

**mañyā** Postp. 1. On, upon. *Krūs mañyā, krūsgahi mañyā*, upon the cross. *Mañyāṭī kīyā gūṭī*, from top to bottom. — 2. Above, overhead, in a higher position. *Erpā mañyā ar-gyas. Bethlehem erpā mañyā mer-khantā paikar ḍanḍin pārnum ittyar.* — Adv. *Mañyā nannā*, to raise up. *Mañyā, ārkō tikhil sajjā*, on the top, she put a measure of rice. *Kīyyā khedd mulkhyā, darā mañyā marag thekcā; eksan bongon? Mañyā ott-hornā*, to draw out (by pulling upward).

**mañyantā** Adj. Uppermost. See *maitā*.

**māph** S. Pardon. *Māph nannā*, to pardon. (Better say *ambnā*.)

**mar** Interj. which governs the dative of the infinitive. Begin...! Start...! *Mar ḍnā*, begin eating. *Mar ēkā*, be on the move (lit. begin walking).

**mār** S. A blow, a hit, a beating. *Mār mōkhñā*, to get a thrashing.

**mār rē** Interj. of surprise. By Jove!

**māṛā** (1) S. See *maṇḍā*.

**māṛā** (2) or *maṇḍā*. S. A dead body, corpse, carcass. *Sanḍak hedde oṇḍā keccā māṛan dūlī nū onḍrkar ra'anar. Asan ēndr ra't, gidhī mōkhñā-laggī? Allāgahi māṛā.* — In abuse. *Ninghai māṛan bassāge!* (I'll go) to burn thy carcass! *Ninghai māṛā olā nek'ā*, may thy carcass be burnt (i. e. mayest thou die!).

**maṛāba'anā** V. tr. To put down (in a lying posture), to lay down. Causal of *maṛnā*.

**marakhkā** Adj. Dirty. See *maṛ-khñā*. *Tangdan marakhkā kicin kurta'anar*, they array their daughter in dirty clothes.

**marāmat** S. Reparation. *Marā-mat nannā*: 1. To repair (a broken object). — 2. To make up for.

**marcā** (1) S. The red pod better known as 'chili'. *Marcā-khoppā*, the 'chili' shrub. *Marcā mōkhñā*.

**marcā** (2) Adj. 1. Uncultivated, left waste (of soils only). *Marca addā*, waste land. — As noun. *Āsge ayyā ajgut kōhā marcan ciccās*, he gave him there an uncultivated spot of large size. — 2. Fallow. *Ī khallan cān ēṛkem marcā ra'ā c'ā*, every two or three years allow these fields to lie fallow.

**mardā'anā** V. tr. 1. To knead (for baking). *Guṇḍan mardā'anā, as mā kam'āge*. (To knead mud with the feet, as potters do, is *khajjan tir'kh-nā*). — 2. To shampoo i. e. to rub and press the back and legs with great force, in order to relieve from fatigue. (The more gentle rubbing practised on sprained limbs is called *soṭnā*.)

**maṛāg** S. 1. Horn, antler. — 2. Fig. Natural ardour, spirit, warmth of temperament, mettle. *Āsgahi marag kundkī (or silsilrkī) ra't; khōb la'os*, his temper is roused (lit. his horns are pointed); he will fight it out. *Āsgahi marag essrā*, he has lost his mettle, he is a crestfallen man.

**maṛhā** or *khaṭṭu*. Adj. Slim, slender.

**maṛhnā** [*maṛhas, maṛ'os*]. V. tr. To apply metal in thin sheets for the sake of ornamentation, to inlay.

*Sonā-marḥ<sup>a</sup>ckā gaddī*, cushion-seat adorned with gold, divan.

**marī** Adj. Dead. Used only in connection with *kaccnā*, to simulate. *Meṛhō barcā kḥanē, oṇṭā sendrā ālas kḥēkḥel nū cūtyas darā marī kaccas*, when the bear arrived, one hunter laid himself on the ground and pretended to be dead.

**māric** S. Grain of pepper. *Gōl-marīc*, ground pepper.

**mārī-muhī** Adj. Marked in the face with smali pox. *Mārīmuḥī ālas, ālī*.

**markī** S. Any epidemy of a fatal nature. *Idnā Susā paddā nū darā Kḥalkḥrā paddā nū markītī eōndā ālar keccar!*

**maṛkha'ānā** V. tr. 1. To dirty, to soil, to smudge, to stain. *Kicrin kḥajjī maṛkha'ānā*. — 2. To tarnish, to take away the lustre by use (as from a blade, a brass vessel or clothes). — Fig. To put to shame, to make one change colour. *Phalnas āsin maṛkḥācas ciccas*.

**maṛkhnā** [maṛkhyas, maṛkḥos]. V. n. 1. To get dirty, soiled (as clothes, books). *Maṛkḥkā kicrī*, dirty clothes. *Ballū kḥēsōtī maṛkḥkā ra'ī*, the axe is stained with blood. — 2. To lose brightness or freshness (as metallic objects, clothes). — 3. To be ashamed. *Lajjēī maṛkhnā*. *Īryaskī maṛkhyas kerās*, at the sight he changed colour. — 2. To grow exhausted, to be spent, to have an altered appearance. *Kīṛātī maṛkhyas*. *Ḍahrē ēknātī maṛkhyas keras*, he is way-worn.

**maṛkhō** S. A kind of large fish.

**mar<sup>a</sup>m** S. 1. Secret; hidden explanation, 'fin mot'. *Īdigahi marman*

*ēn baldan*. — 2. Knack, dexterity. *Ekāse ekāse nalakh nanāge tingyas, adigahi marman mal kḥakkhan*, he told me how to set about that work, but I have not caught the knack.

**marmar<sup>a</sup>rnā** V. n. To wriggle, to move the body to and fro with short turns (as in pain, in a passion, in a struggle). *Nuḥjnātī marmararnā*. *Kaertī marmarra'ālagyas*, he was wriggling with anger, or walking wildly in his anger. *Khaṇḍkā nerr par-māge marmararkī kuddī*, when out in two pieces, the snake twists its body all round, trying to bite.

**marmor<sup>a</sup>rnā** V. n. To crackle (as fingers when forcibly attracted, or trees when twisted by the wind). *Kḥekḥhan natagnar hōle, kḥarkḥī*, pulling the fingers makes them crackle.

**maṛnā** [maṇḍcas, maṛ'os]. V. tr. 1. To select or take for oneself. *Phalnā kukkos phalnī kukoyṇ maṇḍcas*, such a boy has chosen this or that girl for himself. *Sendrā ālar ṭoraṅg nū culhā khatrī tang'ā tang'ā aḍḍā maṇḍcar*, when in the forest, the hunters selected each his own spot for their cooking-fires. — 2. (Of brute animals) to stay habitually, to keep or lodge in a certain place. *Kēṛāgahi kukuṛ nū ḍsgā maṛ'ī*, rats keep among the roots of plantain-trees.

**mārnā** [maṇḍyas, māṛos]. V. tr. 1. To intercept from view. *Ēn ā ajgut nerran mal Irkan, ērnā ālar urmītarā maṇḍkar rahcar aḍge*, this fine serpent I could not see, on account of onlookers being massed all round. — 2. To cover off, to hide away from sight with sand, leaves, wood. *Ḍhibā mārnā*. *Kecckā alāsin kanktī māṛnar, antlē cicc dagnar*. — 3. To bury. *Kecckā-ullā māṛnā-ullā*



*talī*, the day of the death is also the day of interment. *Mārnā gaḍḍī*, open grave, pit. *Mārkā aḍḍā*, tomb. *Ambrāy nū āl-maṇḍkā (āl-maṇḍrkā) dher aḍḍā īrkan*, in the mango grove I saw many tombs. — 4. To plunge into. *Cicc nū oṇṭā kohā'le pannā mārkā rahcā*.

**māroā** S. Wedding bower (a few posts roofed over with foliage, before the entrance).

**marrā** S. A mass or lump of baked bread, a loaf. *Tangyō asmā mikkhyā arā oṇṭā marrā kōhāsge ciccā*, the mother baked bread and gave a loaf to the eldest.

**marwārī** (H.) S. The Oraon word is *kicrī-bīsus* or *ḍhibā-bhanjā-ba'us*.

**masā** S. A dry excrescence on the face or head, wart.

**māsī** Also *māstī*. S. The black grain called in Hindi urid (*Phaseolus Mungo*). *Māsī khoppā*, the urid shrub. *Māsī dālī*, urid (when the grains are divided in two). *Pēḥ kalā arā cākh'āge māsī khēndar ondra'ā*, go to the market and buy urid for sowing.

**masmasrnā** V. n. To stretch one's limbs, arms or legs, through fatigue. *Allā, dher gahṇḍī ukkī ra'ī hōlē co'ona ganyā masmasrī*, dogs, whenever they have long lain down, stretch themselves on getting up.

**masrā** S. 1. Cremation ground; syn. *masrā-ṭonkā*, *Masrā gaḍḍī*, the cremation pit. *Āsin bassāge masrā occar*. — 2. Burying ground. *Masrā gaḍḍī*: a) grave open for an interment; b) tomb. Syn. *ālmanḍrkā gaḍḍī*.

**masraṇtā** Adj. Pertaining to cremation or entombment. *Masraṇtā ālar*, the dead in their graves.

**masrī** S. A minute pulse-grain, red pale in colour, used for curry.

**massā** Adj. used only in connection with *ṭong'ē*, axe, and *kuddī*, spade, to designate the bigger kind of these tools. — N. B. Perhaps a corruption of *pasā*, axes and spades of the smaller kind having no knot at the back.

**mastārkā** V. adj. (from *mas-tārnā*). 1. Under sexual excitement. *Mastārkā ghorō*. — 2. Lewd, dissolute. *Mastārkā ālas*.

**mastārnā** V. n. 1. Of anim., to have attained one's full strength, to be in one's prime; hence, also, to be somewhat mischievous and reckless. *Ī hāthī mastārā darā endran hō mal bujhrī*. — 2. (Of men) to be adult, of an age suitable for marriage. *Ī kukkosge kanyā mal khakkhrnāti mastār'ar kālagdas*, as a result of there being found no party for this boy, he is past the age of marrying. — N. B. This verb has nothing of the idea implied in *mastārkā*.

**masyānī** S. Ink. *Ī ciṭhī masyānī unī*, this paper blots. — Syn. *mats*.

**maṭā** S. Mango tree ant. This species of ants nestles among the tree leaves, which they arrange into bundles. One of these bundles brought into a house infested with bugs speedily purifies the place.

**matī** S. Sorcery. *Matī nannā*, to practise sorcery. *Matī sikhrnā*, to learn sorcery. *Matī nanta'ānā*, to have recourse to the sorcerer.

**matis** or *sōkhas*. S. Sorcerer.

**matlab** (H.) S. Resolution, fixed plan. *Onṭa matlab hē'enā*, to form a resolution. (Better say *manmanrnā*, *jiyā nū ba'anā*, etc.)

**matra'ānā** V. tr. 1. To lay on the ground a pinch of rice for the ancestors, previous to eating. — 2. To spread paddy or rice near a fowl previous to sacrificing it. This is called *khēran matra'ānā*. — 3. To perform any religious ceremony previous to eating or other action. A pagan, seeing Catholics make the sign of the cross before squatting to meals, will say: *Endr matra'ānar ḍnō bīrī?*

**matṭi pocgō** S. A caterpillar often found in urid fields. It has long hairs, of a green or ashy tinge; the body is marked with a series of dimples.

**māṭh** S. Hindu shrine.

**maṭhā** S. (H. *matthā*). Butter-milk. Better say *mahī*.

**mathlārṇā** V. n. 1. To get quite drunk. — 2. *Khusīṭi mathlārṇā*, to be overjoyed.

**mathnī** S. 1. Top of a mountain. (The top of a finger, of a tree, is *aggī*.) — 2. Churning implements.

**maṭhyā** S. Wrist bangle. *Ād tanghai maṭhyān pākḥā darā otthrā*, she opened her bangle and took it out of her wrist.

**mau mau** *Mau mau nannā*, to mew, to cry as a cat.

**maunā** S. 1. A grass which has intoxicating effects on cattle. — 2. A thorny tree with long thick leaves. Its fruit, mixed with roots, is used as a heating remedy. Cut into pieces and thrown in a pond, it stupefies the fish. *Ḍnāgusan (amman) khasskam*

*ra'adam. Ekāse? Maunātī*. We have drugged the water somewhere. With what? With *maunā*.

**maunī** S. A toy basket in bamboo.

**māy** S. Small pox (of any kind). *Māy emhai paddā nū innelā urkhā*. — The worst kind of small pox is called *tangyō* or *māy-tangyō*.

**mayā** or *mayā*. S. 1. Pity, mercifulness. *Mayā nannā*, to pity. — 2. Kindliness, kind disposition (cf. *dayā*). *Nekhaim khadkharrā ra'or, ormar mayyā mayā nannā manī*, one must be kind to all his children undistinctly. *Mayāṭī c'inā*, to give out of kindness. — 3. Love. *Mayāgahi karnē cīkhna*, to weep out of sheer fondness. (At times taken in a bad sense:) *Ḍiṇḍā gūṭī mayā nanai, koy; piṣā gā kumayā nanai*. While unmarried, show me favour, girl; later on, yes, thou shalt treat me with rigour. — 4. Special friendship between two houses otherwise unconnected. *Ēn ning gusan mayāṭī kādan bardan*, I frequent your house on the strength of our special friendship. *Ibrā ēr epā nū mayā ra'ī*. *Mayā nañjnakharnar*, they are friendly.

**māyā** S. 1. Malt, i. e. rice, Indian corn, wheat, barley or *gurlu* prepared for making beer. Better say *jāgū*. — 2. The malt refuse, or exhausted malt. *Uḍḍū nū māyā ra'ī*, *adin kissge cīlagha'ā*, there is old malt in the basket, throw it to the pigs. — 3. The beer itself in its preparatory stage (when the liquid has been leavened, and shut in a carefully corked earthen vessel); brew. *Jokk khess māyā kam'āge phutam uyyā*, put aside a little paddy for preparing beer. *Aṭṭī māyān otthra'ar darā ērā jha-*

*rā biccā kā argī*, lit. pour the brew out of the earthen vessel, and see whether the beer has fermented or not.

**mayāmōh** S. Same as *mayā*.

**mecchā** Adj. High (in size or position), tall, lofty. *Mecchā mann*, *mecchā eṇpā*, *mecchā kaṇḍō*, a high tree, a lofty house, a high stool. *Mecchā ālas*, *mecchā aḍḍō*, a tall man, a tall bullock. *Pacrin mecchā nannā*, to give a good elevation to a wall.

**mechā** S. Moustache. — Syn. *mici*, *misī*, *maitā goccō*, *mōc*.

**mēd** or *mēd*. S. 1. The body. *Isung mēd*, a pretty fair complexion. — 2. The middle part of the body. *Āsgahi mēd mallā*, he is very thin. *Mēdmalkā ālas*, a very thin man. — 3. The womb. *Phalnīgahi mēd nū (khadd) ra'ī*. *Phalnī mēd manjkī ra'ī*, so-or-so is with child. *Mēd nū ra'anā*, to be in the womb. — 4. The back. *Barā, enghai mēdan nalbā*, come, give me a rub along the back.

**meddō** S. Brain. — The brains are not conceived as the seat of imagination and intelligence, but rather of animal life. *Ninghai meddon otthro'on*, I shall knock thy brains out. *Nalakh mal nañjkai, ninghai meddon mōkhā*, thou hast not worked, so do not eat. (Mother to lazy daughters:) *Ormai enghai meddon mōkhē*, let you knock me over (by leaving all the work to me); or: there is nothing left in the house for us to eat.

**mēdnā** [*mēdas* or *mēdcas*, *mēd'os*]. V. tr. 1, To husband, to use sparingly so as to have till the end, to make the most of. *Amkhin mēd'ā mēd'ā mōkhā*, *amkhī kaṭikan ra'ī*,

eat sparingly of the curry, there is a little of it. *Amkhin mēdcas mōkhās*, he managed to make his curry last throughout the meal. 2. To leave part of a meal for a person not present. *Ningyō khatri jōkk amkhī mēdke*, leave a little curry for thy mother. *Mēdke darā ayyam uyke*, leave something, and stow it there. — 3. Fig. As *mēd'ā mēd'ā nalakh nandas*, when about work, he leaves something to do for the morrow.

**mehnat** S. 1. Effort, painstaking, exertion. *Mehnatsari nalakh nanū*, work with a will. — 2. Fig. *Mehnat nannā*, to give a thrashing. *Adin kaṭik mehnat nanke*, just beat her a little (try of that means with thy runaway wife).

**mehrārna** V. n. To get damp (from air moisture). *Kicrin khaidkan darā uykan; annuhō ēkhāgahi jōrti mehrārā*, I had put the cloth to dry; but, with the severeness of the season, it is all moist.

**mehrta'ānā** V. tr., causal of *mehrārna*, to damp. *Ekhāgali ek'am bīrī, tākā hō khessan mehrta'ī*, at times during the rainy season, the very air makes the paddy damp.

**mējhnā** [*mējhas* or *mējhas*, *mējh'os*]. V. tr. To adorn, to beautify one with a flower (or such like trinket), with a grass blade, a leave, a feather. *Ās adigahi kukkan pūptī mējhas*, or: *ās adigahi kukkan oṇṭā pūp mējhas*, he put a flower in her hair.

**mejhṛā** Adj. Half and half, all sorts. — Substantively a paddy crop in which two or more kinds of rice are mixed up together, as long as the several kinds have not been sorted. — Cf. *pasṛā*.

**mējhrnā** [mējhras, mējhr'os].

Reflex. of *mējhnā*. To put on a flower, a blade of grass, a feather. *Pāpan kukk nū, khebda nū mējhrnā*. The construction *pāpti kukkan mējhrnā* is also allowable. — N.B. With all other ornaments (e.g. the *nākbutnī*), the proper verb is *attnā*.

**mejkhā'ānā** V. tr. 1. To sprain, to inflict a sprain. — 2. To strain (e.g. by sleeping in an uncomfortable position). *Ās khattras darā tanghai khekkhan mejkhācas. Ās engan tīd-ḍas darā mejkhācas.*

**mējkhnā** [mējkhās or mējhr'cas, mējhr'kh'os]. V. tr. Same as *mejkhā'ānā*. *Ās khattras darā tanghai khekhan mējkhās.*

**mējkhērkā** Verb. noun, sprain. *Mundhtā mējkhērkā phīn tarkhārā*, my old sprain has revived.

**mējkhērnā** V. n., reflexive or passive form of *mējkhnā*. To sprain oneself, or to get sprained. *Ās mēj-khras*, he gave himself a sprain. *Ās khekkhan mejkhras*, he sprained his hand. — Syn. *murkārānā*.

**mekkhnā** [mikkhyas, mekkh'os]. V. tr. To bake bread, vegetables, fruits, fish. The thing to be baked is enclosed in a wrapper of sown leaves, which are approached of, or put into the fire. — N.B. To knead is *mar-da'ānā*.

**mekkhō** S. Cow. *Mekkhon bīnā*, milch the cow. *Aḍḍō mekkhō*, horned cattle, and generally any domestic animals kept for labour or food. *Saūse rājintā mekkhō*.

**mēkhnā** [mīkhyas, mēkhos]. V. tr. 1. To call, to command or invite to come. *Āsin mēkhar cī'ā*, call him. *Nē engan mīkhī?* who is calling me?

*Ningan mēkhdam; nīn menā mal mendai*, we call you, you pretend not to hear. *Ortosin pāhī mēkhnā*, to invite somebody. *Nāmē mēkhnā*, to call over a roll of names. — 2. To call after loudly, to hail. *Kaṭi kaṭi mēkhḍai; khōb mēkhā*, you shout too faintly; give a good shout. — 3. To implore, to invoke. *Ningan mēkhdam, Jisu*. Syn. *gohrārānā*.

**mēl** S. Sociability (see under *hē'enā*).

**melā** S. The annual cattle-fair. *Bēlas "abkir candō nū oṇṭā melā cōd'on" bācas*, the *rājā* has said he would hold a fair next month.

**melkhā** S. 1. The throat. *Khō-col melkhā nū hiṭ'ngālagyā*, the bone was sticking in the throat. *Enghai melkhā nuḥjī*, I have a pain in the throat. — Fig. *Melkhā gūṭī maṇḍī ḍnnā*, to gorge oneself with rice. — 2. The neck as oppos. to the shoulders. (Cf. example under *jatā*. Otherwise, 'neck' is *khēser*).

**melkhō** S. Husband's brother's wife. Syn. *jādā, gutnī*. Three brothers being supposed married, the wife of any of them, when speaking of the wife of one of the other two brothers, will refer to her as *engmelkhō* or *engjādā*. N.B. The wives of the two elder brothers address the wife of the youngest as *maṭ* or *maḥā*, while the latter addresses them as *dai*. The same rule is observed by the wives of the two elder brothers, when addressing each other.

**melnā** [melcas, mel'os]. V. tr. To chaff, to banter, to attack with jokes or jest; to say in raillery. *Khaddar ghorontā ālārin mēdan nukarkī mel-nar*, children at the sight of horsemen

jolt their bodies in mimicry. *Oṇṭā katthan melnā*, to crack a joke.

**mel'us** Verb. noun. A man or boy who imitates the voice, gestures and manner of another in order to excite laughter; a mimic. — Syn. *mil'us*.

**mēn** Adv. used only in the expression '*mēn ērnā*' to look up, to raise the eyes.

**meṇḍār** S. Halo round the moon. — Cf. *cāk*.

**meṇḍeā** Adj. Having horns pointing downward. *Meṇḍeā mankhā, aḍḍō, eṇā, meṇhō*.

**meṇḍhō** S. Same as *meṇhō*.

**mendnā** [*mencas, mend'os*]. Causal of *mennā* (1). To tell, to acquaint, to inform, to give notice of. *Ēn Embastī meṇjkan ra'adan, aḅran niman mend'ckan ra'adan*, what I have heard of my Father, I have made known to you. *Anthandau katthan mendnā*, to preach the good news. *Nekhainim nannasgahi katthan mendnā*, to report to somebody the words of another. — N. B. *Mendnā* does not mean to cause one to hear from a third party; cf. *menta'ānā*.

**meṇḍrārnā** [*meṇḍrāras, meṇḍrār'os*]. V. n. 1. To hover above (as a bird of prey). *Ahāy oṇṭā cenkhō ciaman ho'āgē meṇḍrār'ālaggī*, there a kite is making its circles for stealing our chickens. — 2. To hang about, to rove or prowl round, with some evil purpose. *Ērā, khaddar uḍḍū kūṭī kūṭī meṇḍrārkar kuddnar*.

**mendrnā** Passive voice of both *mennā* (1) and *mendnā*. 1. *Endr ba'adai? katthā mal mindrīṭi*, what do you say? I can't hear. *Merkhā-cāl*

*mendrā*, a heavenly voice was heard. *Ennē dhāydhayt kukk nuṇj'i, kattha mal mindrīṭi*, with that hammering going on, the head is aching and words are not heard. *Ēngkai khebdage mal mindrīṭi*, I am deaf (lit. to my ears nothing is perceived). 2. *Ī āsgahi katthā Karmasti engage mendrā*, these words of his were reported to me by Karma. *Pisa mendrā nimbas keccas*, later on, the news came that your father had died.

**mendta'ānā** V. tr., causal of *mendnā*, or double causal of *mennā* (1). To cause something to be reported. *Ēn khaddkā katthan Somrasti usge mendtāckan*, I had him informed of that thieving business through Somra. — See syn. *menta'ānā*.

**meṇjā** S. 1. Meaning, signification. '*Mardum shumārī*' i *katthā-gahi meṇjā endr?* what is the meaning of the word *mardum shumārī*? - 2. Drift, import. *Ibrā urnūgahi endr meṇjā talī?* what does all this mean?

**meṇjan** S. Tid-bit (meat, fish, etc.) cooked together with meal, to impart relish or flavour to it. *Ī arkhā dau'lē embālaggī, ayyā meṇjan ra'i aḍnge*, this vegetable has a very good taste, there is some seasoning in it. *Ī iṇjō nū, dau laggāge, meṇjan cīā*, put something to cook with this fish, that it may have a better flavour.

**mennā** (1) [*meṇjas, menos*]. V. tr. 1. To hear. *Āsgahi oṇṭā khebdā mal minī*, he is deaf of one ear. *Ēn īrkan mal āndan; meṇjkan āndan*, I do not say that I saw it, I say that I heard it. *Meṇjkan īrkan tengnā*, to depose to having heard and seen. — 2. To listen. *Nīn oagh'otānum ambā kacnakhra'ā, mūd engan menā*, do not answer too quickly, listen to me

first. — 3. To obey. *Khaddārin ayangbang ālargahi katthan mennā manī*, children have to obey their parents. *Endr hō ānkan malā mendai?* — 4. To question, to inquire from or about. *Karmas țorang nū kaos kā malā, kalā nūn āsin menā*, go and inquire from Karma whether he will go to the forest. — Prov. *Ningyō nimbas gusan menā kalā*, go to the moon (a formula of flat refusal). *Engan menākirtācas*, he asked me in return to my question. *Ortosgahi kōrē korēn urmī mennā*, kindly to inquire after someone's health and other news. (Cf. *gaṇḍā*.) *Urmī hāl tengnar mennar*, they tell all their news to one another. *Mennā khōjnā*, to inquire carefully, to scrutinize. *Mennā tengnā* is often used in the meaning of to examine together, to discuss. (Cf. ex. under *khēppas*.) *Meñj ērnā*, to entreat, to ask entreatingly for; syn. *ān ērnā*. — N. B. *Ēn ās gusan dhibā menā kādan* = I shall ask him questions about the money. This sentence does not mean: I shall ask money from him. To ask for, with a view to obtain, is *nē'enā*.

**mennā** (2) [*miñyā, menō*]. V. tr. To eat grass, to feed on growing herbage. *Nekhai aḍḍō enghai khallan menā-laggī?* *Mankhā menā mōkhā kālī khanē*, when the buffaloes go to graze. *Khamī mennā*, to graze.

**meñreā** Adj. Same as *meñḍea*.

**menta'ānā** V. tr. 1. Syn. of *mendta'ānā*. *Sukras gusan guccā; en āstī ningan mento'on ci'on*, let us repair to Sukra; I'll make you hear it from his mouth. — 2. Causal of *mennā* (2). To graze, i. e. to supply with grass or pasture. *Aḍḍōkhāpus aḍḍon menta'ālagdas*, the cattle-keeper is grazing

oxen. *Țorang tarā menta'ā ho'onā*, to take the cattle to the forest for grazing.

**mentārnā** Reflex. or pass. of *menta'ānā*. To be heard; to be reported. — See syn. *mendrānā*.

**mēr** Also *mēr*. S. 1. Thread. *Mēran nanmuhī nū ku'ā*, thread the needle. *Mēr ōjnā*, to spin. *Dasī mēr*, waste threads (which the weaver cuts off when the piece is woven). — 2. Twine, thin cord. — 3. Name of a jungle bird, very small of body, with a long and thin tail.

**mergharai** S. The meeting afield of bride and bridegroom's parties, on the marriage day. *Mergharai phalnā aḍḍā nū mañjā*. *Mergharai bīrī ajaar laucnakhrnar*.

**mergharī** S. Same as *mergharai*.

**merhō** Also *mērḥō*. S. 1. Ram, sheep. *Āṇḍyā merhō*, a ram. *Burhī merhō*. *Merhōkhāpus*, shepherd. — 2. Bear. Often determined by some other word, *partāmerhō*, *țorangmerhō*.

**merkhā** S. 1. The sky. *Merkhā nū innēlā oṇṭā hō badālī mal itthrī'ī*. — 2. Heaven. *Urmintī khōkhā ullā*. *Urbas dau ālārin merkhā ho'os*.

**merkhantā** Adj. Heavenly. *Merkhantā phaud*, heavenly army. *Merkhantā paikar*, heavenly messengers.

**mermerernā** [*mermerrās, mermerro'os*]. 1. V. tr. To scold without rhyme or reason, to nag. *Ās tanghai ālin mermererkāsim ra'adas*. — 2. V. n. To grow thin, emaciated. *Eng mētas innēlā naritū mermererdas*, my husband is, for the present, getting reduced with his fever. — 3. To appear ailing. espec. as children in the growing period. *Engdasge maldau mal laggī; pardnātī mermererdas eklā*, my son is not ill; if he looks unwell. it is only from growth.

**mersō** S. Drollery, farce, buffoonery, fun. *Ās mersōtī aṇin kummyas darā occas*; in fun, he put the pot on his head and went away (this mode of carrying is proper to women). *Ās barā mersō-ālas taldas*, he is a merry-andrew.

**mēsā** *Mesā mannā*. V. n. 1. To mix together, to associate. *Kukkō darā kukoyrin mal mesā mannā manī*, young boys and girls should have no society together. — 2. To get reconciled. *Ī ēṛ epantā ālar mundh laggānakhrā ālagyar*, *akkū mesā mahjar*. — *Mesā nannā*, v. act. Same as *mesnā*.

**mesāba'anā** V. tr. Same as *mesnā*.

**mesgā** S. Roof, espec. thatched roof. *Mesgā-erpā*, a thatched house, is opposed to *khaprāgahi mesgā-erpā*, a house with a tiled roof.

**mesnā** [*mescas* or *messas*; *mes*-os]. V. tr. 1. To mingle two or more substances in one mass, to bring into one group (oxen belonging to several owners, etc.). *Ēṇḍānim mes'ā darā mōkhā*, mix the two things together and eat. *A bīsus gusan kōṛē tīkhil darā maldau tīkhil mes'ckā ra'ī*, at that seller's good and bad paddy are jumbled together. — 2. To add to, to mix with. (In many cases where *mesnā* might be in place, usage has consecrated *sajnā*. See ex. under *mah-rang*.) *Dudhī nū amm mesnā*. *Cirkhī-gahi ōntarā jōkk mescas*, *ōntarā jōkk*; the carrier added these articles to his load, half on one side, half on the other. — 3. To admit into one's own circle; to receive well, to welcome. *Bīcur mundh ēman mal mes-scar*, the players at first refused us.

*Ēn ninghai erpā nū barckan khanē*, *nīn eugan meseckai*.

**mesrnā** [*messias*, *mesro's*]. Refl. and pass. of *mesnā*. 1. To be mixed together, to be united with. *Ī phaud nū Hindū arā Turkar mesrkar ra'anar*, in this army Hindus and Mussulmans are mixed. *Merkhu nū Dhar-mestī mesrkam ra'ot*, in heaven we shall be united with God. — 2. To meet. *Nimbās gane mesr'age sap-rār'ā*, prepare to meet thy father. *Ālar ās gane messrar*, people came to meet him. 3. To side with one, to be his ally. *Ī gowāhī katthu otthā mallī*; *pahē ās engmudais ganē mesrkā ra'adas*, this witness' sayings have no great weight; he makes common cause with my opponent. Or: *engmudaisgahi mesrkā ālas taldas*. — 4. To associate with, to consort together; to reconcile. *Ār nam ganē mal mesrnar*. *Irib mudair akkū mess-rar*. *Ālar nū mesrkā manūnek'ā*, let peace be among men.

**mēt** or *mēt* (in a definite sense, *mētas* or *mētas*). S. 1. Adult man. *Mēt mannāgahi paryā nū cāl bad-lār'ī*, on reaching puberty the voice changes. *Mēt paryā nū ārsnā*, to reach man's age (to become nubile is *mukkā mannā*). *Beñjā nū dher mētar mukkar barcar*, many men and women went to the wedding. — 2. Lover. *Ā pellō mēt ujā kerā*, this girl has gone to live with a lover. In abuse, to an unmarried girl: *Nīn ning mētas gusan kirkī*. — 3. Husband. *Ār mukkkā mēt eklē ra'anar*, they are without children. *Mukkā mēt mahjkā beñj-kr*, a married pair whose union has been consummated. *Mukkā mēt khus-mārnum kacnakhrālagyar*, husband and wife were talking joyfully. The

sentence: *ā ālī mēt ujjā kerā*, may mean: this woman has taken a second husband; or: this woman has gone to live with a lover. *Mētmalkā mukkā*, a woman living single. — 4. One of manly strength or virtue. *Ī bēlasgahi telengar asal mētar talnar*.

**metā** Also *mētā*. Adj. Syn. of *maitā*.

**meṭāba'anā** V. tr. 1. To efface, to erase, to rub or blot out. *Cīṭhī nū oṇṭā āl kamcas*, antle phin *meṭā-bācas*, he sketched a manikin on the paper, and blotted it out afterwards. — 2. To abolish, to revoke. *Ī paddā nū cān cān ēṇḍ'oṭā mankhā dasaṭge c'īnā rahcā*; *pahē adin okkū meṭā-bācar arā oṇṭā eklā c'īnar*, in this village they had to give two or three buffaloes every year for the *dasain* feast; they have abolished that and give only one. Syn. *cōdnā*. — 3. To level with the ground, to lay waste. *Kurur laṛai nū dher Kūrukḥ paddan mundh meṭā-bācar*, anciently the Kurus, in their wars, destroyed many Oraon villages.

**mētantā** Adj. Syn. of *maitantā*.

**mētik** Adv. Seldom used, for *mētlīk*, which see.

**mētlā** Adj. Syn. of *maitlā*, uppermost, topmost.

**mēṭ'lē** Adv. From above, from the top. *Khessan mēṭ'lē khoynum barkē*, cut the paddy, starting from the up-side of the field. — Syn. *mait'lē*.

**mētlek** Adv. Same meaning as *mēṭ'lē*.

**meṭrñā** Reflex. or passive of *meṭāba'anā*. To come to an end (said espec. of pain and suffering). *Keccas, āsgahi khilpat meṭrā*. *Ī mandartī kukk-nuñjnā miṭri'ī*.

**mēṭhas** S. Overseer, a hired man in charge of a certain number of workmen, of coolies.

**merwā** S. Custard-apple. *Rēṭ-me-wā*, papaya.

**micī** S. Moustache. It is better Oraon to say *maitā goccō*.

**mic'u mic'u** Adj. 1. (Of the eyelids) half closed, low; twinkling. *Khandarnāṭ enghai khann mic'u mic'u manī*, my eyes are still heavy with sleep. — As adv. *Rār'e mic'u mic'u īrī*, the elephant in looking up only half opens its eyes. — 2. Fig. (Of a lamp, a furnace-fire) low. *Billī mic'u mic'u laghrī'ī*, the lamp gives no light. *Damar kank karnē, culhā mic'u mic'u laghrī'ī*, with this damp wood the fire burns low.

**mihī** Adj. Impalpable; so fine or so thin as to be hardly felt between the fingers. *Mihī cuṭṭī*, very fine hair. *Mihī guṇḍā*, a fine flour. *Mihī calkur*, floury sand. *Mihī kicrī*, gauze-like cloth. *Ī kicrigahi isskā khōb mihī ra'ī*, this a fine texture.

**mīl-khuṭā** S. Milestone.

**mīlmīrnā** V. n. Same m. as *il-ilrnā*.

**mīl'us** Verb. noun. A mimic. — See *me'l'us*.

**miñḍrī** Adj. Coiled, convoluted; going round, circuitous. — Subst. Coil, halo, etc. *Nerr miñḍrī manī arā cūṭī*. *Ēpan miñḍrī nanarkī ho'ā*, coil the rope and take it away. *Candō miñḍrī hīckī ra'ī*, there is a halo round the moon. *Pāp-miñḍrī*, garland.

**miñj** S. 1. An eel-shaped animal, which attains the full size and stoutness of the largest serpents (*conger?* *leptidosiren?*). It is said to be able to



kill a man at one bite. Cf. *ḍugdugyā*.  
— 2. One of the Oraon clans.

**mīṅkhnā** [mīṅkhyas, mīṅkhos]. V. tr. 1. To close the eyes, to weigh down the eyelids (as one feeling drowsy, etc.). *Ās akkun gā khandra'āge mīṅkhyas*, there at last his eyes are closed in sleep. One may also say *khanann mīṅkhnā*. — 2. (Of the eyes) to be closed. *Khann mīṅkhō hōle, eman eksa'ānim hebrke, bhēl māṛke*, when we die, throw us anywhere or else bury us. — 3. Of two opposite leaves which (as in the *cakṇḍā* and *najaunt* plants) fold at night upon each other. *Bīṛī puttī hole, cakṇḍā arkhā mīṅkhī*, at sunset the *cakṇḍā* plant closes its leaves.

**mīrgī** S. Epilepsy. *Mīrgītī khat-rnā*.

**mīrjai** S. Jacket, generally of white linen, open in front after the manner of a shirt. If worn by women, it is called *jhulā* or *kurtī*. (Syn. *angā*). *Mīrjai atnā*, to put on this garment.

**mīrmīr'na** [mīrmīrras, mīr-murro'os]. V. n. To scold for everything and without reason, to nag at. — N. B. This verb has not any other meaning in common with *mermer'rnā*.

**mīsrī** S. Moustache. — Syn. *maitā goccō, mechā, micī*.

**mīsrī** S. Pounded sugar.

**mitā** S. One having the same name. *Karmasgahi tangmitas barcas*, Karma's namesake has come. *Ās eng-mitā taldas. Mitā ālargahi nāme mal piṅnar*, namesakes do not call each other by their names. *Ēm ī lēlēkhad-dasgahi nāmēn tangmāmus ganē mitā nanā beddam*, we should like this baby to be christened after his uncle.

**mitl** S. See. *mitl*.

**miṭka'ānā** V. tr. 1. To wink  
2. To blink. 3. To give a significant wink by a motion of the eyelids.  
Syn. *khanntī tengna*.

**mit'l** S. Fontanel.

**mitlā** Adj. Same as *maitla*.

**mit'lē** Adv. Same as *mait'le*.

**mitlik** Adv. Same as *maitlik*.

**mōc** S. Moustache. See *mechu*.

**moccā** S. Mouth (not said of men, unless in joke or abuse). *Addō-mocca, eṛā-moccā. Ās ghoṛō-mocca lekh'ā bayyan nandas*, he opens a mouth as large as the jaws of a horse. *Mocēā* means properly the mouth and parts surrounding the mouth; lips and chin.

**mōcnā** or *mōcnā* [mucyas, mō-cos]. V. tr. 1. To cut up into convenient pieces any object too large for use. *Ahrā mōcnā*, to cut up a slaughtered animal; to carve meat. *Mannan moc-nā*, to saw a tree into blocks or planks. *Kāṭh mōcnā*, to cut a log of wood into pieces. *Arkhan mōcnā*, to chop or mince vegetables. — 2. To give a cut in or through. *Khekkhan mōcnā. Ēp mōcnā. Kholā cutṭin kharr'le mūcī*, the razor cuts the hair clean (lit. without obstacle). — N. B. *Khaṇḍ-nā* means to cut off, to abscind. *Mōcnā* means a sawing like cutting. Compare *cheṭṭa'ānā* and *chopnā*.

**mōcrnā** Reflex. and pass. of *mōc-nā*. *Tanghai anglin mōcrā*, she gave a cut in her finger.

**mōdhrnā** [mōdhras, mōdhr'o's]. V. tr. To forget. *Ninghai sikhṛkā kathan tengā. Pollon, mōdh'rkan*. Recite thy lesson. I can't; I have forgotten it. *Enghai mōdhrkā kicrin ond'rakai kā malā?* hast thou brought the clothes

of mine which had been left behind by mistake?

**moēnā** [moēcas, mōyyos]. V. tr. To wet, to moisten intentionally. *Bīsū mukkar khaikā tikḥlan dālin moēnar darā pēḥ ondrnar.*

**moēṛa'anā** (from H. *maroṇā*). V. tr. 1. To wrench, to wrest. *Arkḥan mōcā, ambā moēṛa'ā,* cut the vegetables, do not twist them off. *Ortoḡahi kḥekkhan moēṛa'anā. Ēn eng kḥekkhan khattṛkan darā moēṛāckan,* in my fall (lit. having fallen), I gave a wrench to my hand. N.B. To twist a rope, to squeeze water out by twisting is *aīḥa'ānā*. — 2. To contort with violence, to make wriggle, to convulse. *Nād āsin kainō bhaṛī aīḥīṛī muṛīṛī* (or *moēṛa'ī*), the devil often throws him into convulsions.

**moēṛārnā** V. n. To be distorted as in agony, to writhe. *Kūl-nuḥjnāṭī aīḥārnā moēṛārnā,* to writhe with stomach-ache.

**mogrāmēd** Adj. See under *paṇ-drā*.

**moghāba'anā** V. tr. 1. To cast a spell upon, to fascinate and deceive, to turn the head to, to bewitch into love. — 2. To deceive with fine words and a disinterested appearance. — 3. To allure away, to fascinate away by some fallacy of vision. *Nād ārin injōṭī moghābācā,* the devil enticed them (beyond their depth, by plying them) with (illusory) fishes. *Nād ā ālin paksāṭī moghābācā,* the devil enticed that woman to her doom, by putting in her way any amount of dry leaves (for her to pick up).

**moghārna** or *moghārnā*. Reflex. or pass. of *moghāba'anā*. 1. To fall in love, to be bewitched into love. — 2. To be deceived by fine appearances.

— 3. To be allured to one's doom. — 4. To have one's attention engrossed, to be wrapt in, absorbed in (prayer, play, etc.). *Ērnā nū mōgharkā ra'anā,* to be lost in contempl., in admiration.

**mōh** S. 1. Fondness, fancy. *Ī khadd maṇyā engāge mōh laggī,* I have taken a fancy to this child. — 2. Pity. *Pacṛī addō maṇyā niṅāgē kaṭko mōh mal-lā?* — 3. Ill-placed sensibility; unintelligent attachment to. *Nīn endr ēran mōh ērdai? Adin chin'ā.* What art thou pitying that goat for? Cut off its head. *Ā sahibas ḡhiban mōh mal ērdas,* that gentleman does not grudge his money. *ḡhibā ambā mōh ērā, addō khēndā,* do not whine over expenses, buy the bullock. *Ār tamhai oṇṭingoṭang khaddāsin mōh ērnar,* they spoil their only child.

**mohāba'anā** V. tr. To allure as through a spell, to please much, to take one's fancy. *Ā dau pūp adigahi jiyan mohābācā,* this beautiful flower attracted her special attention.

**mohārnā** Reflex. or pass. of *mohāba'anā*. To be fascinated towards, to take a fancy for.

**mōhnā** [mōhcas, mōh'os]. V. tr. To allure irresistibly or powerfully, to exercise a fascinating attraction upon, to captivate and engross one's fancy. *Ī sōbhā kicṛī enghai jiyan mōhcā: kḥanē khīndkan.* — Syn. *mohāba'anā*.

**mōhrnā** Reflex. or pass. of *mōhnā*. *Jiyā khēkheltā dhankurjīṭī amban mōhra'ānek'ā.* — Syn. *mohārnā*.

**mōjkḥā** S. Smoke. *Culhāgahi mōjkḥā. Cutāgahi mōjkḥā.* — See *mōsgā*.

**moj<sup>j</sup>kh<sup>n</sup>nā** [mojkḥas, mojkḥo'os; 1. p. sg. fem. of perfect, *mojkḥa'an* or *mojkḥe'en*]. V. tr. To create smoke; to smoke anything, to fumigate. *Karmas,*

maṇḍī bī'ō bīrī, mojk<sup>h</sup>hdas. Bhus<sup>h</sup>ndī k<sup>h</sup>ed'āge mojk<sup>h</sup>hā'ā, make some smoke to drive away mosquitoes. *Erpā umhē nanāge mojk<sup>h</sup>hā'ā*, 'make some smoke to warm the house. *Ōnd erpan mojk<sup>h</sup>hnā*, to fumigate the whole house.

**mōjkh<sup>h</sup>ornā** [mōj<sup>h</sup>kh<sup>h</sup>rā, mōj<sup>h</sup>kh<sup>h</sup>-ro'ō]. V. n. To smoke i. e. to emit fumes. *Mōjkhornātī kicrī mōkh<sup>h</sup>hārō mañjā*. Eng cutā mal mujuk<sup>h</sup>hrī'ī, my cigar does not pull. *Ī damar kaṅk ajgār mujuk<sup>h</sup>hrī'ī*, this damp wood smokes frightfully. *Ī erpā nū, paṭackā karne, urmī tarā mujuk<sup>h</sup>hrī'ī*, in that house, on account of the solid roofing, there is smoke everywhere.

**mokkh<sup>h</sup>ornā** Same as mōkh<sup>h</sup>ornā.

**moklāras** S. Law-agent, attorney.

**mōkh<sup>h</sup>hārō** Adj. 1. Black. *Mōkh<sup>h</sup>hārō puturnā*, to have much annoyance (lit. to vomit black matter). *Ās kīrātī mōkh<sup>h</sup>hārō mañjas*, starvation has blackened his skin. — 2. Dark-complexioned; cf. *paṇḍrā*.

**mōkh<sup>h</sup>hnā** also mōkh<sup>h</sup>hnā [mokkas or mokkhas; mōkh<sup>h</sup>hos]. V. tr. 1. To eat (anything except cooked rice). *Mār<sup>h</sup>hī mōkh<sup>h</sup>hnā*, to eat parched rice. *Amkh<sup>h</sup>ī mōkh<sup>h</sup>hnā*, to eat curry. *Ahrā mal mūkh<sup>h</sup>hur ōntarā okkā*, let those who do not eat meat sit apart. *Tamku mōkh<sup>h</sup>hnā*, to chew tobacco. — 2. To cost. *Ī kicrī eōndā mokkhā?* — 3. To charge a high price. *Ī moklāras ajgār qhibā mōkh<sup>h</sup>hdas*, this muktear asks much money. — 4. To live upon the produce of; hence also, to be the proprietor of. *Ēm ī k<sup>h</sup>hallan (ī k<sup>h</sup>halltā paidan) mōkh<sup>h</sup>dam*. *Ās emhai paddan mōkh<sup>h</sup>hdas*, our village belongs to him. — 5. To kill by witchcraft. *Āl mōkh<sup>h</sup>hnā*. *Erpantā cind nū ālargahi kā berkh<sup>h</sup>gahi k<sup>h</sup>heḍḍ-cambin ēror hōlē, ba'anar*: "Īsin, kā

īdin, bishāguṭhiyar kā nād mokkha", if, on the ashes spread on the house floor, they find footprints of men or of a cat, they say: "The man or woman (just buried) has been killed by wizards or by the devil." — 6. To destroy. *K<sup>h</sup>hār eughai ṭonkan, khallan mokkhā*. To prey upon, to gnaw. *Dukk<sup>h</sup>hē āsgahi jiyan mōkh<sup>h</sup>hālaggi*.

7. To experience, to receive. *Mar mōkh<sup>h</sup>hnā*, to get a thrashing. *Lajjē mōkh<sup>h</sup>hnā*, to feel ashamed. *Ortosti gam mōkh<sup>h</sup>hnā*, to spare somebody (see *gam*). *Sambhar mal mōkh<sup>h</sup>hnā*, to be impossible (see *sambhar*). — *Dohai mōkh<sup>h</sup>hnā*, to entreat. *Mokkh ērna*, to taste.

**mokhrār<sup>h</sup>nā** V. n. 1. To become black, to be black. *Ī mann jambū panjkātī mokhrār'ī*, this tree is black with ripe jambū berries. 2. To become sunburnt.

**mōkh<sup>h</sup>rnā** [mokkhras, mōkh<sup>h</sup>ro'os], pass. or reflex. of mōkh<sup>h</sup>hnā. *Ibrā ṭaṭkhā āstī mal mokkhrā*, these mango-fruits were not eaten by him. In a fig. sense: *Ā deōras tānim tanghai baitī mōkh<sup>h</sup>ro'os*, that sorcerer will defeat his own purpose (lit. eat himself with his own teeth).

**mōkh<sup>h</sup>ta'anā** V. tr. (Causal of mōkh<sup>h</sup>hnā). To cause or allow someone to eat. *Engan injō-amkh<sup>h</sup>ī mōkh<sup>h</sup>htucas*, he entertained me with fish-curry. *K<sup>h</sup>haddar aḍḍon māsin mōkh<sup>h</sup>tācar*, the urchins have let the bullocks go into the urid field.

**molāba'anā** V. tr. 1. To fix the price of an article offered for sale. — 2. To overrate, to ask too much for. *Ninghai eṛethgahi dām paṅc rūpiyā molāba'adai?* Molābāckā aḍḍō, a bullock charged too much for. — 3. To sell. *Karmas malgujārī cī'āgē oṇṭā aḍḍon molābācas*.

**mōlmulai** S. Strong price. *Mōl-mulain amba ba'a; asal dām teugā.*

**momra'ānā** Same m. as *močra'-anu.*

**mōñjar** *Mōñjar c'ina, to pay. Nahran moñjar c'ina. I kicrīgahi dam mōñjar c'ina ra'ī.*

**moñjrā** S. Salutation. *Ēn āsin moñjra nana (c'ā) kaldan, I go to salute him. Bēlas moñjra manāge barcas, the king came to salute him. Gollar piṭh nū moñjrā manna bedd-nar, zemindars in a market like to be saluted. Ēn dahre nū ās ganē moñjra mañjkan, we saluted each other on the way.*

**mōṛā** S. 1. Grain-bale. It is a bale of plaited straw, used to preserve all kinds of grains, either as seeds or provisions. The capacity varies from 1 maund to 20. *Mōṛā hē'enā, to make a grain-bale.* 2. Large balls of waxen cells, formed by certain wasps on tree-tops; see *dumbu.*

**morbhā** S. The aloe plant common in Chota Nagpore, with large spreading leaves. It is often planted on mud-walls in order to protect them from the rains; it serves also to hedge in gardens, etc. Out of its fibres a kind of rough rope is manufactured.

**mōrhā** S. Arm-chair made of bamboo-twigs.

**mōsū** S. Mother's sister's husband.

**mōsgū** S. Same as *mojkha. Ek'am biri, naṛi-kornā alus gusan, dhuangahi mosga, nadan khed'age ara dau mahkar'age, nannar, sometimes people burn sal-resin near a feverish man, to chase the devil and scent the place.*

**mosga'ānā** V. tr. Same meaning as *mojkhnā.*

**mos<sup>o</sup>gnā** [*mosgas, mosgo'os*]. V. tr. Same as *mojkhnā.*

**mosg<sup>o</sup>rnā** V. n. Same as *mōj-khnā.*

**mosoḍī** S. Inferior official in a king's palace. *Ibaggī dewān mosoḍī ra'anar, ārin uyyā. You have so many men, from your minister down to your menials; appoint those.*

**mōṭ** Adj. Thick, stout. *Mōṭ ēp, mēr, kicrī, a thick rope, thread, cloth. Mōṭ ālas, a stout man. Mōṭ rūge, a low deep voice, a base. — Mōṭ-cikan, adj. Stout and fat, big and glossy.*

**moṭār<sup>nā</sup>** V. n. To thicken i. e. 1. To gain in strength, in violence. *Cēp mundh kaṭikaṭi bar'ālagyā; akkun moṭārā. — 2. To become stout. Nīn eḍḍā gā moṭār'ālagdai!*

**motrī** S. Bundle. Better use *poṭm.*

**moṭ<sup>o</sup>rnā** V. n. Same meaning as *moṭār<sup>nā</sup>. Nīn eḍḍā gā moṭra'ālagdai!*

**mōṭh** Adj. Stubborn; unyielding to advice, to order, to prayer.

**mōṭhai** S. Stubbornness, fixed idea, pugnaciousness. *Mōṭhai dau katkā mallī, stubbornness is a bad thing. Mōṭhai nannā, to evince stubbornness. Moṭhai-alarin ne pēs'age laggō? who wants to give orders to stubborn people? Mōṭhai alas, a self-opinioned man (wedded to his own ideas and fighting for them).*

**mōṭhem** Adv. Reluctantly; by compulsion. *Ās ī nalakh mōṭhem nanalagyas. Ēn ḍnā mal kālikkan, Karmas mōṭhem ḍna occas, I did not go of myself to drink, Karma compelled me to go and drink. — N. B. In better Oraon say baryam.*

**muā** See *muwā.*

**mucnā** [*muccyas, muccos*]. V. tr. 1. To close (a door, or the lid of a

box, both being supposed hinged). *Balin muccnā. Cēp ādnum mucnum bar'ālāggī*, or: *cēp uddkī mucckī bar'ālāggī*, it rains by torrents, lit. rain is like a closed and fixed door which prevents sight. — 2. To shut. *Erpan, sandukan muccnā*. — 3. To shut in. *Āsin erpā nū muccyar*.

**muccō** S. A fishing-basket, of bamboo work. It is bottomless and shaped like a truncated cone, the larger basis of which is thrown over the fish, in shallow waters. *Muccōtī kullnā*, to fish with the trap-basket.

**mucrī** S. An edible plant used for curry. It thrives in marshy soil; leaves unusually small.

**mucrnā** [*muccrā, mucr'ō*]. Reflex. and pass. of *mucnā*. *Bālī tākāti mucrā*.

**mudā** Conj. But. *Nīn engan mal cājkar, mudā en niman cājkan*, you have not chosen me, but I have chosen you.

**mudai** S. 1. Enemy, in general. *Nād ālargahī kōhā mudai tālī*. — 2. The adverse party in court (i. e. the plaintiff vs. the defendant, or vice-versa). *Eng mudais*, my opponent in the lawsuit. — 3. Any ferocious or otherwise deadly animal (as tigers, bears, poisonous snakes). *Mudai ālarin nūkhur nūkhur dhar'ī*, the tiger catches men on the sly. *Ī adḍāgahi lātā nū dher mudai ra'ī*, here in these holes, there are many snakes.

**muḍḍā** S. Obsolete word, meaning bone. It is preserved in the two following compounds: *karṃā-muḍḍā*, the back bone; and *khēser-muḍḍā*, the nape of the neck.

**muddī** S. Ring or anything in the form of a ring for wearing on the

fingers. Rings are made of metal, grass, etc. Oraons of both sexes, married or not, will wear as many rings as they possess and on any of the fingers. *Muddī aīnā*, to put on a ring.

**mūdis** S. A man employed in driving pack-bullocks, espec. for the transport of rice.

**mūdnā** [*muḍḍyas, mūdos*]. V. n. 1. To strike or dash, in one's course, against some obstacle. *Onṭā garīpakhnā nū muḍḍyā arā bagrārā*, one cart went against the stone and was damaged. *Urmī khārgahi amm hasan hisan mūḍī arā khajjan dhas'ī*, any stream impinges here and there (against its banks) and causes slips. 2. To stumble; fig. to be scandalized. *Ās ayya muḍḍyas darā khattras. Ēn niman ibṛā katthan ānkan ra'adan, um ambōr mūḍā īge*, these things I have spoken to you that you may not be scandalized. — 3. To stick in one place, without advancing further. *Amm, ōnōbīrī, ek'am ek'am bīrī mūḍī*, sometimes the water you drink sticks in the throat.

**mudrī** S. A leather ring with adherent strap, part of the plough fittings. This ring is passed in and tied to the plough beam. The closed interval thus formed imprisons the straps which unite the yoke to the beam.

**muddh** Adj. Chief, notable (said of men only, not of things). *Paddāgahi muddh ālar*, the village notables. *Muddh muddh naigutṭhyar*, the chief-priests. — As subst. 1. *Muddhas* or *muddhus*, a chief, a leader, a leading man. *Pharisīr madhē, Nikodīm nāmē, ort ālas Yahudirgahi ort muddhus rahchas*, one of the Pharisees, named Nicodemus, was a ruler of the Jews. — 2. *Tengā, muddhū*. Speak, sir.

**mugrā** S. 1. Wooden mallet (clod-breaker, mallet for sounding the gong, mallet of carpenter). *Tanghai mugranti onā mugra laucas*, he gave her one blow with his hammer. 2. Name of a constellation. *Mugra-binko*.

**muhānī** S. A gap in a field-ridge for the passage of water.

**muharē** Adj. Marked out for being struck by lightning. (To obviate the fatality, a bit of iron is slipped into the roof, from the outside, during a moon-eclipse; if the person threatened will wear a ring made of that iron, he shall never be struck.)

**mūhi** S. 1. The face. *Mal ujjos, ta mal ujjos, mūhi ṣā ērom*, it may be that he won't recover; we'll go and see him (lit. if he doesn't live, he won't live). *Tambas āsin keppas khanē, Karmasgahi mūhī carmyā*, when his father rebuked him, Karmas made a long face. *Mūhi-carmka et-thrā*, to look down in the mouth, or ashamed. *Mūhin nantarā nañjas*, he turned his back on me (refusing to listen). 2. Undue respect of persons, partiality, onesidedness. *Mūhi ērā ēra (cinh'ā cinh'ā) khatnā*, to apportion unfairly. *Nim mūhin erar nēwai nandar*, you judge according to the flesh. *Mūhin ēra ērā raibaṭī hō mal nanā-lagyas*.

**muhī-murut** S. Syn. of *muhī*.

**muhṛī** S. Channel for the discharge of water (e. g. in a kitchen); underground conduit or sewer (e. g. for draining a village square built up all round).

**muhṭan** S. Syn. of *muṭṭhan*.

**muṭī** S. [Accus. *muṭin* or *mūyan*]. 1. The nose. *Muṭī nū mal samna lekḥā*

*gamkarī't*, there is here an unbearable stench. *Bai-muṭin khōrnā*, to wrinkle the nose; to turn up one's nose, to loath, to despise. N. B. *Bai-muṭ*, means the face. *Bai-muṭ nōdhra'a*, wash thy face.

2. In pulse-grains, the minute pedicle which is to develop when sprouting

**muṭicibhī** S. A name comprehending several species of small birds which suck flowers. They live in the jungle; the gizzard is white, the feathers are red or yellow.

**muṭimuṭrnā** V. n. 1. To germinate, either in soil or spontaneously.

2. To look enfeebled, as a woman after childbirth. *Chuṭā mañjkā ālī muṭimūtra'a itthri't*, a woman after her deliverance looks extenuated. - 3. To make a long face, as from hunger, sadness or after a rebuke. *Karmas pañyāti birputiā muṭimūtras*, with this severe cold, Karma has looked unhappy all day.

**muṭṭhunḍhī** S. 1. Nostrils.

2. Nose, snout. *Khaddas aḍḍōgahi muṭṭhunḍhin laucas khāne, ād khattrā*, the boy having struck the bullock on the nose, the animal fell.

**muṭṭhungī** S. Same as *muṭṭhunḍhī*.

**muṭṭhungḥī** S. Same as *muṭṭhunḍhī*.

**mūjhrnā** Reflex. (irregular in form) of *mūjnā*. To wash one's face. — Prov. *Bayyan mūjhra'ar bara*, you are unintelligible; go and ask you governor what you want to say.

**mūjnā** [mūjyas, mūjos]. V. tr. To wash the face of. *Tangyō tangdāsin mūjālāgyā*, the mother was busy washing her boy's face.

**mūk** Contract. form of *mūkā*. Used only in the expressions *mūk lidr'nā*, to bend the knee; and *mūkūndī*. *Bintī nanō bīrī*, *ambā mūk lidrkā okkā*, while praying, do not sit on your heels.

**mūkā** also *mūkā*. S. 1. Knee. *Mūk lidr'nā*, to bend the knee. *Mūkūndī*, knee-deep. *Enghai mūkā mal līm-bhri'ī*, my knee does not bend. — 2. (With some determin.) elbow. *Khekh-hātā mūkā*. *Barī-mūkā*.

**mukkā** S. 1. Woman. *Ḍher mukkar mētar*, many men and women. *Khadmalkā mukkā*, a childless woman. *Khadmākhō mukkā*, a woman with a baby. *Āsgahi muhī mukkan lekhi'ā itthri'ī*, his face is woman-like. — 2. Marriageable girl. *Ā pellō akkū mukkā mañjā*. — 3. Wife. *Āsgahi mukkā keccā*. *Mukkā mēt*, husband and wife. *Mukkā mēt mañjkā beñjkar*, a married pair after consummation of the marriage; cf. *argā*.

**mukkāmuhī** Adj. 1. Living in one's wife's lap, always found in one's wife society. *Mukkāmuhī ālar gane ēn kacnakhra'ā mal kaon*, with men perpetually hanging about their wives' petticoat I hold no converse. — 2. Effeminate, unmanly in character or appearance. *Mukkāmuhī ālargahi pār-nā*, *kacnakhra'nā*, *al'khna saruwā kai*. The singing, talking, laughing of eunuchs is high-pitched.

**mukkhī** Obsol. word, meaning clothes; it is still used in the expression *mukkhī bhīr'nā*, to tuck up one's clothes around the body so as to be free for work.

**mūkūndī** Adv. Knee-deep.

**mukhā** S. Mouth (of an earthen vessel); the part above neck, by which it is handled.

**mukhā** S. Frog. *Khaswā mukhā*, a toad (syn. *pokro'ō*). *Bhar'nda-mukhā*, a large frog with a yellow stripe on the back; its flesh is considered a delicate food.

**mūlī** S. The main extremity of anything. Hence: 1. The stock or body of a tree below the boughs; the trunk. *Ā manngahi mūlī nū argā poldan*, I cannot ascend the (smooth) trunk of that tree. -- By extension: The place shadowed round by a tree. *Ṭatkha mūlī nū dērā nañjar*. *Mann-mūlī nū cēptī bacchrkan*, I sheltered myself from the rain under a tree. — 2. *Pa-tāgahi mūlī*, the foot of a mountain. — 3. The mouth of a river. *Khārgahi mūlī*. -- 4. The starting point. *Ī kacnakhra'nāgahi mūlī endrā talī?* what was the starting point of this conversation? — 5. Cause; author. *Endr mūlītī enne laggānakrdar?* what do you quarrel for? *Dharmes merkhā darā khēkhelgahi mūlī taldas*. -- As adj. *Mūlī* means principal, essential (the word *katthā* thing, being understood). -- 6. Chapter. *Ās dhar'mgahi mūlī katthan hō baldas*, he ignores the very elements of religion. *Puthīgahi onṭā mūlī bāc'a*, read one chapter out of the book.

**mūlīntā** Adj. Main, essential, originating. — Cf. *mūlī*.

**mulkha'ānā** [*mulkhācas*, *mulkho's*]. V. tr. Same as *mul'khna*.

**mulkha'ānā** [*mulkhācas* or *mulkhas*, *mulkho's*]. V. tr. 1. To precipitate, to plunge, to let sink. *Ḍhibā mal ci'or hole*, *ḍongaitas niman khāf nū mulkho's*, if you don't pay, the ferryman will give you a duck in the river. *Karmas Birsāsin thalhī nū mūkūndī mūlkhas*, Karma plunged Birsā knee-deep into the bog. — 2. To submerge. *Khārtā amm khattārin mulkha'ā*

otthra'ālagyā, the current alternately swallowed and cast up the poor fellows. — 3. To engulf, to wreck, to ruin. *Mangrā-tambas, onā onā, tamhai khall-ukhrin mulkho's*, Mangra's father, with his continual drinking will swallow up his family's fortune.

**mul<sup>u</sup>kh<sup>nā</sup>** [mulkhas, mulkho's].

V. tr. To turn upside down, to overturn, to capsize; hence, also, to empty; to clean a vessel, a basket by knocking its mouth against the ground. *Mōrā hē'ōbīrī, khessan tundnar; adi mañyā uḍḍun mulukhnar darā bus'un cōdnar*, to make a rice-bale, they pour the paddy in a heap, knocking carefully the basket over it; afterwards they fold up the straw all round.

**mul<sup>u</sup>kh<sup>nā</sup>** [mulkhyas, mulkhos].

V. tr. To sink, to walk or fall into, to be submerged, to founder, to go to the bottom. *Thalhī nū mūkā gūṭi mulukhkan. Enghai khekkhā lātā nū mūkū guṭi mulkhī*, my hand goes in the hole up to the elbow. *Amm nū mulkhyas darā keccas*, he drowned himself. *Ī pokhārī nū āl mulkhā amm ra'ī*, in this tank there is water to a man's depth. *Dhaknā amm nū mulkhoy ki khe'oy*, you would get drowned in a pot-lid of water. — Fig. *Ās ullā mākkhā arkhī jharā nū mulukhas ra'ālagyas*, he was drinking beer and spirits day and night. *Pāp nū ēm ḍrmam mul<sup>u</sup>khkam rah<sup>u</sup>ckam*, all of us have fallen in the abyss of sin. — 2. To drive. *Em mulukhdam; nin ēman beddā*, we dive; you seek for us. Also: *Dub'ū mulukhnā* to dive. — 3. To disappear into (a concavity, a sinking road, etc.). *Gaḍḍi ḍippū dahrē nū tkus mulkhā urkhālagyas*, the traveller disappeared and reappeared in the ups and downs (of

the road). 4. (Of the sun and moon) to set. *Candō mulkhālaggī. Phalnā aḍḍā gusan emāge bīrī mulkhyā*, at sunset we had reached such a spot. — 5. To get hopelessly lost (as money); to be swallowed, engulfed. *Āsge iūdā khess cicckan; ād ās gusan mulkhyā*, I have given him that much paddy, it has come to nothing with him. *Enghai khall-ukhrī nahṛātī mulkhyā. Ī laṛai nū hār'ā karne ā bēlasgahi urmī ḍhmā mulkhyā*, all the glory of that king sank in this defeat.

**mul<sup>u</sup>kh<sup>r</sup>nā** V. n. 1. To get upturned, to capsize. *Khosrāgahi ḍongā ekhāgalī undul, pañcējhan-ālar argkar rahcar khane, khār nū mulhhrā*, during the rains, the Koel ferry-boat capsized, when mounted with five men. 2. Fig. To take any stooping, bowing or reclining attitude in which the face is turned downwards. *Koṛhem pacckā ālar khatrī, mulkhra'āge othhā mantī*, very old people find it difficult to stoop down. *Tambas mulkhras darā lellēsīn pakkyas*, the father stooped down and took up the child. *Pabitar Sukrwār ullā, Khristānar tamhai keccā Urbāsīn mulkhur cōkhnar*, on Good Friday Christians, on their knees, kiss their dead Lord. *Allā ek'am bīrī mulkhur ukkī*, dogs at times lie down with the mouth on the ground.

**mul<sup>u</sup>kh<sup>tā</sup>ānā** V. tr., causal form of mul<sup>u</sup>kh<sup>nā</sup>. 1. To cause somebody (or something) to be sunk through the agency of a third person. *Apaphā bēlas, tanghai mesrkā tel'ngārū, eōdā khātārīn mulukhtācas*, how many poor people that criminal king caused to be drowned by his satellites! *Karmas Jengasgahi ḍhiban mul<sup>u</sup>kh<sup>t</sup>o's*, Karma will be the



cause of Jenga losing his money (with a third person). — 2. To swallow up.

**mullī** (1) S. 1. Pay for one day's work (especially for harvest-work). *Nā-bom aulā, mullī ho'ā barke*, when we make the threshing, come for your pay. *Certā khosskāgahi mullī mal cicckar ra'anar*, they did not pay for yesterday's cutting (*khosskā*, from v. *khoyṇā*). — 2. Pay for several days' work. *Mullī-dhibā*, wages. — 3. Price. *Mullī salyā kerā. Ēn ghorōgahi mullī ho'on*, I will recover the cost of my horse. — 4. Ransom. *Ālargahi bacchrnā darā merkhā kṇā-gahi mullī Jisugahi khē'enā talī*, the death of Jesus is the price of men's redemption and salvation.

**mullī** (2) Adj. Of the capacity of about 15 chhataks. See under *aṛkā*.

**mulliyas** S. A journeyman, a man who works by the day in some employer's field. — Syn. *lassiyas*.

**mulnā** [*mulyas, mulyos*]. V. tr. To tie the hair into a chignon. *Ā kuyogahi cutṭin mulyar cī'ai*, tie neatly that girl's hair. *Enghain mulyai*, dress my hair.

**mulndā** S. The offshoot or seed of a species of grass which grows up amidst the paddy. The grass itself is called *mulndā-ghāṣī*.

**mulrnā** V. reflex. of *mulnā*. *Mulra'ai. Sonpūr darā Nagpūr rāji nū, mētar hō tang'ā cutṭin mulurkar kuddnar*, in the Sonpūr and Nagpūr country, even the men wear a chignon.

**mund** Adj., postp. and adv. *Mund* is a contract. form of *munddh*, which see.

**münd** Adj. Three. *Dhibā münd*, six pence. *Innā ulmünd mañjā ās*

*keccas. Ulmündkem ayyam ra'on*, I will stay there about three days. *Mündekan rupiyā dhar'ā*, take with you three or four rupees. — Like the other numerals, *münd* often takes the suffix *goṭa, 'oṭa, 'oṭang* (in the nominative case), without any apparent change in the meaning conveyed. *Mündgoṭā aḍḍō, mündgoṭu alai*. When however *mündgoṭā, münd'oṭa, münd'oṭang* qualify a pronoun, they can refer only to animals or things. *Ā münd'oṭā okhō menālaggi?* where are the three of them grazing? *I mündgahi urbas ne taldas?* A mundge ghāṣī cī'ai. *I mündnim* (or *münd-ānim*) *ho'ā*, take them all three. When there is question of persons, *mündar, mündargahi*, etc. is used. *A mundar eksan kerar?*

**mundā** Conj. But.

**muṇḍā** or *mūrā*. Adj. Munda. *Muṇḍas*, a Munda. — 2. In the Barway, the word *Muṇḍā* designates also the zemindar's representative in a village, if he is of Munda extraction. Some of the former possessors of the land have remained in the country after the migration of their tribe. They have generally forgotten their language and speak the local Hindu dialect (*Sadri*).

**mundantā** Adj., the more correct form of which is *mundanta* or *munddhuntā*.

**munddh** 1. Adj. First (as regards place or time). *Munddh alaṣin kālar kī chek'ā*, go and stop the man who heads the file. *Munddh paryā-gahi dher katthan innēlanlu Kār-khar balnar*, the Oraons of to-day have forgotten many of the events of former ages. — 2. Postp. Ahead of; previous to. *Meṛhōgahi munddh*

*munddh kadas*, he walks along in front of his sheep. *Engḥai munddh ārsyai*, they reached sooner than myself. *Ho'ā munddh*, previous to taking. *Karam gaṇṇanti munddh mākhā sanjot ba'anar*, they call the eve of the karam-feast *sanjot*. *Attī munddh*, before that. *Ī khaddasgahi kundurnā munddh*, before the birth of this child. The ablative of *munddh* means 'already, before . . .'; see *munddhtī*. — 3. Adv. Ahead; before that time, ago. *Metas munddh ēkdas*, *khōkhā tanghai ālī*, the husband walks ahead, his wife following. *Somras kundras*, *asgahi tambas nākh candō munddh keccas*, when Somra was born, his father had been dead four months. *Cān ēr munddh*, two years ago. *Munddh tengnā*, to say beforehand, to foretell.

***munddhantā*** Adj., a more usual form of which is *munddhuntā*. *Munddhantā lekḥ'ā*, just as before.

***munddhantī*** Adj. or postp. Same as *munddhtī*.

***munddh-ānus*** Verb. noun (from *munddh*, and *ānā*, to say). A prophet.

***munddhinti*** Same as *munddhtī*.

***munddhtā*** Adj. Same meaning as *munddhuntā*.

***munddhtī*** Postp. (Ablative of *munddh*.) Already, before. *Namhai co'onāgahi munddhtim barckas ra'as*, he is at our door even before we are out of bed. *Abrahamasgahi kundurnā munddhtim ra'adan ēn*, before Abraham was made, I am. *Khēkhel kamrnāgahi munddhtim*, even before the world's creation.

***munddh-tingus*** Verbal noun (*munddh* + *tengnā*, to tell). A prophet.

***munddhuntā*** Adj. First (in place); former, ancient. *Athwārintā munddhuntā ullā*, the first day of the week. *Telengar bar'ar munddhuntasgahi bagṇan essar*, antile *nannasgahin*, the soldiers broke the legs of the first, and (then) of the other. *Munddhuntā paryā nū*, in ancient times. *Akkū munddhuntā berā lekḥ'ā barā*, come now at the same hours at which you used to come formerly. *Munddhuntā lekḥ'am*, as previously, as usual.

***munddhuntī*** Same as *munddhtī*. *Munddhuntī kōrḥe urb*, richer than before.

***mundintā*** Adj. Better say *munduntā*.

***muṇḍlā*** Adj. Short-haired; opt. fem. *muṇḍlī*. *Muṇḍlā addo lar'ā pullī*; *bajrār'ī eklā*, bullocks with a short hair are no good fighters; all they do is to butt. (Long haired bullocks have horns pointing outwards.) *Ormā Paṇḍrurgahi kukk muṇḍlā ra'z*, all Europeans wear the hair short.

***mūndnā*** [*mūndcas*, *mūnd'os*]. V. tr. Same as *mundhnā* (2).

***muṇḍnā*** [*muṇḍyas*, *muṇḍos*]. V. tr. 1. To shave, to remove the growth of hair with a razor. -- 2. To cut off with scissors, to clip. *Engḥai cuṭṭin muṇḍā*. — 3. To shear the wool of sheep. — 4. To lick off the hair from a kill, previous to devouring it (a habit of the tiger). *Lakrā*, *addō mākh bhēl endra'ānim dhar'ī hōlē*, *munddh muṇḍī*; antile *ahṇan mūkhī*, the tiger, when it catches a bullock, deer, etc., first licks off the hair, and afterwards devours the flesh. — 5. To rob one of all his property. *Gollas engan muṇḍyas*.

**muṇḍrā** f. ṭ. Adj. See *muṇḍlā*, *muṇḍlī*.

**muṇḍrapā** Adj. and adv. Filled up to overflowing, up to the brim. *Akkun gā ninghai khess aurka nū muṇḍrapā manjā*, (to a grain-merchant:) there now the paila is full; lit. your paddy has come in the paila up to the top. *Khār muṇḍrapā kālaggī*, the river flows quite full. *Muṇḍrapā aṛī, chipā uddū khessan ci'ā*, give me one pot, one brass vessel, one basket full of paddy.

**mūnd<sup>u</sup>rnā** Reflex. or pass. of *mūndnā*. *Jhār umbulnā āsge mūndurkī ra'ī*, he has constipation and retention of urine.

**muṇḍ<sup>u</sup>rnā** Reflex. or pass of *mūṇḍnā*. To shave oneself or one's own hair, to have oneself shaved. *Ḍher Paṇḍrur tāmim tamhai cuṭṭin muṇḍurnar* (or: *tāmim muṇḍurnar*), many Europeans do their own shaving. *Ahāy, muṇḍus barcas; kalā muṇḍ-ra'ā*, behold the barber has come; go and get a shave.

**mundtā** Adj. Syn. of *munddhtā* and *munddhuntā*. *Mundtar lekh'ā ciēc nēcas*, he asked for fire, like the first ones.

**mūndtā** Adj. Third.

**munduntā** Adj. Syn. of *munddhuntā*.

**muṇḍus** Verb. noun. Barber.

**mundhārī** S. 1. The side-wall of a house, when ending in a gable. *Mundhārī pacrī; mundhārī collā*. See *nānā*. — 2. Hence: *mundhārī kāṭh*, *mundhārī kaṅk*, the upper beam joining the two side-walls at their summits. — 3. The place at the foot of a side-wall (either out of doors or inside the house). *Aḍḍo-goēsali*

*erpā nū mundhārī gusan ra'ī*, the bullock's stable is in the house along one of the side-walls.

**mundhbhāre** Adv. 1. Ahead. *Mundhbhāre kalā. Enghai mundhbhāre kalā*, walk before me. *Mundhbhāre khōkhānū ḍher ālar rahcar*, there were many people in front and behind. — 2. Front to front, facing. *Tanghai khann mundhbhāre ortosin uynā*, to keep an eye on one, to take him in hand. *Bain mundhbhāre nana, khōkhā ambā nanā*, face the people, don't turn thy back at them. 3. On, forward. *Mundhbhāre kalā, khōkha tarā ambā kīrr ērā. Khōkhā-mundhbhāre*, on all sides. *Enghai khōkha mundhbhāre tīnī bhunbhunura'ālagya*, all around me bees were humming. *Turā khaddargahi khōkhā-mundhbhāre nē hō mal ra'anar*, orphans have no friendly circle of their own. — Cf. *mundhbhārentā*. — N. B. The idea of 'all round' may also be rendered by '*mundhbhāre khōkhā, tīna ḍebbā*'.

**mundhbhārentā** Adj. 1. Opposite, standing in front. *Mundhbhārenta aḍḍon ho'ā*, take this side that bullock in front of thee. — 2. Future, to come. *Ās khōkhāntan darā mundhbhārentan malā bujhurdas*, he understands nothing (lit. neither past nor future). *Ī katthā nū, khōkhāntan ara mundhbhārentan ērlinghnā cāhī*, this affair must be considered in all its bearings.

**mundhnā** (1) S. 1. Same m. as *mundhārī*. — 2. Wooden pillars supporting the topmost beam of a native house. *Mundhnā* pillars stand either in or outside of the house, but always are in immediate contact both with the ground and the top beam, conse-

quently along the ridge line. — 3. Fig. *Emh urbas caṇḍḍālgahi mundhnas*, our master is a very exacting man (lit. he is a roof-post of great strength). *Ā kukkos jahṛigahi mundhnas*, this boy is all pride. (Cf. a like idiom under *pādā*.)

***mundhnā*** (2) [*mundhcas*, *mundh'os*]. V. tr. To stop, shut, close; to inclose, to shut in. *Ahṛan aṛī nū sajjas kī mundhcas*, he shut the meat in the pot. *Bain mundhnā*, to gag. *Khannan mundhnā*, to blindfold. *Pacrintā bhongron mundhnā*. *Balin mundhnā*.

***muṇḍhnā*** [*muṇḍhcas*, *muṇḍh'os*]. V. tr. To lay or spread a covering over, to inclose, to dissimulate or conceal under (straw, leaves, a mat, a wrapper, etc.). *Pabitar Sākrament, naṛī-kōrna ālar gusan ho'ō bīrī*, *muṇḍhnar darā kānar*, to sick people the Blessed Sacrament is brought under a covering cloth. *Keccā-āl ho'onā-boksan nē nē kicriti muṇḍhnar*, some people cover coffins with a piece of cloth. *Enghai aṭṭkhan cithṭigahi thailā nū muṇḍh'ā dara taiyā*, put my letter into an envelope and send it. *Paskā parab āṭh ullā munddh*, *gīrjāgahi urmī mūrtan kicriti muṇḍhnā manī*. *Keccā ālasgahi muhī gamchāti muṇḍh'ckā rahcā*, the dead man's face was covered with a cloth.

***muṇḍhra'ānā*** V. tr. To cover. *Bayyan muṇḍhra'arkī cūlnā*, to sleep with one's head covered.

***muṇḍh'rānā*** V. reflex. cf *muṇḍhnā*. *Karmas mākhā bīrī muṇḍhurdas arā khand'rdas*, Karma sleeps with his head covered, during night. *Tang-hai khannan muṇḍhras*, he bandaged his eye himself. *Aḍḍā khoppāti*

*muṇḍhra kerā*, the spot became spread all over with shrubs.

***muṇḍhyārānā*** 1. V. tr. To begin. *Nalakh muṇḍhyār'ā*, set about work. — 2. V. n. To begin. *Innelā ṭonkantā khessgutṭhī muṇḍhyār'ī*, by this time the higher paddy-fields begin ripening. *Emhai nalakh akkun daulem muṇḍhyārā*, our work has now a good start.

***munē nū*** Adv. Two years ago. *Ās munē nū keccas*.

***mungā*** S. A shrub, the fruits and leaves of which are eaten as curry. The fruit has a very elongated shape, and is called *jukī*.

***mungā*** S. 1. Coral. — 2. Coral necklace. Worn by both sexes.

***muñjā*** S. 1. The extremity, one of the two parts most remote from the middle. *Ī muñjantī ā muñjā gūṭī khoyānā ālar nindkar ra'anar*, the harvesters are spread all over (the field), from one end to the other. *Ī puthin muñjā tartī muñjā gūṭī mal bāc'oi hōlē*, *ādin mal bujhro'oi*, unless you read this book from cover to cover, you shall not understand it. — 2. The beginning, the head-point, the extremity which is conceived as coming first. *Muñjā tarti puthin bāc'ā*. *Bēcō bīrī*, *ēn muñjā tarā rah'ckan*, *Bannes cudḍā tarā rahcas*, in the dancing (-file), I was at the head, Banne in the rear. — 3. The end, the extremity which comes last. *Muñjā gūṭī*, till the end. *Muñjāmal-kā khilpat aḍḍā*, place of unending torments.

***muñjantā*** Adj. 1. Placed at one extremity, the first of a line. *Bēcō bīrī*, *ās muñjantā ālas manar kar-hya'ālagyas*; *ēn curmuñjantā rah'c-*

kan, — 2. Last, placed at the end. *Khekhelgahi muñjantā ullā nū.*

**muñjnā** [muñjyas, muñjos]. V. tr. 1. To finish off, to come by the end of, to consume (a meal, a fowl, etc.); to spend completely. *Enghai cufñin mal khandtācchan hōlē, nal-khan munjon pahē,* had I not had my hair cut, I would have finished the work. *Mōkhā muñjnā,* to eat and leave no rest. *Emā kukoy bīrī argāge khessan kunj muñjyā,* our girl has finished her rice-pounding before sunrise. *Akkun cāngahi simbin muñj-kam,* we have just come to the end of our beans of the present year. *Aqdō bus'un mōkhā mōkhā muñjā khaccyā,* the bullocks have finished off all the straw provision. *Uddū nū bihnin muñjyas,* he finished off the seeds that were in the basket, he threw the last seeds. — 2. In an exaggerative sense, to do one's worst. *Āsin kebā muñjyas,* he gave him the worst abuses. *Nin enghai khallan mōkh-ta'ā muñjkai* (or: *mōkhātācakai darā muñjkai*), thou hast spared no pains to have my field eaten up by thy cattle.

**muñj<sup>u</sup>rnā** V. n. 1. To come to an end. *Khess muñjrā kā argī?* is the paddy finished off or not yet? *Arkht muñjrā kerā,* the spirits provision came to fail. — 2. To be completed. *Īd mal-muñjrkā puthī talī,* this is an incomplete book. *Nalakh argī muñjrnā gūñl ayyam ra'ā,* as long as the work is not completed remain there. *Khoyāge muñjrā,* the harvest-work is done. — 3. To die. *Ās muñjras,* he has met his fate.

**mun<sup>u</sup>khnā** V. n. Same as muñ<sup>u</sup>khnā.

**munō** Adj. (properly applying to the first beer obtained from the rice-malt). *Munō* may be taken to mean: 'of the first wash'. *Munō jharā, munō bod'e, munō sithā,* the first beer. *Ī munō jharā mal embālaggi,* this new beer has no good taste (is not a success). — Cf. *sithā*. — 2. Fig. [untouched, not tampered with previously, not yet made use of by another person. *Innā enghai aqdō muno ghāsin minyā,* to-day my bullocks have feasted upon a spot that had not been grazed before. *Munō dhoba,* a fishing-spot quite new. *Munō paksa,* the entire fall of dry leaves (of a certain day).

**muntā** Adj. See *munddhunta*. *Muntā ānkā lekh'ā,* as had been foretold.

**muñyā** S. (accus. *muñyan*) 1. Rabbit. — 2. Hare. *Muñyā-jallī,* hunting-net.

**muñyā-māk** S. Syn. of *muñyā*.

**mūṛā** Adj. See *muṇḍā*.

**murai** S. 1. Radish. — 2. Turnip

**murbuhyā** S. Half the load which one man can carry, half a *cir-khī*; one woman or girl's load. See under *angā*.

**murcī** Adj. Broken by twisting. *Murcī kanṭō, murcī ṭarī, murcī ṭong'ē.*

**murnā** [murcyas, murcos]. tr. To twist and break, to tear out or off by twisting and breaking. *Tākā-phūlī mannan murcyā,* the hurricane has broken the tree. *Khedd nū cak-khekā accan othro'ō bīrī murnā,* in the attempt of extracting thorns from the foot, to break them. *Ī khess-khall nū dher kēsārī ra'ī; abran car'ā ambā murcā,* in this rice-field there

are plenty of water-weeds; root them up, do not break them.

**murcrnā** V. reflex. of *murcnā*. To get broken, not to come off, or out, entire. *Ī pacrintā kank, otthro'ō bīrī, murcrā*, the peg in the wall, instead of coming out, broke. *Acc khedd nū murcrā*, the thorn broke inside the foot.

**murda'ānā** V. tr. To dry to the inside, to desiccate, to dry to excess. *Murdāckā kank daule lahrī'ī*, dry wood blazes up to perfection. *Nin khessan koṣhem khaidkai darā murduckai*, thou hast dried this paddy to brittleness. *Cāhan murda'ānar khane, guṇḍa manī*, when they overdo the parching of tea, it turns to dust.

**murdnā** (1) [*murdas, murd'os*]. V. tr. Same meanings as *murda'ānā*.

**murdnā** (2) [*murdyā, murdō*]. V. n. 1. To become perfectly dry. *Nūrka kicrin bīrnā nū taṅg'ā, cāḍē murdo*, hang the washed linen in the sun, it will soon get dry and stiff. — 2. To be dried to excess, to aridity, to brittleness. *Murdkā asmā bayī nū kharkhī*, overbaked bread crackles in the mouth. *Murdkā ēp*, a rope so dry that it breaks. *Saṭṭē ullā khōb biḍḍā, khanē baṭgintā urnī arkhā darā pūpguṭṭhī murdyā*, for some days there has been much sun; all the vegetables and flowers in the garden are parched. *Khess murdyā, arā tikhil khudī khudi mañjā*, the paddy had been scorched, and the rice broke into bits.

**murhā-pocgo** S. Insect, the house of which is made of small sticks of equal size arranged cylindrically and padded with a very solid cocoon.

**mūrhi** S. Parched rice. *Laḍḍu mūrhi*, a ball of parched rice.

**murhnā** V. tr. Same as *muṇḍhnā*.

**murh<sup>u</sup>rnā** V. reflex. of *murhnā*; same m. as *muṇḍh<sup>u</sup>rnā*. *Kec'kas-gahī muhī gamchātī murhurkā rah-cā*, the dead man's face was covered with a cloth.

**murhū** Adj. Having stunted horns, horns that have been arrested in growth. *Murhī aḍḍō, māḥ*.

**murjha'ānā** V. tr. To scorch, to parch. *Bīrnā āsin murjhācā*.

**murjhārnā** V. n. 1. To get quite dry [though in a lesser degree than that indicated by *murdnā* (2)]. *Murjhārkā ēp, kank, paksā, pūp*. — 2. Fig. and of man. To be done up, to become exhausted (by hunger, heat, fatigue or any acute pains). *Nuñjnātī murjhāras darā ḍahrē-kūṭī nū ukkyas*, he got exhausted with pain and sat down by the wayside.

**murkā** S. Name of a tree with large purple flowers. The lac obtained from it is called *murkā-lahī* (H. *palas, dhāk*; Sad. *parās*; *Buttea frondosa*).

**murka'ānā** V. tr. To sprain. *Ēn kheḍḍan murkācān*.

**murkārnā** V. reflex. To sprain oneself. *Ēn murkārcān. Ēn kheḍḍan murkārcān*.

**mur<sup>u</sup>knā** [*murkyas, murkos*]. V. tr. 1. To abscind, to amputate; also, to cut in twain (espec. a hard substance, as a stick, etc.) by hacking. *Nerr engan parmyā, aongē baidas ī anglin murkyas*, a snake had bitten me, and so the doctor removed this finger. — 2. To cut in small pieces (as wood for fuel). — 3. To damage by cutting off a part, to mangle, to mutilate. *Sōbhnā bāsan murkhyas*

*darā soṭṭā kamcas*, he hacked into the beautiful bamboo and made clubs for himself.

**murkrnā** V. n. To get sprained. *Āsgahi khekhhā murkrā*.

**mur<sup>u</sup>kh** 1. Adj. Rash, giddy, devil-may-care, impulsive without intelligence. — 2. Adv. Recklessly, without thinking nor consulting, precipitatedly. *Murukh kānā, murukh barnā*, to go or come after a fool's fashion. *Ṭong'en mann nū murukh calābācas*, he drove his axe into the tree without waiting, or without consulting any one. — Cf. *gāymurukh*.

**mur<sup>u</sup>khur** S. Pigeon. (To be distinguished from *pār<sup>u</sup>kī*, which sec.) *Mur<sup>u</sup>khur qhoḍhrō nū kā āl-erpā nū khotā attī; pār<sup>u</sup>kī mannū khotā kamī*, the domestic pigeon nestles in hollows or close to human habitations; the wild pigeon nestles on trees.

**mur<sup>u</sup>lī** S. Flute. (When being played on, it is held in front of the chest, whereas the *tiryō* is held horizontally and sidewise.) *Mur<sup>u</sup>lī kharkha'ānā, mur<sup>u</sup>lī ūrnā*, to play on the flute.

**mū<sup>u</sup>ṛṇa** V. n. Rare, for *mū<sup>u</sup>ḍnā*. *Aṛī mū<sup>u</sup>ṛānak<sup>u</sup>hrā*, lit. the pots were knocked one against the other. I. e. where there are men, there will be frictions, differences of views.

**murrā** (1) S. The tail of a beast cut short, tail stump, dock. *Ā allāge murrā eklā ra'ī. Kholā murrā gusṭī khaṇḍrā darā hebrērā*, the tail cut from the rump was thrown away.

**murrā** (2) Adv. (from *murnā*). *Murrā murrā kānā*, to return to the charge. *Khecckā lakṛā murrā murrā bar'ālaggī*, driven away, the tiger renews the attack.

**murnā** [murryas, murros]. V. n. 1. To thunder, especially with repeated peals. *Badālī murrī*, it thunders. *Murrī cārī'ī*, it is thundering and raining with a vengeance. — 2. To utter threats, to threaten. *Karmas Benne<sup>u</sup>gahi ugtan khaḍḍkas rahcas; Benne āsin piṭāge murryas*, Karma had stolen Benne's plough; Benne threatened to kill him.

**mur<sup>u</sup>t** S. 1. Statue. — 2. Funeral effigy. (When an Oraon dies abroad, his home people make a clay effigy of him; they perform all the burial ceremonies upon that effigy, clothing, cremation, throwing of ashes in the *kūḍḍī*.) *Khattasgahi murut kamcar darā ās khatri urmī nēgear naḥjar, āsgahi ra'anā lekḥā*, they made an effigy of the poor fellow and performed all ceremonies for him, as though he were present.

**mus<sup>u</sup>gnā** [musgyas, musgos]. V. tr. 1. To envelop, to wrap in; to pack into a bundle, into a bale. *Tikhlan kicrī nū musgar ho'ā*, wrap some paddy in a cloth and take it with you. *Kicriguṭṭhin musgā darā he'a*, pack the clothes, tie them into a bundle. *Mōṛan akkun musugnā ra'ī*, it is time to make our rice-bale. 2. Fig. To thrash soundly (by allusion to the beating on the sides of the *mōṛā* for rendering it compact). *Mētas adin darmarwā musgyas*, her husband beat her till she was more dead than alive.

**musī** S. Maternal aunt, if younger than the mother.

**muskal** S. Mouse-trap shutting with a spring. The native contrivance is either a tilted plank (*carpā*), or a plank suspended horizontally, or a box

one side of which drops. The latter two are called *dhinkī*.

**muskārṇā** V. n. To smile (either encouragingly or ironically). — Syn. *musmus<sup>u</sup>rnā* (1).

**musmus<sup>u</sup>rnā** V. n. 1. To smile.

2. To become covered with down. *Asgahi bayī musmusra'ālaggī*. (One may say also, without difference in the meaning: *Āsgahi qocō musmusra'ālaggī*.)

**musrā** S. 1. The main root of any large tree. -- 2. The upright beam or pestle, which moves in the hollow of an oil-mill and crushes the seeds. *Kulhū-musrā*.

**mussō** S. Mucus running from the nose, snivel. *Mussō natagnā*, to draw up the mucus audibly through the nose. *Mussō cīrnā*, to blow one's nose.

**musugnā** See *mus<sup>u</sup>gnā*.

**musurkuṭā** Adv. Heavily, soundly. *Sawan candō nū cēp ikla'am ikla'am musurkuṭā puñhī*, in July-August it rains sometimes heavily. *As ālas tanghai ālin musurkuṭā laudas*.

**muṭā** S. A nickname of the tiger. *Ī toṇang nū onṭā muṭā ra'ī*. (The word means properly 'cropped', by allusion to the ears of the tiger.) Other usual designations of the tiger are *muṭā-khebā*, the crop-eared; *diḡhā-kholā*, the long-tailed; *aḡḡō mankhan cīr'ū* (from *cernā*), the cattle-lifter.

**muṭgā** S. 1. The clenched hand or fist, considered with relation to hammering-like action. *Āsgahi muṭgā baryār talī*, he has a strong fist. (When considered as containing, fist is *muṭ-ṭhā*.) -- 2. A hammering with the fist (cf. *ghusā*). *Ās engan muṭgātī*

*ṭiddas*. *Ās tanghai ālin ond muṭgā laucas*, with his fist he gave one blow to his wife.

**muṭga'ānā** V. tr. To deal a heavy blow with the fist, to administer cuffs to. *Āsin ḡhimlē muṭgācas*, he gave him a heavy blow with his fist.

**mutī** S. Pearl. *Āsgahi tangdā mutigahi pūn atkī ra'ī*, his daughter wears a necklace of pearls.

**muṭkā** Same as *muṭgā*.

**muṭka'ānā** V. tr. To hit or hammer at or upon, with the fist. *Asin muṭkācas kī pīṭyas*.

**muṭkhā** Interj. (used only between women). *Ninghai muṭkhan endr nanāḡe (ennē ba'adī)?* let me alone! *Muṭkhā* was originally a noun, the meaning of which is lost; probably it was obscene.

**muṭṭhā** S. The clenched hand or fist considered as holding or dissimulating some small object. *Enghai muṭṭhā nū endr ra'ī? aṭkār nana*.

**muṭṭhan** S. External appearance, shape, form; features. *Ekāsē muṭṭhan trū ra'ī, adin hō baldan*, I even ignore what she is like. *Kaukchul'us āligahi muṭṭhan kamcas*, the sculptor carved out a womanly form. *Adigahi muṭṭhan bagrārā*, she lost her beauty. *Īs tambasgahi muṭṭhan occas*, this boy takes after his father. *Dharmes undul ālargahi* (or *āl-*) *muṭṭhan occas*, Dharmes one day took human appearance. *Ninghai kamnā akkū kaṭik muṭṭhan ho'ālaggī*, your work is now taking shape. — Cf. *chāu*.

**muṭṭhī** S. A handful (of grains, of paddy-ears, tooth-picks, etc.). *Ōnd-muṭṭhī aḡḡā*, a mere bit of ground



(lit. a spot that can be sown over with one handful of seeds). *Ālar ōnd muṭṭhī aḍḍā khatrī khē'endar ujjnar*, men will hazard their lives over a bit of ground.

**mūṭh** S. 1. Handful. *Ōnd mūṭh cākh'ā*, sow a handful of it. - 2. One shot (of arrow). *Mākan duī mūṭh inṣkan kī piṭkan*, I killed the deer with two shots from my bow.

**mūṭh** S. The piece of wood which strengthens the middle part of the cross-bow, and serves as a handle.

**muṭhnā** [muṭcas, muṭh'os]. V. tr. To hold by clasping the fingers over; to secure or hide in one's fist. *Ī cāranin muṭhā*, keep well this four-anna bit in thy folded hand. *Kukkos paplan muṭcas kī hō'ālagdas*, the boy

carries off the butterfly prisoner in his hand.

**muṭhyā** S. Handle.

**mūyā** See muṇyā.

**mūwā** S. Ghost, revenant. The souls of people who have died of unnatural or violent death are especially apt to come back and annoy the living by their loud laments. They keep within definite precincts, and in very cold weather or at the approach of rain start wailing. *Ā pokhārī tara aḍḍon ambkē ho'ā: asan ontā mūwā cīkhī*.

**mūwārnā** or muārnrā. (Of disembodied spirits) to become a ghost, a revenant; to become a noxious spirit; to come back from the land of the dead and annoy the living.

## N.

N. B. In Oraon songs, a euphonic *n* may be prefixed to any word beginning by a vowel, just as any initial *l* may be transformed into an initial *n*. Thus, *nekā tartī*, *neṛnā* are found instead of *ekā tartī*, *eṛnā*, *leṛnā*. Such words should be looked for under their proper initial.

**nābnā** [nābyas, nābos]. V. tr. 1. To tread, as paddy, in order to separate the seed from the straw. *Nīn ekāse khessan nābdai, kḥedḍtī kā aḍḍōtī?* — 2. To trample under one's foot, to throw down, to beat. *Ēn ās-gahī muīn nābon*, I shall flatten his nose. — 3. To crease, to crumple (by sitting upon). *Anā, Mangrā, kicrin ambā nābā*, I say, Mangrā, do not crumple your clothes by sitting in that fashion. — 4. To put into confusion, to derange. *Kḥaddar bus'un nābyar*, the children have deranged the straw-stacks.

**nābrnā** Passive and reflexive of *nābnā*.

**nād** S. 1. Devil, evil spirit. *Nāa āsin bhabhācā darā occā*, the devil seized him and dragged him off. *Nad-lakkā ālas*, a man possessed. *Isin nād mokkhā*, his soul is lost, he is gone to hell. — 2. Any idol (statue, rock, piece of wood or iron) marked with the customary three lines of vermillion. — 3. Any of the lower evil spirits, neither gods nor devils nor men, as *curil*, *barndā paccō*, *jhakkh-rā paccō*, etc. — 4. In abuse: *Kala nād-angrē*, go you devil. - The expression *nād kamnā* has many significations. a) To worship. *Nīn ekā nādan kamnar?* which devil do you worship? b) To make sacrifice. *Ār*

*khess cūkh'āge nād kam'ālaghar*, they are busy with a puja previous to sowing their rice. c) *Ortosin nādge kamnā*, *ortosge nādan kamnā*, to wish one to the devil; also to kill him.

**nādas** S. 1. Devil worshipper.

2. Rascal, rogue, knave. *Nādas* (or *ahra nādas*) *evgdasgahi kicrin bac-cyas*, the rascal has stolen my son's clothes.

**nād-khall** S. 1. Any field where an idol has been set up. Cf. *nād*. - 2. A special field given in frehold to the *naigas*, for public worship expenses. It corresponds to the *bhūt-khet* or *dalikaṭurī* of the Hindus.

**nādñā** [*naḍḍas* or *naḍcas*, *na-d'os*]. V. tr. Same meanings as *aḍñā*.

**nādnaur** S. A creeper, the solid and flexible wood of which is used for making hoops for fishing-nets.

**nadhñā** [*nadhcas*, *nadh'os*]. V. tr. 1. (Of rain) to set in for some time, to start afresh. *Cēp nadhñā*, we had a spell of rainy days. *Innā hō bi-puttā cēp nadhñā*, the rain has lasted to-day from morning till night. 2. To revert one more to an inveterate habit, to recommence all the way, to go in for a fresh term or a new edition of. *Ohrē, khaddas cīkhā nadhcas*, there the child is starting a fresh howl. *Inna hō ār bēcā nadh'ālagyar*, there again they are at dance for the whole day.

**naēnoērnā** V. n. (Of snakes) to creep, to crawl, to wriggle along.

**nagad** Adj. Nice, good (in all their meanings). 1. Pleasing to the senses. *Nagad ṭaṭkhā, maṇḍi, amm. Isan khōb nagad cāt*, there is a delicious scent here. *Oṇtā nagad ālī*

*āsīn moghācā, darā adigane koṛā keras*, a goodlooking woman turned his head, and with her he went abroad — 2. Polite, civil, hospitable. *Sukras nagad ālas taldas; kerkam khane, okkage kaṇḍō cunnā tamku ciccas*, Sukra is a nice fellow, when we visited him, he offered us a seat, tobacco and lime. - 3. Active, diligent, brisk at work. *Ās nagad nalakh-nanus taldas; mal pēsta'ādas*: he is a fine worker, he doesn't need fresh orders about every detail. — 4. Of moral excellence. *Embas Etwār Etwār nīkā Missā mēna kādas; patrī put-bīrī, maṇḍi ḍnñā munddh kīḍkhā, bintī nandas; as khōb nagad Khristānas taldas*. - 5. In an indefinite sense, appreciable, rather considerable. *Āsgahi kerkā nagad gah'ṇḍi mahjā*, it is a good time now that he left.

**nagadekan** Adv. Well, nicely, finely, beautifully, excellently. *Ī ghorō nagadekan bungī*, this horse runs beautifully.

**nagadkunā** Adv. Syn. of *nagadekan*.

**nagbel** S. A bush the fruit of which is used in native medicine. (*Impatiens balsamina*).

**nagdarwā** S. A native trumpet, made of a certain elongated kind of *brīñjal*.

**nagmatyā** S. 1. Amateur of and connoisseur in snakes. *Nagad Khristānas endrge nagmatyā mal manā onḍas*? why could not a good Christian be also a snake-breeder? 2. A snake showman. These are professionals who carry their snakes from village to village to exhibit the creatures' cleverness. They are not sorcerers, though they occasionally ex-

tort money for revealing some secret sortilege, known to them through the snakes.

**Nagpūr** S. Under this name, the Oraons understand only the central portion of the Chutia Nagpur province. This tract extends from Jurigāt to Ranchi; and from Tanḍwā in the North, to Sonpur in the South.

**nagpūrtā** Adj. *Nagpūrtā ālar*, the inhabitants of Chutia Nagpur.

**nagphini** S. 1. A species of cactus, characterized by thick leaves sprouting from one another and wearing long thorns on each surface (*Opuntia Dillenii*). *Nagphini khoppā*, a cactus bush. — 2. Proper name of the village where the ashes of the Chutiā Nagpur Rājās are deposited (right bank of Koel, below Murgu).

**nagrā-khajj** S. A generic name for the clays used in pottery work. They also serve as a substitute for soap. They are of two kinds: one reddish, not favourable to the growing of rice (*allā nagrākhajj*); the other blackish and making good fields (*mānī nagrākhajj*).

**nagrē** S. Town.

**nahāp** Also *nahāp*. S. A non-plus, i. e. a state or condition of things, than which one can do no more. *Kuk-kos kicin carrā carrā nahāp nahjas*, the boy has torn his clothes to shreds (lit. he has made a non-plus, as far tearing goes). *Khaddar dhulī nū bēcā becā nahāp mañjar*, the children playing in the dust have become marvels. *Tangyō tangdāsin lauc lauc nahāp nahāp nahjā*, the mother laid about her son from head to foot (lit. she made of him a non-plus). *Agar nekānim tangā allan pasnum tryar*,

*hole āsin kebā nahāp nannar cī-nar*, if they see anyone beating their dogs, they pile abuse upon abuse on him. *Āsin gā "allā, berkhā" nahj nahj nahāp nahjar ciccar*, they took the breath out of him by shouting "Dog! Cat!"

**nahīyar** S. See *naihar*.

**nahṛā** (seldom *nāhrā*). S. 1 In commerce, any goods or wares bought without immediate payment, and considered with the interest charged. *Phalnasgahi ēn nahṛā dhardan*, I am the debtor of such a one (lit. I detain commodities of him, bought on credit). If the capital borrowed be money (a kind of transaction not very usual with natives), the capital with its interests is called *ḍhibā-nahṛā*.

2. A debt liable to interest. *Nahṛanti bojṛkas ra'as*, he is involved head and ears in debts. *Nahṛan uynā*, to remain in arrear, to have protested bills, to allow one's debts to drag on unpaid. *Enghai nahṛan kirta'āge barckan*, I have come to pay up my debt. N. B. A debt liable to no interest, friendly borrowing or lending, is called *paicā*. — 3. When used as predicate *nahṛā* means 'on credit', a certain interest being charged for deferred payment. *Khess, phūlī nahṛa ḍnnā*, to live on rice, to drink spirits bought on credit. *Aḥṛan, injon, aṛ-khan nahṛā mōkhna*. *Phalnas gusti khessān nahṛā nahjkan*, I have bought paddy on trust from such a man. *Cār-ālar hō, ek'am lekḥ'ā, nahṛā paicā nanarkī, khaddārin beñjnar*, even needy people, somehow or other, by loans taken on interest or without, marry their children (after the harvest). *Ēn ningāge khessan nahṛā cī'on* I will sell you paddy on credit.

*Khessan nahṛā uynā, ond<sup>o</sup>rnā, nannā,* to buy paddy on credit.

**nahṛas** S. 1. Creditor; any merchant from whom goods, yet unpaid, have been bought on the *nahṛā* arrangement. *Nahṛas barckas ra'as dhibā ho'āge*, the dun has come to take his money. — 2. Debtor, borrower, defaulter. *Gollar nahṛārin dher pikhṇar*, landlords are very hard on people who owe them.

**nahyar** S. See *naihar*.

**naib** Numeral (used with animals and things). Four. *Naib kōhā kōhā allāguṭṭhin occas*.

**naīgas** Also *naigas*, less correctly *baigas*. S. The village priest; he is in charge of the tutelary divinities of the village, and he has to officiate at the chief feasts. His *gawāri* name is *pahān*. *Naīgas innū khēr beddālagyas*, the priest was to-day in search of a fowl. *Ā paddā nū phalnas naīg mañjas*, in that village such a man has been elected priest (cf. *naīg-nād*).

**naīg-khall** S. Same meaning as *nād-khall*.

**naīg-khūṭ** S. One of the (three or four) divisions of the Oraon village: the priest with his family connections; the sacerdotal family or clan. — Cf. *khūṭ*.

**naīg-nād** S. The winnowing basket which, having been previously hallowed with fowl-blood and vermilion, is carried along by a blindfolded man, through the village crowd assembled for the election of a new priest. Whichever door it enters, the master of the house is designated as *naīgas*.

**naignī** S. The *naigas*' wife. She is not a priestess herself; only as no-

bility requires nobleness, she is expected to give a treat to the *khūṭ* folks at certain times.

**naihar** Also *nahīyar* and *nahyar*. S. A married woman's parental house. *Johans khaī naihar kerā*, John's wife is gone to see her parents. *Ēn naihar kaon*, I will return to my parents. (A married man's parental house is called *erpā*. *Helena tangbābus-erpā keras*.)

**najar** S. The evil-eye, an envious or hostile look cast on any person or object by one possessed of influence for injury, *Ortosin najar-lakkāṭi new-ca'anā*, to exorcise one from the evil-eye. — 2. Sight, aim. *Najar-ukkā ālas*, a marksman.

**najaunī** S. Name of a plant with opposite leaves which (as in the *caṇḍā* plant) fold in pairs upon one another.

**nakal** S. Mimicry, aping. *Nakal nannā*, to mimic, to counterfeit the manners and peculiarities of another. *Khaddar ghaṛī ghaṛī kōhārin (kōhar-gahi) nakal nannar*. *Nimbās cālgahī nakal ambā manā*, do not mimic thy father's voice.

**nakarnukur** Adj. Tottering, trembling. *Nakarnukur pacgis*. *Nakarnukur nannā*, to give a wavering motion to, to make tremble. *Billī-uyṇan nakarnukur ambkē nanā*, do not shake the lamp support. *Tākā mesgan nakarnukur nanī*, the wind makes the roof tremble. (Entrusting a pot of milk to a child:) *Dudhin nakarnukur ambkē nanā*.

**nakarnukurnā** V. n., frequentative of *nuk<sup>o</sup>rnā*; to totter, to tremble. *Tākāṭi mesgā nakarnukurrī*. *Ā pacgis nakarnukurra'ā bar'ālagdas*.

**nak-buṭni** S. The tiny disc or star, of gold or silver, which sadri women wear stuck in the right side of the nose. *Nakbuṭnin attnā, otthor-nā*, to put on, to take off one's nose-trinket.

**nakdubī** S. A plunge into water. *Birsas nakdubī manā (nanā) akhdas*, Birsā knows how to dive.

**naklī** Adj. Not genuine, trumped up, fabricated, surreptitious.

**naksakrnā** V. n. (Of food or drink) to go down the wrong way. *Alkhā alkhā amm ḍnḍbūrī, amm naksakra'ā biddī*, to drink while laughing may cause one to get choked.

**nākh** Adj. of number. 1. Four. *Canḍō nākh ra'ake dara barke*, come back after four months. *Ḍhibā nākh ārgahi ḍhibā dhardan*, I owe them two annas. *Anā-nākh āsge ḍhibā cī'ā*, give him four annas. (N. B. If the coin itself, a four-anna bit, is meant, *cāra-nī* must be used.) — 2. Fourth. *Can-dō manō, adigahi nākh ullā nū barā*, come on the fourth day of next month. — 3. Only a few, not many in number. *Ī khekheḥel nū emāge nākh ullā-gahi basā ra'ī*, our dwelling here below is of a few days only. *Beṛā nākhgahi jingī: buṛri'ī darā bungī kālī*, life is of a few hours only; it hurries to its own destruction. N. B. The same difference of meaning which exists between 'a few' and 'several, some' distinguishes *nākh* and *sattē*, used as indefinite numbers. — Cf. *sattē*.

**nākh-ekan** Indef. numeral; at least four; four or five. *Anā nākh-ekan ḍhibā dhar'ā*, take four or five annas with you.

**nakhal** S. 1. A fragment of an earthenware vessel, pot-sherd. — 2. An

old earthen vessel, in the side of which a hole has been pierced. Old earthenware, when too much thinned for the cooking of meals, are put by for frying purposes: a side-hole then becomes necessary for introducing the stick with which the grain, etc. is stirred. *Tīkhil iryage nakhal on-dra'ā*, bring the bored pot, that I may fry some rice.

**nākhkem** Indef. noun. Same as *nākh-ekan*.

**nākhnā** [nākhcas, nakh'os]. V. n. 1. To breathe. *Kōhā koha nakh-nā*, to pant. *Nākh'a polna lekha tākū tagrā, cēp possa*, the wind blew, the rain came down enough to cut away our breath. 2. To rest, to recover oneself. *Nalakhti nakh'age aḍḍū mallā*, there no chance of pausing from work. *Gollas nalakhti nakh'age mal cī'idas*, the landholder gives you no respite from work.

**nākhnakhā** Adj. Vexatious, cumbersome, provoking. *Eōndu nakhnakha khadd*, what a plaguy child!

**nakhnakham-ba'anā** V. u. 1. To fill up; to pour in up to the brim. *Aṛī nū amman nakhnakham-ba'on*; or: *aṛin ammtī nakhnakham-ba'on*. — 2. Fig. To vex, to tax almost beyond endurance, to tax one's patience to the utmost (by nagging, thwarting, etc.). *Ī khaddas tangyon eōndū nakhnakhamba'adas!*

**nakhnakh-rnā** V. n., reflex. and pass. of preceding. 1. To be filled up to the brim. *Khāṛ nakhnakhra'a nīndkī ra'ī*, the river is quite full. *Aṛin ammtī nakhnakhra'ā nīnd'a*. Fig. *Ēn nakhnakhra'ā maṇḍi onḍ-kan ra'adan*, I have had a full meal

of rice. *Maṇḍi ona ona nakhnakhrkan*. 2. To suffer much annoyance. *Puth kalo biri, en mētas khaddurti dher nakhnakhr'an*, when about to start for the bazaar, I had any amount of annoyance with my husband and the children.

**-nakhrnā** [nakkhras, nakhr'os].

V. n. An auxiliary verb which, being composed with some other verb, imparts to the action the accessory idea of reciprocity, dispersion or severance. It corresponds to the English adverbs 'mutually', 'here and there', 'asunder'. It is constructed with the root or the gerund of the governed verb. *Cī'ā-nakhrnā = ciccenakhrnā*. 1. Reciprocity. For this shade of meaning *nakhrnā* is joined either to the infinitive in -ā, or to the stem of the perfect tense, of an active verb. *Antile ār eranakhra'ā helrar*, then they began to look at each other. *Ḍher kukkor, darā beṇjrkā ālar hō*. *Asam kānar darā ajgūm uyyānakhrnar*, many boys and girls, and married people too, go to Assam, and there arrange themselves as husbands and wives (lit. establish one another). *Laucnakhrnā, keppnakhrnā, meṇj-nakhrnā*, to have a fight together, to abuse one another, to question one another. *Bīsirkā ullantīērā hō mal nakhrkar rahcar*, since the day they had been sold off, they had not seen each other again. — 2. Dispersion or severance. When joined to the root of a reflexive verb, *nakhrnā* is better rendered by 'here and there' or 'asunder'. *Khōr<sup>o</sup>-nakhrnā*, to pick up here and there. *Kho<sup>t</sup>rnakhrnā*, to get estranged from one another, to go each his own way. *Bong<sup>r</sup>rnakhrnā*, to run here and there.

**-nakhrta'ānā** Causal of preceding *Kanyā duḥhārin beṇjātī munddh era nakhrta'ā*.

**nākhtā** Adj. Fourth. *Nākhtā angli*, the forefinger

**nāl** S. 1 Low-fields, terraced fields (for rice-cultivation). Each of the embanked compartments on the slope is called *kiyāri*. 2. Drain, trench for irrigation, etc. *Nal-ōrā*, a sort of small quail, *perdix chinensis*. Syn. *lawā* (1) - *Nāl adḍo-aṇkhā*, a plant the young leaves of which are eaten (*Commelina*)

**nalabnā** V. tr. See *nal'bna*

**naladnā** V. tr. See *nal'dna*.

**nalakh** S. See *nal'kh*.

**nal'bna** [nalbyas, nalbos]. V. tr. 1. To clean by rubbing a little water or a moist cloth on. *Enghai mēdan ammtī nalbā*, give me a rub on the back with a little water. - 2. The expression *isung nalabnā* is peculiar to the Barway. Elsewhere they say *isung khasnā*. Both expressions mean to rub oil into the skin in order to render it unctuous and produce a sense of comfort. *Enghai mēd nū isung nalbā*. *Sohrai nū, Kūṇkhar adḍō, mankhā, eran isung nalabnar*; at the Sohrai feast, the Oraons rub with oil bullocks, buffalos and goats.

**nalbrnā** V. reflex. of *nal'bna*. *Isung nalbrnā* (or *khasrnā*), to rub oneself with oil.

**nalda'ānā** [naldācas, nald'os]. V. tr., causal of *nalnā*. - Syn. of *nalta'ānā*.

**nal'dnā** [naldas, nald'os]. V. tr., causal of *nalnā*. - Syn. of *nalta'ānā*.

**nālis** S. Same as *nalsī*. Complaint, charge, accusation. *Ortos mañyā nālis nannā*. — Cf. *dōkh*.

**nalakh** S. 1. Work, action. *Ullantā nalakh*, a day's work. *Ajgut nalakh*, a miracle, a wondrous feat. *Nalakhnanū ālas*, a diligent man, a thrifty fellow, a miracle worker. *Nalakh akām mañjā*, the work was interrupted. *Ās ejjras darā kakrōgahi nalkhan bujhras*, on awakening he realized what the crab had been doing. *Nalakh nannar ārge eklā pacaiṇōnge eḍ'on*, I will award a meal to those only who work. — 2. Office, charge. *Belas kōhā kōhā nalkhan irbargo ciccās*. — 3. Labour. *Nalakh cār raṭ kā?* do you want hands (for the harvest)? — 4. Execution, carrying out. *Jisus, taṅg'ā khē'enātī, namhai bacchrnāgahi nalakh nañjas*, Jesus carried out our redemption by his death. *Pēskan nalakh nū ondrnā*, to carry out or execute an order. *Ninghai nalakh nannan īrkan*, I have seen thy skill (*savoir-faire*). — 5. Use, efficiency. *Nalakhgahi aḍḍō, ugtā*, etc.

**nalnā** [*nalyas, nalos*]. V. n. 1. To dance (said of men and women, etc.). *Hedde ṭonkā nū nād nalī*, on the hillock close by the devil keeps his dances. — 2. To skip or jump about, *Ghoṛō argkantī ek'am bīrī nalī*, a horse on being mounted sometimes prances. *Akkun khattā nerr nalī*, there, the cobra sways itself to and fro. — 3. To bound up, as running water amidst boulders. *Sobornrckhnā khārtā amm nalī*, the current of the Subarnrekha river is all leaps and bounds. — 4. To move frequently from one house or place into another. *Honnē akil karnē, sattē aḍḍā na-*

*lālagdai*, it is on account of that spirit (character, temper) of yours, that you change domicile so frequently.

**nalsī** S. 1. A charge before court against any one or a thing; complain, prosecution. *Nalsī nanna*, to lodge a complaint. 2. Report or complaint made to any superior against somebody. *Ninghai nalsī mānim malli*, your report is not true.

**nalta'ānā** V. tr., causal of *naṭnā*. *Nākh bhaṛī pakhnan hebrakti nalta'ānā*, to make ducks and drakes four times with one stone.

**nalū** 1. Agentive participle of *nalnā*. *Nalū ghoṛo*, etc. — 2. S. Whirligig insect, small oval-shaped beetles which have the habit of gyrating together on water (Fr. *gyrin*).

**nām** Plural of the personal pronoun 1<sup>st</sup> person. Both of us, all of us. A player will say to the men of his team: *Gucā, akkun nām kaot*, come, let us go. *Nām hō khē'ot*, we too shall die, i. e. you and myself shall die (like some third party alluded to).

*Nām* is to be carefully distinguished from *ēm*, which means 'he, she, they and myself' as opposed to 'thū' or 'you'. One of a party of visitors will say to the others: *Akkun nām kalot*, now we'll go. But if he addresses his host, he will express the same thought by: *Akkun ēm kālom*.

*Nin eman sarkha'ādai*, thou art trying to overhear us. '*Nin naman sarkha'ādai*' would offer no sense whatever.

**nambā-bagar** Plural noun, without singular. Our fathers, thy father and mine. ('Our mothers' is rendered by *ingyā darā ningyō*, i. e. my mother and thine. *Ingyō*,

*darā ningyōbagar*, the mothers of all of us.)

**nāmē** S. Name. *Ninghai endr nāmē?* what is your name? *Budhu nāmē ālas innā barcas*, a man named Budhu called here to-day. *Nām khaddāsīn Johan nāmē piñjot*, we will call the baby John. *Ortosgahi nāmēti*, in honour of, in memory of. *Ās nāmē tingyas Bhālā*, he gave his name as Bhalu. — *Nāmē nannā* means to appoint, to glorify, to thank. *Engdas tāmim ninghai nāmē nañjas*, it is my son himself who has appointed you. *Urbay, ālar ninghai namē malā nannur*. *Eōndī'm cī'oy, pahē ās nāmē mal nanos*, give him as much as you like, he won't thank you.

**namhai** A word sometimes reckoned as an adjective possessive, but which is properly a genitive, being a contraction of *nāmgahi*. Our (i. e. thy and my). There exists the same difference between *namhai* and *em-hai* as between *nām* and *ēm*. — *Namhai* may be used as possessive pronoun, and is then declined. *Ārgahi katthan kālā cī'ā; namhain ērā*, let the affairs of those people alone; you attend to our own (affairs).

**nāmukil** *Nāmukil kānā*. 1. To deny. *Ās cērō khaḍḍas darā innā nāmukil kūdas*, yesterday he robbed, and to-day he denies. *Ās dhiban khakkhnū nāmukil keras*, he denied everything about receiving money. — 2. To oppose, to contradict. *Ēn ī katthan nāmukil kūdan*, I oppose this proceeding.

**nānā** S. The side-wall of a house, when ending in a gable. Called also *nānā-pacrī*.

**nanas** S. Maternal grandfather. *Engnanas*, my grandfather.

**nanāsigid** Adj. 1. Out of place, chaotic, at sixes and sevens. *Tangyō kecckā khatrī erpā nū urmī nanāsigid ra't*, on account of the mother having died, everything in that house is out of gear. *Khēr, ircā ircā, bus'un nanāsigid nañjā*, the fowls, with their scratching have made a mess of the straw. — 2. Slovenly, untidy, out of trim. *Khall tartī kīrrākhanē, eka ālasgahi mēd nanāsigid mal mañjkā ra'ō?* which man, coming home from his fields, won't be out of trim? *Khad-dar, dhulī nū bēcā hēcā, nanāsigid mañjar*, the children playing in the dust, have dirtied themselves. — 3. Confused, bewildered (as an effect of abuses, mockeries, ill-treatment). *Ār ās'n nanāsigid nañjar*.

**nanathān** Adj. Same meaning as *nanāsigid*.

**nandā** S. Any earthen vessel provided with a wide mouth (not used as a rule for cooking). *Ī nandā mañ-dī nimbas gusan khall nū ho'ā*, take this pot of cooked rice to thy father, out in the fields. *Kaēn, dhayō; eng-hai kaṭṭu-nandā nōrāge ra't*, I am off, friends; I have to wash my pots and pans.

**nandnā** S. A caterpillar noxious to rice-crops. Its body is marked with round black spots. *Enghai goḍḍā khessan nandnā car'ā khaccyā*.

**nang** Alternat. form of *nām*, before postpositions. *Nang sangē* (= *nam sangē*), with us all.

**nangū** or *nangūge*. Alternat. forms of *namā*, *namāgē*.

**nangū** S. Pretext, pretence, plea, ostensible motive. *Ās nalakhti bacchr'*



*āge nangū nandas*, he makes an excuse for escaping work. *Naīgas ciēc nangūti enghai erpā kōrcas*, the priest entered my house under pretext of asking for fire. *Arī bisnā nangūti barcas*, he came as though to sell earthenware. *Endr nūn cīkhāge nangū beddai*? doest thou by all means want a thrashing (lit. a pretext for crying)?

**nanghai** Alternative form of *namhai*.

**nanī** S. Maternal grandmother *Engnanī*.

**nanihā** Adj. Slender as a thread, thin, fine, thread-like. See *nañyā*.

**nañjar** S. Evil-eye. Cf. *najar*.

**nan-jātyā** Adj. 1. Of a different caste or tribe. *Nanjātyā ālar sangem mal onnar mōkknar*. -- 2. Alien, outlandish. *Innelā emhai rājī nū nanjātyar pucckar ra'anar*, nowadays foreigners abound in our contry.

**nañjnā** [*nañjyas*, *nañjos*]. V. tr. 1. To beat (a wood or hill, the beaters forming a semicircle in rear of the place where the game is supposed to be); to close round (a wild animal). *Gucā, uttar tarā partan nañjot*, come, we'll beat the hill on the north side. *Mākan, muñyan, barhan, bandran nañjnā*, to close round a deer, a hare, a wild boar, a wild cat. — 2. By extension and fig., to apprehend (a furious, a thief) by surrounding his retreat; to hunt down.

**nanmuhī** S. Needle. *Engāge onṭā kacāgahi nanmuhī ondorke*, bring me one pice worth of needles.

**nannā** (1) Adj. 1. Other. *Nannā ālas*. *Nannā mann*. *Nannā ullā* means either the next day, or some other

day. — 2. Improper. *Nanna dahur ēkna*, to lead a bad life. Cf. *dosar*.

**nannā** (2) [*nañjas*, *nanos*]. 1. To do. *Nalakh nannā, dhatam nanna*, to work. *Inghai sawang calrna gūti ēnim nanon onon*, as long as I preserve strength, I shall live of my work. *Ḍērā nanna*, to make a halt. *Cihut nanna*, to take care. — 2. To prepare. *Pasra nanjas*, (the goldsmith) arranged his tools for work. Many "nominal verbs" are formed by compounding *nannā* with an attribute, noun or adjective. *Nalkhan akām nanna*, to interrupt work. *Adin malbēs nana helras*, he began to ill-treat her. *Tina kheḍḍan ghenkoy nandas*, he is limping of the right foot. *Ortosin ekh nannā*, to screen one from light or heat. *Ḍās nannā*, to prop. *Cotoi nannā*, to dirty. 3. To harm. *Ni ningan endr nanō, kā endrā mokho*, who will harm thee, or what beast will eat thee?

**nannortar** Pronoun plural. One another. *Endrge nannortargahi khēs-cīpū manor*? why should you seek one another's blood?

**nan<sup>a</sup>rnā** V. reflex. or pass. of *nannā*. *Cēptī nalakh mal nannīti*, with the rains work remains undone, makes no headway. Syn. *nan-tārñā*.

**nanta'ānā** V. tr., causal of *nannā*. *Gollar tamāge eman khall-nal-khan biṭṭhī nanta'ānar*, zemindars make us cultivate their fields on forced labour. *Jōkharīi nalakh nanta'ānu*, to have one's work done by servants. *Āsin alkhluta'āge bēlas tamāsa nantācas*, the king, to unwrinkle him, got up a show.

**nantarā** (for *nannā + tara*). Adv. Elsewhere, in another direction.

*Gamcha picḥṛi gane mal rahca, munda nantara ṁḍgusan*, the napkin was not lying with the linen cloths, but in another place and by itself. *Māhin nantara nañjas*, he turned his back (upon me, upon him). *Nantara* may be declined. *On-tartu kalā, nantartu bara*, go by one road and come back by the other. *Nantartu khai biddyas*, he procured a wife from some other quarter.

**nantārnā** Syn. of *nan<sup>rn</sup>nā*.

**nantartā** Adj. Of another side. *Nantartā ālas*, a man of another origin, coming from a different quarter.

**nantram** (contr. for *nannā + taram*). This word is simply *nantarā* with the emphatic *m*. *Ningan eṛpā khāpā ānkan khanē, 'nantram ra'adai'* when I have told you to watch over the house, you are elsewhere? *Cando ēṛ mūnd gūṭi nantram rahcas*, he remained absent two or three months.

**nanyā** Adj. Slender as a thread, then, fine, thread-like. *Tandal mēṛ khōb nanya ra'i*, spiders' threads are very slender.

**naō** Interj. Customary shout of ploughmen to the right-side bullock, to give him directions.

**naor** S. The fruit of the sāl-tree. *Naor pūp. Naor isung*.

**nāpē** A postposition or adj. indicating the nature, form or appearance of a person or thing. Like, similar to. *Ekā napē alas ra'adas'* what sort of a man is he? *lū nāpē ālas ennē carr-kā kicrin kūrdaś būcrdaś!* a man of his standing (of such a fine appearance, etc.), to wear such rags! *A nāpē*

*alas ekāsē khayyas darā barcas!* such a (stout) man, how very much wasted he came back!

**naphā** S. 1. The benefit or gain realized on re-sale. 2. Advantage, in gen. *Dharmesin sewā nannātī nit naphā manī*.

**nār** S. Any of the two pipes or tubes which compose the hookah *Mōj-khan nārī ṁnnā*, to inhale smoke through the hookah tube, to smoke the hookah. -- The tube which plunges into the water is also called *botā*.

**nārā** S. Stubble; the stumps or roots-ends of paddy left in the ground, after the paddy has been cut down. *Nārā khall nū sārē manī*, the stubble becomes manure on the field.

**nārāj** Adj. Grieved, wounded (in one's feelings), sad at heart, offended. *Nārāj nannā*, to offend. *Nārāj man-nā*, to be offended. Better use *rūsi*.

**narangnā** [*narangyas, naran-gos*]. See *nar<sup>ng</sup>gnā*.

**nargā** S. 1. Bug. *Nargā piṭnā*, to kill bugs. 2. *Nargā-ghāsī*, bug-grass (so called from the shape of its seed). *Nargā-calkī*, a broom made with that species of grass.

**narḥu** Adj. Big-bellied. Syn. *ḍhiḍhṇā, ḍeḍeḍē*.

**narī** S. 1. Alternate contractions and dilatations of an artery, pulse. *Engdasgahi narī dhar<sup>c</sup> ērā; innela khaikā cthrdas*; feel my son's pulse, for some time past he has looked thinner. -- 2. Weaver's bobbin. *Engghai narī mal calrīṛ*.

**naṛī** S. Fever. *Engāge naṛī kur'i*, I get fever. *Naṛī-kōrnā ālas*, a man ill with fever. *Naṛī 'akkun ambya*,

fever has just left. *Naṛī kachnā*, to simulate fever. *Naṛī trū keccas*. *Naṛī kornā dukkhē*.

**nārī** Also *nārī*. S. 1. The strap or rope which assembles the yoke and the ploughbeam. In form, it is a long belt, the ends of which are sewed together. This belt having been thrown over the yoke, its two hanging halves are twisted X-shape; and, into the lower couple of triangles thus formed, the ploughbeam is passed. The *mudrī* ring assures the stability of the assemblage. — 2. A pair of ploughing bullocks, a yoke of oxen. *Engāge oṇṭimgoṭā nārī raṭ*, I have only one yoke.

**nariya'ānā** V. tr. and n. See *naryā'āna*.

**naṛiyārnā** V. n. To be ill with fever. *Ālar ēkhā khōkhā ajgār naṛiyārnar*, after the rains people get strong fevers. *Naṛiyār'alagyas ābūrī amal amal puttras*, in his attacks of fever, he vomited a quantity of bile

**narkhor** S. 1. Shin-bone.

2. The forepart of the leg.

**narma'ānā** V. tr. 1. To soften down, to render less acute or vehement. *Baidas enghat dukhan narmācas*, the doctor has taken away the acuteness of the pain. *Tangdas tam-bāsin narmo'os*, the son will soothe his father's anger. — 2. To render thinner, to reduce in point of stoutness. *Khilpat ālārin narmīṭ*, adversities have a reducing effect on the body.

**narmārnā** V. n., reflex. of *narma'ānā*. To decrease, to diminish, to abate. *Barhī akkun narmārā*, the swelling of the river has just gone

down. *Pañyā (biṇṇa) cāṇe narmar'o*, the cold (the heat) will soon abate

**narmyā** Adj. Gentle, sweet-tempered. *Narmyā āṭ*.

**naṛnā** [*naḍḍas* or *naḍcas*, *naṛ'os*]. V. tr. Same meanings as *adnu*

**nāṛnā** (1) [*naṇḍyas*, *nāṛos*]. V. tr. Same as *lāḍnā*.

**nāṛnā** (2) [*nārcas*, *nāṛ'os*]. V. tr. 1. To unite the yoke to the ploughbeam (by means of the leather-strap called *nārī*; see under *ugā*). *Aḍḍa corḍō nāṛnā*, to attach the ploughbeam for deep, for light ploughing. Prov. *Khōlan nāṛ'on ka?* lit. Shall I tie yoke and plough with my bullock's tail? (i. e. I have only one bullock, and so ploughing-work is impossible to me). 2. *Aḍḍo nāṛna*, to attach a pair of bullocks to a plough, to a cart. — Fig. *Nēk'ānim nalakh nu nāṛnā*, to put a man to a certain work, to engage him for work.

**nar<sup>a</sup>ngnā** [*nar<sup>a</sup>ngyas*, *nar<sup>a</sup>ngos*]. V. n. 1. To lie down. *Akku maṇḍī ḍṇḍkai nar<sup>a</sup>ngā*, now that thou hast had thy meal, take a rest.

2. Fig. and in joke or anger, to die. *Endr hō mal tengos, nar<sup>a</sup>ngyas*, he won't talk, he's gone to the wall

**narṭi** S. Windpipe, trachea; throat.

**narya'ānā** V. tr. 1. To hum (a tune). *Jatrā-ḍaṇḍin narya'āna*. — 2. To weep and sob loudly, so as to attract attention.

**nās** S. Destruction, ruin. *Nas nannā*: 1. To destroy, to exterminate. *Rōḡē, kīṛā, laṛai ḍher alārin nās nanī*, illness, famine, war destroy many people. *Tās nās nannā*, to exterminate, to annihilate completely. — 2. To spend uselessly. *Ḍhibā nās nannā*,

*Diyasalain hō begar nū nās ambā nana*, even matches do not spend to no purpose.

**nāsgō** S. Elder brother's wife. The youngest child of a family has as many *nāsgos* as he has brothers who are married.

**nasnā** [*nassas, nas'os*]. V. tr. 1. To cause men or cattle to sicken, languish or die, by a supposed influence for harm, attached to the agent personally. This is effected either by the evil-eye, or by some nasty question, as: *Nim eō ulla ujjor?* how long are you to continue in life? *Ad āsin nassa*, she has cast a spell upon him. If a young tree withers down, the Oraons think that some student-witch has tried her power on it. *Bisāhī gutṭhyar ī mannan nasskar ra'anar*.

**nasrē** Adj. Endowed with the magic power of harming by the utterance of some words or by casting the evil-eye. *Nasrē āli. Nasrē ālas*.

**nasrī** Same as *nasrē*.

**nasrnā** V. n., reflexive or passive of *nasnā*. To be ill or pine away, as the effect of the evil-eye, or of ill-intentioned words uttered to one's address.

**natā** S. Blood relationship, consanguinity, affinity; kith, i. e. any of the (supposed) family relationships reckoned among the Oraons (*zoyī, samdhī*, etc.). *Ormā natā ālarin mēnja*, she questioned all her relatives. *Sannis tangdadasgahi khain natat endr ba'os?* "Nāsgō" *ba'os*. How will a younger brother call his brother's wife? He will call her *nāsgō*. *Sannis tangdadasgahi khātāgē natā nū endr laggos?* *Erkhō laggos*.

What is, in relationship, a younger brother to his brother's wife? He is her *erkhos*. — Cf. *natāgotā*.

**natagnā** V. tr. See *natagnā*.

**natāgotā** S. Consanguinity, kin. *Pañcē sōyē khuṭī manī khañē, natāgotā ibsrī'ī*, after five or six generations, relationship by blood is lost. *Manrē paddā nū enghai dher natāgotā-alar ra'anar*, many of my kins-folks live in Mandar.

**natāi** S. 1. A frame turning on an axis, on which yarn, thread, etc. are wound; a reel. *Natai kirnda'ānā, natāi kīndra'ānā*, lit. to make the reel revolve, i. e. to gather the yarn on the spindle, to wind thread, cotton, silk, etc. into a skein. 2. At kite-flying, the revolving axis on which the twine is wound or let off.

**natāgnā** [*natgyas, natgos*]. V. tr. 1. To pull along. *Aḍḍō ugtan natgi*, bullocks pull the plough. — 2. To pull out, to haul. *Īñjon ammtī natagna*, to draw the fish out of water. *Amman indrāñ natagnā*, to haul water out of a well. — 3. To receive or take, as money. *Ī maktāras ajgār dhiba natagdas*, this solicitor makes much money, draws much money out of his clients.

**natāgnā** V. n., reflex. or pass. of *natāgnā*. 1. To be pulled tight, as a rope. — 2. To shoot up, to grow. *Ī kukkos innelā dher natgras*, this boy, for some time past, has been growing very much.

**natiyā** S. See *natiyā*.

**natnā** [*natcas, nat'os*]. V. tr. To clean and smoothe with cowdung and water the place where a meal has just been taken. This practice of tidiness is stuck to even by travellers, at such

places where they stop for more than one day. *Sukras tanghai maṇḍi-onḍ-kā addan mal natras*, Sukra has not cleaned his place. N. B. The same operation, as performed from time to time on the floor and walls of a house, is called *ēgnā*.

**natrā** Adj. (Of persons). Under-sized, of puny stature. *Natrā ālas*, a dwarfish man. *Naṭras*, a dwarf. *Kalā, natrāyō*, get off, dwarf.

**natrī** Adj., feminine form of *natrā*. *Natrī ālī*. (*Natrī aḍḍō* would not be correct.) — Cf. *thepā-thepī*.

**nattī** S. Grandchild, a son or daughter's child; especially grand-daughter. *Nattis* means grandson *Anā, nattī, eksan kāldai?* or: *eksan kādī?* *Engnattis ārsyas. Tangnattī barckī ra't. Nattibagar*, grandchildren.

**natyā** S. Granddaughter.

**natyas** S. Grandson.

**nau** 1. Adj. of number. Nine. *Nau anā*, nine annas. — 2. Interj. Go on, make headway! (a shout to the right-side bullock while ploughing). *Nau rē!* Eh, thou, bullock on the right, go on. — Cf. *tata*, and *dahin-dahin*.

**naujaddī** Adj. Renowned, famous. *Ās tanghai nāmen naujaddī nañjas. Onṭā naujaddī baidas. I khēkhel nū naujaddī mañjkāgahi endr naphā?* what is the advantage of becoming a celebrated man here below?

**naumahlā** S. A wedding-litter, large enough to accommodate 20 or 30 persons.

**naunā** Adj. Overcooked. *Naunā ahrā, arkhā, amkhī. Maṇḍī biccā darā naunā mañjā*, this rice is cooked beyond point.

**naūrā** S. Same m. as *cāra Kārka ambā es'ā: naūra khūrki ra't*, do not make here any provision of toothpicks: the new shoots are just covering with leaves. — Adj. Young, untied, green. *Enghai mankha ninghai gane pollō: naūra ra't*; my buffalo is no match for thine, it is too young (for a fight).

**naūrā** S. Mongoose, weasel. *Bhañs-naūrā*, a large-sized variety of mongoose.

**nāura'ānā** 1. V. tr and n. Syn. *narya'ānā*. 2. V. act. A syn., seldom used, of *narma'ānā*.

**nāurārnā** V. n. Of heat, to abate. *Birṇā akkū nāurār'ataggi*, the heat is now growing less.

**nauratan** S. Name of an old fortress, situated about 18 miles S.W. of Dighia. It formerly had nine storeys; the lower three are now fallen in. The breadth of the walls is, it seems, about three yards.

**nautā** S. An earthen vessel with a large mouth and a straight neck; it contains enough rice for the meal of four or five persons. — Cf. *api*.

**nautān** Adj. 1. New, i. e. recently arrived. *Nautan mankhā*, the new buffalo, i. e. the buffalo newly bought. — 2. New, i. e. replacing a former one. *Ambā arga, hiud nautan dārā talī, esra'ā fak'o*, do not go up, that is a branch of after-growth, it might break.

**nauṭipī** S. The finding out, by the conjuror (*deḍras*), of the malevolent person (*bisāhā, bisāhi*) who has caused any illness through the familiar spirit (*bhūt*) he specially worships. *Enghai kukkosge maldau rahcā, khanē deḍras nauṭipī nañjas. Nau-*

*upi nanta'ana*, to have a name found out by the conjuror (cf. *tukhiŋ*). - In cases of large-spread epidemy, when there can hardly be any clue as to the guilty person, an order of the notables may summon all the villagers to pass before the conjuror. Some well-to-do man is then designated as the culprit; he gets off by a gift of oxen, pigs, goats, fowls to the community. *Phalñā paddagahi orma alar nautipī nanta'age kerar*.

**nañwā** S. 1. Mantis, an insect remarkable for its slender form and a pair of legs in front, which resemble a person's hands folded in prayer.

2. *Nañwas*, barber. Better say *muñ-dus*. 3. A fanciful being, to frighten children. *Emgane khall nū ambā kalu, nañwā khaddargahi khebūdan mūci*, don't walk out to the fields with us; a bugbear is there, which cuts off the ears of children. To a child unwilling to allow the razor on his head: *Nañwā cuñtin mūndo*, the ogre will (come and) shave thee.

**nauwē** Adj. of numb. *Nauwē ana*, nine annas.

**nawāda** (Sad.) Adv. *Nawāda kamna*, to build anew. *Nawāda barckā telengar*, the recruits. *Ērpā nawāda kam'ā manō*, we'll have to pull down the old house and build a new one. *Lapai nawāda nanna*, to begin the war again. *Nawāda parh'ā*, begin thy reading all over again.

**nayangō** Title by which a woman is addressed by another woman of about the same age. -- But when several women of different ages are addressed together, they are more appropriately addressed as *dhayō*. *Kaēn, dhayō: Kaññū-nandā nōrāge ra'ti*;

I am old, friends, I have to scrub my pots and pans.

**nē** Interrogative, relative and indefinite pronoun, used only with reference to persons. The same form which serves for the singular may be used in a plural sense. — The verb of which *nē* is subject indifferently stands in the plural masculine or in the singular neuter (even when a plural sense is intended). The genitive case of *nē*, in the interrog. and relative capacity, is *nēkhai* or *nēkhai*, but, in the indefinite capacity, *nēkh'ai* or *nekh'ai*. The constructive base of *nē* is *nēk*. 1. Interrog. pronoun. *Nē barca?* (or: *nē barcar?*) who came? *Nē harō?* who is there? *Nēkāge ciccakai?* to whom did you give? *Nēkan Irkai?* whom did you see? Iteration marks a plural and distributive sense. *Nē nē barcar?* who came? i. e. tell me some of the names. *Nē engdāsin lauckar?* which of you has struck my son? *Emhai khall nū nē cākhdar, harō?* eli fellows, why throw seeds in our field? - 2. Relative pronoun: a) the person (or persons) who; b) any person (or persons) that... *Nē nalakh mal nani, ās ambdas ōndasnek'ā*, let him not eat who does not work. *Nēk mañyā laukā khatrā ār ekāsē bacchio'or?* people struck by lightning, how could they have escaped? *Nē ujjō, as ēros = nē ujjor, ār ēror*. (*Nē ujjō, ār ēror* is incorrect). With a distrib. sense: *Nē nē nalakh mal nandar, ambdar ōndarne'ā*. - 3. Indefinite pronoun. The pronoun *nē*, to have the indefinite sense, must either be iterated, or accompanied by a negation. Otherwise *nik'im* or *e'am-ōrtas* or some other indefinite expression must be used. *Nēkh'ai ghorō hō*

*pollā deg'ā*, the horse of none of them could clear the hurdle *Ne hō Dharmesin mal īrkī ra't*, no one has seen God. *Nē hō balnar*, nobody knows. *Nē nē annar* (or *ānt*), some people say. *Nē nē jharan*, *nē nē gā arkhin ōnnar*, some drink beer, others take spirits. *Nē malā nē enghai kullan occar*, some one (some fellow or other) has taken my umbrella. *Idin mēnāge nekā hō cār mallā*, no one need hear of this affair. *Nēkan malū nēkan occas*, he took along one of them with him (H. *kiṣī na kiṣī ko*) — *Nētanghai*. See special article.

**nebbā** Adj. 1. Light in weight. *Nebbā cirkhī*. - 2. Easy. *Ī nalakh nebbā laggī*. *Nebbā nannā*, to make less burdensome, to alleviate. 3. Delivered of a child. *Ā āli nebbā mañjā*.

**nebbnā** [nibbyas, nebbos]. V. n. 1. To become less heavy. *Asmā mūkhnum mūkhnum cirkhī nibbyā*, as he went on eating of the bread, his burden diminished. - 2. To get refreshed from fatigue, relieved from pain. *Kharīdkā kḥeddan kurnā ammti nōrā khane, nibbī*, if you wash your worn out feet with warm water, they feel refreshed. *Ī mandartī kukk nebbō*, this remedy will alleviate your head (-ache). - 3. To be delivered of a child. *Adigahi nebbnā-ullā ārsya*. *Ād khaddtī (khaddan) nibbyā*, she has given birth to a child.

**nebbta'ānā** V. tr., causal of *nebbnā*. To make less heavy, less burdensome or afflictive; to relieve from, to make rid of. *Khand'rnā narī-kornan nebbta'ī*, sleep brings fever down. *Ī mandar kukk-nuñjan nebb-to'ō*, this medicine will alleviate your headache. *Gollas engan ā nalakhtī*

*nebbtacus*, the landlord has relieved me of that work.

**neḍḍā** S. The date, or term, at which some action or event is to take place. *Emhai erpanta beñjagahi puth ēr nedda ra't*, to-day a fortnight there will be a marriage in our house. *Neddu ulla*, the appointed day, the day agreed upon. *Ar beñjagahi puth ēr neḍḍā nañjar*, they settled upon a fortnight for their marriage to come off. *Adigahi neḍḍa ulla ārsalagga*, the time of her deliverance is drawing near.

**ned'gnā** [nidgyas, nedgos]. V. n. 1. (Of leaves and fruits) to fall off. 2. To fall off through rottenness. A girl to a boy who has struck her: *Ninghai kḥekkha nedgane'ka*, may thy hand fall off (with leprosy).

**nedg'rnā** Reflex. or pass. of preceding. - Besides, of dew, to dry up, to evaporate. *Jhurra neddgra*.

**nē'enā** [nēcas, nē'os] V. tr. 1. To ask for (in order to obtain). *Īhibanahṭa nē'enā*, to trouble one for a loan of money. *Gohla nē'ena*, to apply for a yoke of oxen. *Pellon nē'enā*, to ask for a girl in marriage. *Dharmestī mēd ara jiyagahi car-guṭṭhin nē'enā*, to pray God for all the necessities of body and soul. *Ulla nē'enā*, to ask for a delay, for being given some time. *Ās gustī tangrin nēcas*. - 2. To beg from door to door. *Ās nē'ā keras*, he is gone a begging. *Ās nē'ā nē'ā ujjdas*, he lives on the public charity. - 3. To pray. *Ijja darā ennē Dharmes gusan nēcā*, she stood up and prayed God thus.

**nēg** S. 1. Any sacrificial rite. (The word is etymologic. connected with

*naṭgas*, a priest.) *Ās tangdāsīn pūjā-gaḥi urmī nēgan tingyas*, he told his son all about the rites of sacrifice. *Nēggahi ālōgutthī*, instruments of worship. *Beñjāgaḥi nēg nannā*, to celebrate a marriage. 2. Any received custom. *Niṅgāge anā nākh cī'ina maṇō*, *nēg ennem ra'i istā*, you'll have to give four annas; such is the custom of this place.

**nēgcar** S. 1. Rite, religious custom. *Beñjagahi (karam-gosaṅgahi, etc.) nēgcar nannā*, to bless a marriage, to observe the rites connected with the karam-tree. *Orot keckāsīn nēgcar nannā cī'inā*, to perform the last duties towards a dead person. — 2. Donations to the priest in connection with worship. *Naṭgas nēgcar nē'edas; endr mal cīoy?* — 3. Alms to the poor. *Negcārti ālar merkhan arja'a ongnar*, by almsgiving we may gain heaven. 4. Each one's quota in a subscription. *Tamhai nēgcārti ār orot kīrasin posnar*, by their contributions they maintain one poor man. 5. The necessities of life. *Tangyō tamba tamhai khaddarge nēgcar cī'inā*.

**nēgjog** S. Same as *nēgcar*. *Mas-ranta urmī nēgjog nañjar*, they performed all the funeral rites.

**nē hō** See *nē*.

**neiḥar** S. Same as *naiḥar*.

**nēk** Abbreviated form which *nekhai*, gen. of *nē*, takes before postpositions. *Nēk mañyā bajar khattro'ō*, *ās ekāse bacchroos?*

**nek'ā** A postthetic tense-sign which, being added to an indicative present, transforms it into a jussive or optative tense. — The third person singular feminine is irregular. *Ād*

*ānā nek'ā*, let her say (not: *ānī nek'ā*) *Ād nanan nek'ā*, let her do (not: *nanī nek'ā*).

**nēk'im** An alternat. form for the pronoun *nīk'im*.

**nek'h'ai** A word used as an indefinite pronoun marking possession. It is properly the genitive of *nīk'im*. *Īd nekhai ghorō?* *Nēkh'ai* (or *nek'h'aidim*). Whose horse is this? It does not matter (lit. anybody's). *Nēkhai ghorōge cī'on?* *nēkh'aige* (or *nēkh'aimge*) *Niṅghai kū enghai ghoron ho'on?* *Nēkh'aim ho'ā*.

**nēkh'aidim** Pronoun (used only in the nominative). Someone's, anybody's. *Nēkhai ghorō bongā?* *Nēkh'aidim malā*.

**nēkh'oy** Contraction of *nīn ākh'oy* (which is used in the same sense). It properly means *crederes*, thou wouldst believe it. It may be taken as the equivalent of the adverbs perhaps probably, and also of the answer: I do not know. *Endr barcas?* *Barcas nēkh'oy*. Has he come? I suppose he has. N.B. It is more correct to put *nēkh'oy* after the verb than before it. Cf. its syn.*hōtang*.

**nelā** Adv. 1. To-morrow; 2. ironic., never. *Ēn khāran u'ōn. Nelā u'oy!* I will dam the stream. Never! — N.B. *Nelā* cannot be used instead of *cerō*, yesterday; nor instead of *nannā ullā*, on the morrow.

**nelantā** *Nelantā ullā*, on the morrow. *Emhai ārskagahi nelantā ullā ās kundras*.

**nelbeñjā** S. and adv. The day after to-morrow. *Endr nelbeñjā dau ullā maṇō*, *em baldam*. *Ī nalkhan nelbeñjā gūṭi uyyā. Nelbeñjā bar'os*.



N B. *Ā nelbeñjā* means on the fourth day hence.

***nēlbeñjantā*** *Nelbeñjantā ullā*, on the third day after. *Ā nelbeñjantā ullā*, on the 4th day following. Cf. *nēlantā*.

***nemhā*** S. The operation of removing religious defilement. *Karam cālī nū gaḍḍarkī, kīrā ammōnkā nemhātī adigahi nēgār nannar*, having set the karam branch in front of the house, they pay homage to it by a fast (lit. with purification by hunger and thirst). *Cālā - paccōgahi nemhā addā* the spot set apart for (and consecrated to) the worship of the lady of the grove.

Often used as adj., pure of any caste defilement, solicitous about one's caste. *Aḍḍan nemhā nannā*, to purify (with cowdung and water) the spot (e. g. where a visitor of a different caste has stood). *Nīn pēḥtan mokkai; akkun isan barā nemhā mandai*, thou hast (often) fed on bazar things; now, here, you play the pure, i. e. you refuse what I offer to you. *Beñjanti munddh, arge nemhā man-nā cār ra'ī. Nemhā jiyā khaddas*, an innocent child.

***neō*** S. 1. The solid ground upon which the mud-walls of native constructions rest. The ground being excavated, it is refilled with soft wet earth, which becomes very hard as it dries. *Neō arakkhānā*, to dig the foundations. — 2. Fig. The groundwork of anything. *Khristān patta'ānāgahi neō Dharmesgahi calkhkad talt* (or: *calkhkā nū ra'ī*). Divine Revelation is the basis of Christian Faith.

***neōkhānā*** [*neōkhyas, neōkhos*]. V. n. 1. To submit. *Khane ār neōkhyar*. — 2. Syn. of *leōkhānā*.

***neōkhrnā*** Reflex. and pass. of preceding. Same meanings as *leōkhānā*, which see.

***neōrārnā*** V. n. 1. To speak or behave with deference, reserve, humility. *Kōhar mundhbharē neōrār'age manī; soso manna mal ban'o*, before superiors one must speak with reserve; familiarity will not do. 2. To crouch or lower oneself before; to stoop. — Syn. *sannu manna*.

***neotā*** S. Invitation. *Ortosin neotā nannā, erna; ortosin (ortosge) neotā c'īnā*, to invite one. *Neotage barnā*, to answer an invitation to come. *Beñjāgahi neotā ālar*, the guests of the wedding.

***neota'ānā*** V. tr. To invite (to a feast, a wedding, etc.).

***neot-haryas*** S. masc. Invited (male) person. *Neot-haryā alt*, invited (female) person. *Neot-haryar ne hō mal barcar*, none of the invited guests came.

***neppnā*** [*nippyas, neppos*]. V. tr. 1. To take or seize with a sweeping movement, to catch while on the wing. *Ciamguḥthin neppāge cenkhō jureki kuddī*, the kite is hovering about to catch chickens. 2. While finishing a sweep, to brush up the last pinches of dust into the *sūp*. *Ernan neppnū*, same meaning. — 3. To dash over the banks, to inundate. *Barhī tarā paddan nippyā*, the swollen river has flooded half the village.

***nērnā*** [*nīryas, neros*]. V. n. To get dry, to lose moisture (moisture being regarded as something unfit). To a child after a bath: *Akkun ijka ra'ā, nīrkanī kicrī bācro'oy*, now, remain standing; when you are dry, you will put on your clothes. *Amm*

*nera cī'ā, kḥanē kank ottha mal laggo*, let the moisture get out, then the wood won't be so heavy. *Nīrka adḍan ēra ērā ekā*, walk looking for dry places.

**nerr** S. Snake. *Ḍondō nerr*, the *dondo* snake (not poisonous, about six feet long) *Khettā nerr*, the cobra *Gūrait nerr*, a poisonous snake (different from the *karait*) *Jaunō nerr*, a snake of the length of the cobra, wearing (it seems) poison in its tail, with which it strikes and stings. *Ḍhinkī nerr*, a poisonous snake of very large size. *Khambyā nerr*, another large species said to wear poison in the tail. If the part stung gets cured, the sore reappears elsewhere; it is apt to open in the lungs, and in that case causes death.

**nerr-lālē** S. 1. Saliva said to be drivelling from the mouth of snakes; snake slaver. - 2. A viscous substance of great acidity which appears on grassy spots during the rains, causing blisters under the feet.

**nerr-tangajjī** S. An insect of a cockroach size; on its black shards there are four whitish spots. It keeps close to trees.

**nēt** S. Good custom, the received or approved way of acting in any line. *Nēt nēg uyyū ālas*.

**nētā** S. Grease, fat, lard. *Paddā-kissgahi nēta khōb ra'i, ṭorang-kissgahi jukki*. The fat of the domestic pig is plentiful, but scarce in the wild boar. *Kiss-nētā, adḍō-nētā, eṛā-nētā*.

**nē-tanghai** An idiomatic variation of the pronoun *nē*. 1. Who? - 2. (The one) who. — 3. Someone. *Nētanghai?* Who is there? *Nētanghai tingyā?* *Ninghai eṛpā nū nētanghai*

*barcā*, someone has come to your house. *Nētanghai kundrā, ās nimhai bēlas taldas*, the one who has been born is your king. — Rem. *Ne-tanghai* means literally 'who of him? who of them?', an idiom parallel to the English idiom 'all of them'. It is always used with a verb in the singular neuter form

**newai** S. Settlement of a dispute, arbitration, judgment. *Āsin ninghai nēg lekḥā newai nanā*, judge him in accordance with your customs. *Īkatthā nū, newaitī esro'ō* (or *khaccro'ō*); in these cases, decision shall be made by arbitration. *Newai nū nekhai pharyār'o, ār ho'or*, those shall have it, whose (claim) will be made clear in judgment.

**newan** S. 1. The eating of the early fruits or early vegetables. *Innā ēm ṭaṭṭḥan newan nanom*, to-day we'll have mangoes of the year. - 2. Bad behaviour. *Ninghai newan ṭrkan; eṛpanṭī urkharkī kulā*. I have seen how you behaved; leave this house.

**newar** S. *Newar pūp* (name of a flower).

**newca'ānā** V. tr. To exorcise; to cast out an evil spirit, to counteract by magics some evil influence. *Nañjar-lakkātī ortosin newca'ānā*, to exorcise one from the evil-eye. *Nādan newca'ānā*, to expel an evil spirit.

**newkhnā** See *neōkhnā*.

**newrārṇā** V. n. Syn. of *nāu-rārṇā*.

**nī** Postconj. As soon as. *Sendrā gudrārā nī*, as soon as the hunt was over. *Sendrā gudrārō nī*, as soon as the hunt will be over. — Syn. *kim*.

**nibhrnā** V. n. 1. To live together in concord. *Īr irbarim daule nibhrā,*

these two have settled together nicely, they pull well together. *Sukrāgar tam-hai epā heddentā ālar gane nagad nibhrkar ra'anar*, Sukra's people live quite at peace with their neighbours. *Allā darā berkhā mal nibhr'i*, dogs and cats don't agree. — 2. To deal with, to treat. *Ēn ning gane nibhr'on?* *Ekanne bēlar bēlar gane nibhrnar, annem nanā*. — 3. To be united again in friendship and goodwill after an estrangement. *Mukkā-mēt innā nibhrar kerar*, husband and wife have to-day made peace.

**nibhrta'ānā** V. tr., causal of *nibhrnā*. *Ēn ārin mukkā-mēt bujhā-ba'ar kī nibhrtākan*, I have brought them back to conjugal peace.

**nicōt** Adj. and adv. Quiet, free from disturbance; without any hitch or interference. *Ās eōdā nicōt ujjdas!* *Nalkhan nicōt nanā khane, nalakh khōb manī*, if one works without being disturbed, one does an amount of work.

**nichak** Adv. Very much, perfectly, quite; (colloq.) awfully. This adverb introduces ordinarily such adjectives as mark bad qualities. *Nichak sotboj'ā*, defiled from head to foot. *Nichak mokhārō*, quite black, of a very dark black. *Innā khaddāsīn asnān cīt'āge mal ho'odam; akkun gūṭī nichak bolō ra'as*, we do not bring the child for baptism to-day; it is still to recently born. — Syn. *niktā*.

**niḍar** Adj. 1. Intrepid, fearless. — 2. Free from danger, confident of security. *Telengar, lar'ō bīrī, niḍar lar'ōr hōlē, jī'or*, soldiers in a battle, if they fight fearlessly, will conquer. *Niḍar ālar ṭorang nū orot orot kānar barnar*, in this forest people come and go alone without distrust.

**nīdī** Adj. the fundamental meaning of which is empty. Hence: 1. Not mixed with any other substance, pure, unsophisticated. *Ās mandin nīdī ōndas*, he eats his rice without addition of anything (not even of salt). *Dudhi nīdī, phulī nīdī*, unbaptised milk, unadulterated spirits. *Munō nīdī*, first-beer without addition of water.

2. Fasting; having an empty stomach. *Ārin nīdim malā okta'anar*, they make them sit down not without offering them something. *Nē nē ōnd bīṭī, bīṭī ēṭ nīdim ra'anar*, some remain fasting the first half of the day or the whole day (lit. both halves). — 3. With an accompanying noun. *Nīdī-kukk alas*, a bald man, or a man with no *pagṛī* on the head. *Bēlas gusan nīdī-khek-khā ambā kalā*, do not go to the king empty-handed. — 4. Adv. Barely, merely, solely. *Onṭā ṭempā nīdī bacchrkī ra'z*, I have nothing left but this stick. — 5. Purely and simply, without qualification, without any extraordinary circumstance. *Kūrkhār nīdim khē'ēnar hole, aulam bassnar*, when Orans die a natural death, their bodies are burnt the same day.

**nīd'im** Alternat. form for the nominative case of *nīk'im*.

**nignigrnā** [nignigrā, nignigr'o]. V. n. 1. To be smooth. *Khārtu pakhu nignigrīṭī*, the river pebbles are polished. *Mūndus kukkan nignigrā'ā mūṇ-ḍyas*, the barber shaved his head to a polish. — 2. To be bare. *Ī manntu atkhā nignigrā'ā nidgyā*, the leaves of this tree have all fallen off (lit. have fallen to its becoming bare). — 3. To be separate from anything else, pure. *Kabsī-khallan nignigrā'ā caṛ'ā khane, nagad puṭṭī*, if you weed a cotton field to perfect neatness, the cotton flowers

beautifully. - 4. To be uniform in appearance, symmetrical, orderly disposed. *I piṭṛgahi isskā nignigrīṭī*, the texture of this mat is regular. *Nignigra'u isskā kicrin khēndā manī*, you must buy some cloth of a neat weaving. *Ibrā puthī nignigra'ā uikā ra'ī*, these books are orderly arranged.

**nighā** S. Cart-shaft, any of the two pieces of wood which unite the cart to the yoke. *Enghai gaṛīgahi oṇṭā nighā essrā*, one shaft of my cart broke.

**nihat** See *nihat*.

**nihat** Adv. Perfectly, grievously. *Idnā khess nihat mal mañjā*, the paddy of this year is not yet perfectly formed. *Ās nihātim baldas*, he doesn't know at all, he perfectly ignores. *Ēn ningan nihātim nārāj nañjkan*, I have offended thee grievously.

**nihōrā** S. 1. Supplication, entreaty; earnest request, instance. *Akkun en niman nihōrā nandan; gucā, maṇḍī ōnā*, now, I beg of you, come, have some rice. - 2. Apology, excuses, in extenuation of a fault. *Ēn ninghai usangin esskan, aūge nihōrā nandan; nin endr ba'adai?* I have broken thy plough and make apology for it; what dost thou say?

**nijgut** Adv. 1. Exactly, precisely, to a nicety. *Piṭī nū adīgahi kullnā nijgut-sarī ukkyā*, the lid fits on the basket exactly. *Nijgut nijgut katthan tengnā, mennā*, to relate in detail, to inquire about details. - 2. To a certainty. *Nīn ī katthan nijgut akhdai?* - 3. With truth. *Pakkhantā dhiban nē occā? Ēn malā. Nijgut tengā; nē occā?* who has taken the money in the wall-niche? Not I. Say the truth; who took it?

**nijrnā** [*nijr'yas, nijr'os*]. V. n. To regain lucidity of mind, possession of one's full faculties. Hence: 1. To get fully awake. *Āsin cōdkan jatrā ērāge; mal nijrdas khane, ambkan darā barckan*. I knocked him up for the dances; he only half awoke, so I left him and come alone. - 2. To sober down, to become free from intoxication. *Birsa mahtos arkhi ōndas darā bhaṭhī-erpā gusan biḍryas; nē mala nē kicrin occar; nijryas darā, ērdas gā kicrī mallā*, Birsa the mahto indulged in spirits and laid himself down close to the grog-shop; some fellows took away his clothes; when he awoke, he saw himself without covering. - 3. To recover from a swoon. *Jaimayāī nijrnā*.

**nij'rta'ānā** V. tr. To enlighten, to open the mind. *Ortosin nij'rta'ānā. Ortosgahi khann nij'rta'ānā*.

**nik'im** Emphatic form of the pronoun *nē*, to which it is a synonym. *Nik'im* however has no power for direct interrogation. The declension is as follows: Sg. and pl., nomin. *Nik'im* or *nek'im* or *nīd'im*; gen. *nekh'a'im*; dat. *nek'agem*; accus. *nek'ānim*; ablat. *nek'antim*. - 1. Relative pronoun and adjective. *Nik'im eng mañyā palta'ānar, ārge muñjā-malkā ujnā ra'ī*, he that believeth in me hath everlasting life. *Nekh'a'im nek'h'a'im asnān mañjā, ār tīnā tarā kānar-nek'ā*, let all those who are baptized stand to my right. N. B. *Nik'im*, in a relative sense, must always be accompanied with two finite verbs in the plural. This restriction does not exist for *nē*; one may say: *nē ujjō, ās ēros*. - 2. Indef. pronoun and adjective. *Endr nik'im barcar?* have any visitors called? *Nik'im-ort daṇḍī cōd'ā*, let someone

of you give us a song (lit. Strike up a song, somebody). *Pēskā-akh'ur nū nīk'im nīk'im*, some among the doctors of the law. *Nīk'im nīk'im ennē katthā tengnar*, *khēkhel-rājī khetta-nerrgahi kukk mañyā ukkā ra'ī*, there are people who say that the world rests on the head of a cobra. *Nīk'im nīk'im hō malā*, not one single individual.

**niktā** Adv. 1. Very (in bad pari); painfully, sadly, grossly, shockingly. *Sukras niktā kufu taldas*, Sukra is shockingly avaricious. Syn. *nichak*. — 2. *Niktā* and a preceding dative form an idiom which corresponds with our expression addicted to. *Ār khar'āge niktā ra'anan*, they are given to stealing (lit. they are awfully for stealing).

**niktahā** Adj. (fem. *niktahī*). Parsimonious, stingy, miserly, pennywise, ungenerous. *Enne niktahā ālas gusan endr ne'ā kālon?* what should I go and ask from such a tight-fisted fellow? *Kōrhē niktahā manhā maldau*, it is not nice to be too chary.

**nīkhcārnā** V. n. To experience a convulsive and somewhat prolonged heaving of the breast; hence to sigh, to sob (as a child after crying), to draw in a long breath. *Endr nīkhcārdai*, *Sukrā?* what do you sigh for, Sukra? *Kecckā ālas onghon nīkhcāras*, the dying man breathed still once.

**nikhnikhrnā** V. n. 1. To send forth slight and mysterious cracks. — 2. To be haunted. (In ordinary times, the familiar spirits keep in the crevices of the walls and roof; but at night should the house be empty, or nearly so, of its inmates, these spirits creep out.) *Ēn țorāng majhintā oñtā erpā nū kor'ckan khanē, nikhnikhra'ālag-gī, khanē ēn ur'ckan cappkan*, as I entered the empty shed in the heart

of the jungle, it started crackling, so I hastened out. *Khaddar erpā nū mākhā-bīrī tām eklā ra'anan khanē, āge nikhnikhra'ā bujhār'ī*, children, when alone in a house at night will believe it is haunted. *Āl-malkā karnē, phaluā addā nikhnikhrī'ī*, as no human being is living there, the place is haunted. — 3. *Culhā nikhnikhra'ā tēbrā*, the fire in the furnace is out (allusion to the crackling of cinders and ashes still hot).

**nil'bnā** [*nilbyas, nilbos*]. V. tr 1. To crease, to crumple; to crush by rubbing between both hands, as ears of corn or flowers. *Cīthin nilibnā*, to crease a paper. — 2. To rub roughly. *Khannan nilbā, khanē nijroy*, rub thy eyes, then thou wilt awake. *Isung nilibnā*, to give a rough and hasty rubbing of oil (contrast with *nal'bnā* or *khasnā*). *Tangyō mundim mal sap-rarkī rahcā aōngē, tangdāsin isung khas'ā pollā; annūhō, nilbyākt jatrā occā*, the mother, not being ready in time, could not grease her boy carefully; giving him a rough coating, she took him off to the dance.

**nīm** (1) S. A tree resembling the *bokain*. Its leaves are very bitter; the fruit is of a golden colour (*Melia Azaddirachta*).

**nīm** (2) Plural of the pers. pron., 2<sup>d</sup> pers. You. — With the emphatic. *nīmim*, yourselves. Rem. *Nīm* is never used through mere politeness, i. e. for addressing one person.

**niman** Adj. 1. Free from mixture, unalloyed, pure. *Niman sōnā, pannā. Niman phulī, isung, ghiu*. — 2. Fig. Pure in a moral sense, untainted, unsullied, spotless. Between angry women: *Nīn ajgār sotbōr'ā taldī*. — *Nīn hō niman maldī*. Thou art a consum-

mate slut. — Thou art not without ble-mish thyself (i. e. thou haststolen, or eaten defiled rice, or fornicated).

**nimat** Adj. 1. Sober, not under the influence of drink. *Ās ungkhhkātī akkun nimat mañjas keras*, he has just recovered from his cups. *Nimat nū kacnakro'ot*, let us debate this point whilst we are still sober. — 2. Free from passion or personal feeling, cool, peaceful, reasonable. *Nimat ālar ganē indri' im katthā kacnakhrnā manī*, I want to say a word to those (of you) who are in their cool senses. — Cf. *nimtārṇā*.

**nimbass** S. (Contr. of *ning*+*babas*). Thy father, your father.

**nimhai** A word used as possessive pronoun and pronominal adj. It is properly the genitive of *nīm* (2). Your; yours. *Ēm āsgahi qhiban eb's-kam*. *Sē, āsge nimhain c'ā*. We have lost his money. Then, give him yours.

**nimra'ānā** [*nimrācas*, *nimro'os*]. V. tr., syn. of *muñjnā*. 1. To finish off. — 2. To put the last hand to, to complete. *Ār ī cānantā khessan nimrāckar rahcar*, they were at the end of their paddy of this year. *Ēm erpā-kamnan nimrāckam*, we have completed the building of the house.

**nimrārṇā** V. n. To come to an end. *Ī cānantā khess cārē nimrār'ō*, our rice-provision of the year will soon run out. *Ōnd ghaṭī nū nimrār'ō*, that will be the work of a few minutes.

**nimta'ānā** V. tr. (From *nimat*, sober) to render one free from intoxication, to sober him. *Onṭā nagad muṭgā āsin nimto'ō*, one good cuff will dispel his drunkenness. *Birsas mal nijrdas khaṇē, āsin emtāckam*

*arā nimtāckam*, Birsas not getting sober, we gave him a bath and forced him into his senses.

**nimtārṇā** V. n. To get sober, to become free from former intoxication. — Cf. *nimat*.

**nīn** Pers. pron. of 2<sup>d</sup> pers. sing. Thou. *Nīn, Dharmē, ālarin kamckai*, Thou, o God, hast made us.

**nindkā** Past partic.; often used as an adjective meaning full, populated. 1. Rich, well-to-do. *Nindkā erpā*, an opulent house. — 2. Full of business and work, of things to attend to. *Nīn ningyō nimbas gusan nalakh mal nandī*; *nindkā erpā nū kaoy hole, ekāse nalakh nanoy*? you never care to work at home: what work will you do as mistress of a busy house?

**nīndnā** [*nindas* or *nindcas*, *nind'os*]. V. tr. 1. To fill. *Ammtī kuṇḍan nīndnā*, to fill a jar with water. *Ār khajjīṭ gadḍin nindcar*, they filled up the hole with earth. — 2. Of liquids, to draw up; also, to pour in up to the brim. *Amm kūbīṭ nīndnā*, to draw up water from the well. *Kuṇḍā nū amīa nīnd'ā* (lit. pour into the jar its full amount of water), fill the jar with water. — 3. Fig. *Ālar ās-gahi khebḍan nindcar, khaṇē urkhas*, people prejudiced him (against his master); he left in consequence; lit. they filled his ears with tale-bearing. The same may mean: they harassed him with their tale-bearing.

**nīndnā** [*nīndyas*, *nīndos*]. V. n. 1. To be filled. *Ammtī khal nīndō*, the fields will become full of water. *Enghai pāp nīndyā*, the measure of my sins is full. Fig. *Ennē katthā menā menā enghai khebḍā nīndyā kerā*, I have got tired of (or: biassed

by) listening to such stories. — 2. To fill by occupying. *Tīṇṇiṇṇi enghai mēd nū nīndiyā*, the bees spread all over my body. *Khār nū barhī nīndiyā*, the river is full.

**nindrā** V. n., syn. of *nīndnā*.

**ning-** Base and abbreviation of *ninghai*; of thee, thy. *Ning mañyā*, above thee. *Ning khōkhā nū*, behind thee. *Ningdas, ningdā*, thy son, thy daughter. *Ningdāi*, thy elder sister.

**ning-ajō** S. Thy grand-father.

**ning-khai** S. Thy wife.

**ningrī** S. Thy or your (younger) sister. *Ningrībagar, ningrīgūṭṭhyar*, thy younger brothers and sisters.

**ningris** S. Thy or your (younger) brother. *Ningrībagar, ningrīgūṭṭhyar*, thy younger brothers and sisters.

**nings-kherō** (Contract. of *ningdas kherō*). Thy daughter-in-law. — See *kherō*.

**ningslāgos** S. See under *en<sup>r</sup>kh-lāgos*.

**ning-yō** (Contract. of *ning-ayō*). Thy mother.

**-ningha'ā** Syn. of *lingha'ā*. — See *linghnā*.

**ninghai** A word used as poss. pron. and pronominal adj. It is properly the genitive of *nīn*. Your, yours. *Ninghai khall*, thy field. *Enghain ho'ā darā ninghain cī'ā*, take mine and give me yours.

**ninghaigahid** Reduplic. poss. pronoun. See *enghaigahid*.

**-ninghnā** [*ninghas, ningh'os*]. Same as *linghnā*.

**nipur** S. 1. Morris bells, which dancers attach to their feet. Syn. *runujhunu*. — 2. In muskets and fire-

locks, the pan where the priming powder is laid.

**nīr'gnā** [*nirgyas, nirgos*]. V. tr. 1. To besmear (in a rough and hasty sort of way, or bungingly). *Cunnan pacrī nū nīrignā*, to give a rough whitewash to the walls. — 2. To soil with dirt. *Birsas enghai puthin or-māti nīrgyas*, Birsā soiled my book with soot. — 3. To rub. *Khannan nīrignā. Marḥkhā khekhan pacrī nu ambā nīrgā*. — 4. *Ciccan nīrignā*, to put out embers by scattering them. — Rem. As *nīr'gnā* expresses the action of *nīl'bnā* done in a dabbling way, so it may express the action of *nal'bnā* done in a slight and superficial manner. *Khaddargahi maṇḍī-ṇḍkā aḍḍan ēr, khai; nīrgar cī'ai*, wife, have a look at the place where the children have eaten; rub a little cowdung water over it (as a purification).

**nīr'grnā** Reflex. and pass. of *nīr'gnā*. *Mojkhā khann nū korcā, darā ās khannan nīrigrā'ā helras. Bāi nuyyan nīrgrnā*.

**nīr'khnā** [*nīrkhas, nīrkh'os*]. V. tr. To cause, or allow, a fire to go out. *Maṇḍī bitāckā khōkhānū, ciccan nīrikhnar*, after having cooked the rice, they let the fire go out. *Khaddar, kandā kūrā kūrā, ciccan nīrkhar*, with their tuber-cooking, the children have extinguished the fire. *Ār cicc nīrkhnar tuppā tuppā*, they put out the fire by spitting on it.

**nirmucyā** Adj. 1. Having no moustache. — 2. Fig. Unmanly, effeminate (in a contemptuous sense).

**nirmuhī** S. A needle. — Syn. of *nanmuhī*.

**nīrnā** [*nīryas, nīros*]. V. tr. To rub down to powder, to scrape into

bits (as medicinal roots, kitchen nuts, etc.). *Mandaran nīrarkī khaṇ nū lagaba'ā*, make this remedy into powder and apply on the eye. — Rem. *Ragda'ānā* has the same meaning, but is used in connection with substances quite hard.

**nirōt** Adj. 1. Unclouded, clear. *Akkū merkhā nirōt ra'ī*, now the sky is clear. — 2. Safe, calm, undisturbed. *Gucā, nirōt addā nū mōkhot*, come, let us have our meal in a quiet spot.

**nirōtsarī** Adj. Quietly, at one's leisure, without being interrupted or disturbed. *Lakrā māraṇ māṇḍā tarā occā, nirōtsarī mōkhāge*, the tiger took the carcass to its lair, to eat it undisturbed.

**nīsā** S. 1. Intoxicating power, property of going to the head. *Phulīgahi nīsā dher gahṇḍī ra'ī*, the influence of spirits lasts for a long time. — 2. Spirituous liquor, spirits. *Nīsā ḍnna. Nīsā ūnū ālas*, a drunkard.

**nīsāb** S. (corrupt. from *insāf*). 1. Settlement of a claim, adjustment of differences. *Nīm ambā laggānakh-ra'ā; nēlā ī katthāgahi nīsāb nanot*; do not fight, to-morrow we shall settle the case. — 2. Judgment. *Dharmes gusan urmīgahi nīsāb ra'ī*, with God rests the final decision of everything. *Pañcāitgahi nīsāb malkōrē mañjā*, the judgment of the arbiters was unjust.

**nīsabad** Adj. 1. Solitary, secluded, unfrequented. *Nīsabad ṭoraṅg*. — 2. Alone, isolated, detached from the others. *Ālar nīsabad mañjar khaṇē, elcā helrar*, when the men were each by himself, they began to fear. — Syn. *sī'sabad, nisōṇḍ*.

**nisān** S. Anything given as a token of friendship, keepsake, souvenir.

**nisaṇḍ** 1. S. The core or hard wood of a tree, just under the bark. — 2. Adj. Well rounded and somewhat smooth, as certain trees, handles, etc.

**ni-saūgyā** Also *ni-sawangyā*. Adj. 1. Weak, lacking physical strength. — 2. Fig. Soft, effeminate; lazy. *Thannar barā nisaūgyā talnar*, the native police are a lazy set.

**nis'gnā** [*nisgyas, nisgos*]. V. tr. 1. To overlay with a coating of earth carefully smoothed down. *Pacrin nisignā. Maṇḍrkan nisignā*, to smooth the earth over a tomb. *Kaṭṭun mi-signā*, to put a coating of clay under a rice cooking vessel (in order to preserve it from the direct action of the fire). *Eppā-khēkhlan nisignā*, to make the floor of a house nice and smooth. — 2. To stop a hole with earth. *Khuṭā-caddkā gadḍin nisignā*, to stop the hole left by the pulling out of a post. *Khess-arin, dhibā-arin nisignā*, to overlay with earth the mouth of a pot filled with paddy, with money. — 3. Fig. To besmear with any adhesive substance. *Allan khādī khādī-addā mandartī nisgyar*, they plastered the dog with physics, on all sore spots.

**nis'grnā** V. n., reflex. or pass. of *nis'gnā*. *Āsgahi mēd nū kassā nisgirkī ra'ī*, on his body there is a coating of dirt. *Āsgahi mēd nū phusrī nisgirkī urkhā*, his body is covered with an eruption of small pox.

**nisōṇḍ** Adj. Syn. of *nīsabad*. *Nisōṇḍ ṭoraṅg*, a lonely jungle. *Ormā ālar nisōṇḍ khandrar khane, oṇṇā khalbas kharāge barcas*, when all



were asleep each in his own private spot, a thief turned up.

**nistā** Adj. The more usual form is *nisthā*.

**nistahā** Adj. See *nisthahā*.

**nisthā** Adj. and adv. 1. Real; really. *Nisthā dām eōndā?* What is the true price? *Nisthā, eōndātī bī-soy?* Joke apart, how much will you sell this? — 2. Straightforward, frank. *Nisthā katthā mal ānā kḥanē, mal ban't*, where there is no frank speaking, things don't go. *Ās nisthā ālas*.

**nisthahā** Adj. Parsimonious, stingy, pennywise, tight-fisted. *Ā paccō pakā nisthahī ra't, nekūge endran hō c'ā mal biddī*, this old woman is a perfect miser, she doesn't want to give anything to anybody. *Tambāsin mārṇā ullā, ī erpantā calan khub nisthahī etthra*, on the day they buried their father, the stingy habits of the house appeared fully. — Cf. *kuṭu, kisiṭ*.

**nit** Also *nitnit*. Adv. 1. Everyday. *Ālarge nit ṇnnā mōkḥnā manī*. — 2. Regularly, i. e. at short and somewhat regular intervals. *Ā timbus enghai paddā nū nit bardas*, this beggar comes to our village every now and then. — 3. Always. Syn. *sadau*.

**nitkī** Also *nitkī nitkī*. Syn. of *nit*, *nitnit*, *dinkī*.

**nitkintā** Adj. Usual. *Nitkintā berā ṇṇkam*, we took our meal at the usual hour. *Nitkīgahi mañjkā lekh'ā*, as had been done evcr before.

**niyūr** S. Embers, live coals; wood glowing with fire, brand. *Hukā ṇnāge niyūr ondr'ai*, bring some wood from the fire, to have a smoke at the hoo-

kah. *Bīn niyūr nū kurā kḥanē*, *ong-ho'onum cūrī kālī*, an egg heated on live embers bursts suddenly.

**niyūrā** S. See *nyūrā*.

**nōēnā** [*nōēcas, nōē'os*]. V. tr. To wind or twist anything flexible. *Ghāsī, laṇang ēp nū nōēnā*, to twist grass, a creeper, into rope-shape. *Soṭṭā nōēckan*, I have bent a stick (for hockey).

**nōērnā** V. n., reflex. and pass. of *nōēnā*. — 1. *Ī soṭṭā nōēr'i*, this stick is flexible, elastic. — 2. To move the body to and fro with short turns, to put the body into a quick shifting motion, to wriggle. *Āsin dharackan rahackan; pahē enghai kḥekkhanti nōēras arā bongas*. I had seized him, but he wriggled himself out of my grip (lit. he twisted himself ropelike fashion out of my hands).

**nohorṭhohor** 1. S. Bad humour. *Nohorṭhohor nannā*, to be in ill-humour. — 2. Adj. Cross, in a bad mood. *Nohorṭhohor mannā*, to be cross.

**nohorṭhohornā** V. n. To be in a bad humour.

**nokta'ānā** V. tr. To scratch. *Berkhā engan noktācā. Kḥekkhann pannā nū noktārkan*.

**nōl** S. Pumpkin.

**nollnā** [*nullyas, nollos*]. V. tr. To draw out (with a semicircular motion), to scoop out, as paddy with a winnowing basket, soup with a ladle, water with the hand. *Gangā nū Hindū ālar amm nollnar darā onnar. Īhjon nollōtī nollnā*, to fish with the nollo net.

**nollō** S. A fishing net, much like the English butterfly-net.

**nondh<sup>o</sup>r** *Nondhoi nondhoi mannā*. Same m. as *nondhrārṇā*.

**nondhrārṇā** V. n. To utter words with a low voice and compressed lips, to mutter, to grumble. *Oṇtā arī khoṭṭrā aṅge, paccō nondhrārṇim kuddī*, because a waterpot has got broken, the old woman keeps grumbling.

**nō-nindnā** [*nōnindas* or *nō-nindcas*, *nōnind'os*]. V. tr. 1. To repay with ingratitude, espec. one whose hospitality has been enjoyed. *A jō-khas, ālargahi kanbharantī, urbāsin nōnindcas darā urkhas*, that servant listened to people's tales, and ungratefully quitted his master, *Babāsin nō-nindckat*, we have behaved badly with our father. *Ī nalakh kōhā nōnindnā talī*, this action is black ingratitude. — 2. To despise, to scorn.

**nordō** S. Name of a fish.

**nōṛṇā** [*nūryas*, *nōros*]. V. tr. 1. To wash. *Chippāguṭthin nōṛṇā. Tangyō kukkōsin nūṛi. Nūrkā kicrin birnā nū tang'ā. Loṭā nūrkā mallā*, the lota is not clean. — 2. To carry off at a stroke, to sweep away. *Cēp-amm urmī sāren nūryā*.

**nornorō** Adj. Of unpleasant temper, discourteous, rude, rough, grim, peevish. — Cf. *nornor<sup>o</sup>rnā*.

**nornor<sup>o</sup>rnā** [*nornorras*, *nornor<sup>o</sup>os*]. V. n. 1. To wriggle. *Nerr ī kank-kudhā nū nornor<sup>o</sup>ā kōrcā*. — 2. To mutter angrily, to mumble in discontent. — Syn. *kunur-munur mannā*.

**nōṛ<sup>o</sup>rnā** [*nōṛras*, *nōṛro'os*]. Pass. of *nōṛṇā*. *Kicrī nōṛ<sup>o</sup>rā* (not *nōṛhrā*).

**norro** Adj. (Of any straight line) aberrant from the proper direction; not

parallel; not perpendicular. *Ī erpā-gahi collā-pacrī norro ra'ī*, the back-wall of this house is out of square.

**nōṛ<sup>h</sup>ornā** [*nōṛhras*, *nōṛh<sup>o</sup>os*]. Reflex. of *nōṛṇā*. To wash oneself, one's own hands, feet, etc. *Bayyan, khekkhan nōṛhrnā*. — Prov. *Bayyan nōṛhr'ar barā*, there is no making out what you want to say.

**nōyō** Also *nōyō*. S. Eel.

**-ntā** Suffix formative of adjectives. (The initial *n* is an abbreviation of *nū*).

**nū** Postpos. 1. In. *Pokhārī nū*, in the tank. — 2. On. *Mann nū argnā*. — 3. Close to, near. *Ball nū okknā, mann-mūlī nū okknā*, to sit near the door, under a tree. — 4. In the direction of. *Innū, annū, hunnū kālā manō*, we must go this way, that way, yonder way. *Ōrmar tang'ā tang'ā ḍahrē nū kerar*. — 5. While, during, for. *Sannī nū*, in his early years. *Ās ḍher ullā nū bēram rahcas*, he was ill for a long time. *Āsgahi ayyā ra'a-num*, during his stay there, while he was there. — 6. After. *ḍher ullā nū āsgahi keckkā hāl em gusan ārsyā*, we heard of his death long after it had occurred. — 7. In the capacity of, as, by. *Āsin muddh nū cājyar*, they chose him for their chief. *Ortosin pāhi nū eṛnā. Ās jāt nū lohras tal-das*.

**nubb** Adj. of number (not applying to animals or things). Three. *Nubb mukkar*, three women. *Nubbōrt Dharmes*, the triune God. *Nubbortas*, the Trinity.

**nujta'ānā** V. tr. To cause pain to. *Ēn ī khatrī endrge kukk nujto'on* why should I bother my head about this?

**nukk<sup>u</sup>rnā** V. tr. Same as *nu-k<sup>u</sup>rnā*.

**nuknā** [nukcas, nuk'os]. V. tr. To shake; to cause to oscillate, especially up and down. *Tākā mannan nuk'ī*, the wind shakes trees. *Orā okkō bīrī dāran nuk'ī*, birds, in alighting on a branch, make it dance. *Kānum kānum ghorō khebbaṇ nuk'ā-lagya*. *Ās kukkan nukcas*, he bowed his head (in acquiescence). — Cf. *dikkā*.

**nuk<sup>u</sup>rnā** [nukkras, nukro'os]. Reflex. or pass. of *nuknā*. To sway oneself to and fro, or from side to side, or up and down. *Tākātī mann nukrī*. *Ekā ekā ālar ēko bīrī nukurnar*, some people move from side to side (waddle) in walking. — N. B. *Nukurnā* cannot be used to render the idea of to vibrate, to tremble; *asrnā* is the word.

**nukrū** Verbal adj., from *nuk<sup>u</sup>rnā*. (Of persons weakened by age or illness.) *Ad akkū nukrū paccō talī*, she is now a tottering old woman. *Cihuṭ nanā, ī dārā nukrū talī*, take heed, this branch is shaky. — N. B. 'Shaky', 'tottering' in the figurative sense is *nukr'ū*.

**nukta'ānā** V. tr. To cause another to shake some object. *Sukras Mangrāsīn taṭṭhan nukkācas*, Sukra had some mangoes shaken down by Mangra.

**nūkh<sup>u</sup>nā** [nūkhcas, nūkh'os]. Also *nūkh<sup>u</sup>nā*. V. tr. 1. To bow (the head), to keep down (the eyes), etc. *Ek'am ek'am ālar kukkan nūkh<sup>u</sup>nar darā ollagnar*, some people salute by bending the head. *Nūkh nūkh ērnā* (lit. to look at each other from under lowered eyelids), to look daggers at

each other. — 2. To silence, to defeat, to put down. *Somras Birsāsīn katthā nū nūkhcas*, as far as words go, Somra got the upperhand of Birsā.

**nūkh<sup>u</sup>rnā** V. n. 1. To hide oneself. — 2. To be kept secret. *Sumrin tanghai ālas beddā barcas khaṇē, paddā nū nūkh<sup>u</sup>rā*, when Sumri's husband came to fetch her, she absconded in the village. *Ārintī nūkhurnum rahcas*, he hid himself from them. *Nūkh<sup>u</sup>rnā kī ukkā ra'anā*, to lie in wait. *Nūkh<sup>u</sup>r nūkh<sup>u</sup>r ṭorang keras*, he went to the forest secretly. *Nūkh<sup>u</sup>r nūkh<sup>u</sup>r (nūkh<sup>u</sup>ra'ā nūkh<sup>u</sup>ra'ā) bēcnā*, to play at hide-and-seek. *Nūkh<sup>u</sup>rkā katthā*, a secret.

**nulga'ānā** V. tr. Same meaning as *nul<sup>u</sup>gnā*.

**nul<sup>u</sup>gnā** [nulgās, nulg'os]. V. tr. To insert a thing into another by a sliding push; to thrust or slip into (or under) lengthwise. *Ciṭṭhin pothī nū nulugnā*, to slip a paper into a book. *Māsan mesgā nū nulugnā*, to thrust a bamboo-pole lengthwise into a roof. *Khēr tangdan dēnā kīyā nulgi'ī*, the hen shelters her chickens under her wings. — Hence, by ellipsis, *ciccan nulugnā*, to add fuel to the fire. The furnace mouth is supposed covered by a cooking vessel, under which the fuel has to be slipped. (Otherwise, the correct expression is *cicc nū kan-kan sajnā*). — Syn. *kherrnā*.

**nulg<sup>u</sup>rnā** V. n. To enter into or under, head foremost; to creep into. *Mesgā nū bās mal nulgrī'ī*, the bamboo-pole does not penetrate into the roof. *Ī kaṇk nū oṇṭā nerr nulgrā*, a snake crept into this pile of wood. *Ṭoranggaḥi eōndā dahrē nū nulgra'arkī kālā manī*, along many tracks of the forest you have to ad-

vance head foremost (on account of overhanging trees).

**nulkhnā** [nulkhyas, nulkhos]. Same m. as nunkhnā.

**nungnā** [nungyas, nungos]. V. n. used only along with, and in the same tense and person as *kuddnā*. *Kuddnā nungnā*, to move about, to walk about. *Kuddā nungā khañē, jiyā bariyār ra't*, exercise is beneficial to health. *Pūrū lekh'ā kuddālagyas nungālagyas*, he was running here and there as a madman. *Mūkā nū khādī ra't, kuddā nungā malā c'i't*, I have a wound on the knee, which does not allow of my moving about.

**nuñjnā** [nuñjā or nuñcā, nuñj'ō]. V. n. To smart, to pain. *Kukk-nuñjnā, pall-nuñjnā*, headache, toothache. *Eng-hai khekhhā nuñj'i't*. *Ningāge okhō nuñj'i't*? where exactly do you feel pain?

**nun<sup>u</sup>khnā** [nunkhyas, nunkhos]. V. tr. 1. To swallow without chewing. *Nerr nunkhī*. — 2. To gulp hastily. *Ahṛan cārē cārē ambā nunkhā*, do not gulp thy meat with such precipitation. — 3. To devour. *Lakṛā āsin nunkhyā*. *Mandīn nunkhā bar'oy kā malā?* (in joke). Won't you come and have your grub of rice? *Candōn gāhṛa nunkhyā*, lit. the eclipse has devoured the moon, i. e. the eclipse has become total.

**nun<sup>u</sup>khrnā** V. n., passive of *nun<sup>u</sup>khnā*. — The expression *pān nunkhrnā* seems to be a corruption of *pān nulgrnā*.<sup>1</sup> *Nerr pān nunkhri't khañē, adigahi kacur cuḍr'i't*, when snakes creep about in rough grass, their skin comes off.

**nunyā** Adj. (from H. *nōn*, salt). In the game called *churr*, an epithet

denoting that a certain player has succeeded in getting into the "salt-room". *Ēn nunyā kerkan*.

**nur<sup>u</sup>dnā** [nurdyas, nurdos]. V. n. 1. To slip, to move or glide involuntarily. *Enghai kheḍḍ ayyā nurdyā*. *Nurudnā dahrē*, a slippery road. — 2. To skate or otherwise move rapidly along the surface of ice. *Kībā nū bīcnum bīcnum nurudnā*. — 3. To be slippery. *Khajj enghai kheḍḍ kīyā nurdyā*. *Nagrā khajj nurdā biddī*, clay is slippery.

**nur<sup>u</sup>gnā** [nurgas, nurg'os]. V. tr. To push back into the fire unburnt ends of logs protruding out of the *culhā*. — Rem. *Nur<sup>u</sup>gnā* is, in meaning as well as in form, akin to *nul<sup>u</sup>gnā*; syn. *kiṭnā*. *Enghai barnā gūṭī ciccān nurugke*, during my absence look to the fire.

**nūr<sup>u</sup>kā** Past partic. of *nōrnā*; used as adj. Neat, clean. *Loṭā nūr<sup>u</sup>kā rahcā*; *nūr<sup>u</sup>kā mallī*; *nē atī nōṛhrā?* The brass-vessel was clean; it is now dirty; who has used it for having a wash?

**nur<sup>u</sup>nā** [nuḍḍas, nur'os]. V. tr. 1. To hide, to conceal. *Nīm āsin eksan nuḍḍkar?* *Tanghai khīsan nuḍḍā*, she dissimulated her anger. *Nur'ar endr hō mal bācchan*, in secret I have spoken nothing. *Ningan ēm kūl ulā nuḍḍkam ra'om*, we shall hide thee (screen thee from harm) in our bosom. — 2. To screen from sight, to veil, to mask off. *Nur'ā darā kaṭṭhan ho'ā*, take away this jackfruit under thy cloth. — 3. To stow away, out of sight. *Ī kankan collā tarā ho'ā darā nur'ā*, stow this fuel away behind the house.

**nurnur<sup>u</sup>rnā** V. tr. To look at steadily, to gaze at, to scan. *Nīn engan endrgē nurnur<sup>u</sup>rnā ērdai?* *Ā lucas ōrmā mukkārin nurnur<sup>u</sup>rhas kuddas*

**nur<sup>u</sup>rnā** Reflex. or pass. of *nurnā*.  
*Ā kheran nur<sup>u</sup>ā beddālagyas, pahē*  
*ād mal nurrā*, he wanted to hide the  
 fowl, but the fowl did not allow of  
 this. — Syn. *nūkh<sup>u</sup>rnā*.

**nus<sup>u</sup>agnā** [*nus<sup>u</sup>ngyas, nus<sup>u</sup>ngos*].  
 V. tr. 1. To smell, i. e. to perceive by  
 the olfactive organs. *Pellar pūpan*  
*nusngā beddnar*, girls like the scent  
 of flowers. — 2. To ascertain a certain  
 odour, as by approaching the nose or  
 sniffing. *Allā endran nusngā nusngā*  
*biddī?* what is the dog smelling about  
 for? — Fig. *Idnā taṭkhan nē hō mal*  
*nusngī*, this year nobody does so much  
 as snuffing at mangos, i. e. this year  
 mangos are in plenty.

**nūtī** A verbal ending. *Kānūtī pēsā-*  
*lagyas*, he picked it up on his way.  
*H. jāte hue uṭhātā thā*.

**nūtnā** [*nuttyas, nūtos*]. V. tr. 1. To  
 plunge the hand into. *Thailan nuttyas*,  
 he thrust his hand into the bag. If the  
 action is done with some other limb  
 the latter's name is generally expressed.  
*Melkhan anglītī nūtnā*, to plunge  
 one's finger into one's throat. *Kheḍḍīt*  
*lātan nuttyas*, he walked into a hole.

*Ghoṇ amman nūtī*, horses put their  
 mouth into their drinking water. —  
 2. To touch, to defile. *Nē enghai*  
*maṇḍin nuttyā? nuttkā maṇḍī ēn mal*  
*ōnon*. — 3. Compounded with some  
 other verb: to lay one's hands upon;  
 to steal. *Poṭom nūtnā banakhnā*, to  
 feel the inside of a bundle (by insert-  
 ing the hand), to fumble into. *Nūtdas*  
*ho'odas*, he lays hold of and carries  
 away. *Nūtdas mōkh<sup>u</sup>das*, he lives on  
 pilferings.

**nūt<sup>u</sup>rnā** [*nūtras, nūtr'os*]. V. n.  
 To stretch out one's legs, in sitting or  
 lying down. *Nīn khandro'ō bīrī eng-*  
*hai mēdan nūtrkai*, in sleeping thou  
 hast put thy legs upon me. *Bandrā*  
*dārā nū nagadkunā nūtur ukkī*, mon-  
 keys (know how to) sit elegantly on  
 a branch with their legs outstretched.

**nūtū-mūkhū** Adj. Addicted to  
 pilfering, subsisting on thefts. *Nūtū-*  
*mūkhū ālas*.

**nūtur** *Nūtur okknā*, to stretch  
 out one's legs while sitting.

**nyūrā** S. Mongoose. Also *nyurā*  
 and *naūrā*

## O.

**-ō** 1. Case-sign of vocative, sg.  
 and plural. *He belāyō*, respectable  
 friend! (in joke). *Bahin bhāiro*, my  
 brethren. *Nē harō?* who is there?  
 (cf. *harō*). — 2. Suffix to numerals.  
*Duyō, tinō, caryō, pāco, chawō, dasō,*  
*bīsō, pacāso*, the two, the three...  
*Duyō jhan-ālar*, both men. — 3. Suffix  
 to roots of verbs and adjectives. *Ōnō*  
*bīrī*, at meal. *Otkhō bīrī*, when alone.

**obā** S. (from Arab. *wabā*). Any epi-  
 demic disease, as plague, cholera. Bet-  
 ter use *markī*.

**obnam** Adj. and adv. 1. Many.  
*Emhai erpā nū obnam tandal ra'ī*,  
 there are many spiders in our house.  
 — 2. Greatly, considerably. *Ās obnam*  
*khisāras*, he became very angry.

**obnang** Adj. and adv. See *obnam*.

**ochor** S. 1. Screening, action of intercepting. *Piṭṭī tākan ochor nanī*, a mat (hung up) keeps off the wind. *Kicrītī billin darā biṇnan ochor nanon*, I will keep off light and heat with a piece of cloth. *Ochorge ondra'ā*, bring something for protection. Hence *ochor nū*, under or behind (some intercepting object). *Kicrīgahi ochor nū beṇjā-nēgcār nannar*, they perform the marriage rites behind a cloth. *Kullāgahi ochor nū*, under an umbrella. *Bīṭī nukhr'ā kḥanē*, *badālīgahi ochor (nū) mandat*, when the sun hides itself, we have cloud above our heads. — 2. Protection from evil in general. *Dharmes-gahi ochor nū ra'adat*. *Dharmes ningāge ochor kam'ā nek'ā*, may God protect thee. *Enghai kḥāpū Dūtas engan dukh khilpattī ochor nandas*. *Phirī ochor nannā sanjgī talī*, a shield is an object serving for protection.

**ochor-nanū** Verb. adj. Protecting. *Ās engāge ochor-nanus taldas*, he is my protector.

**odeng** S. Wild cat, smaller than the *baṇḍō*. It prowls about only by night, in search of birds.

**od°khnā** [*odkhas*, *od°kh'os*]. V. tr. (not used in Barway). 1. To render less tight, to disjoin, to detach. *Ār orkan odkhar*, they loosened (or detached) the bark from the tree. — 2. To get clear of, to get rid of. *Akkū nalkhan odokh-kam ciccam*, we have now made away with that work (or: made a good preparation for, a good beginning of it). Literally: we have rendered that work less heavy.

**odnā** [*oddas*, *od'os*]. V. tr. To kindle a fire by means of straw or shavings used as a bait. *Ād culhan ud'ī*, she kindles the furnace. *Maṇḍi*

*bil'āge cicc od'ā*, light the fire for cooking the rice. N. B. The idea of *alluring* is common to *ornā* and *odnā*, the former governing the name of the thing which allures, whereas the latter governs the name of the object allured.

**odokhnā** See *od°khnā*.

**odra'ānā** V. tr. 1. Same meaning as *badra'ānā*. — 2. To drench and make fall. *Amm pacrīn odra'ā*, the rain threw the wall down; humidity caused the plaster to fall.

**oēh-oēh** Same as *dōēh-dōēh*.

**oēra'ānā** V. tr. To repair a roof, by putting a layer of fresh thatch over the old one. *Ār (mesgan) oēra'ālagnar*, they are busy thatching.

**ōgnā** (1) [*ūgyas*, *ōgos*]. V. n. 1. To swim. — 2. To float (syn. *uplārṇā*). *Pannā mal ūgī*, iron does not float.

**ōgnā** (2) [*ōgcas*, *ōg'os*]. V. tr. used only with *kūlan* as dir. object. *Kūlan ōgnā* means: 1. To draw in, or press in, one's stomach. *Kūlan ōg'ā*, *kḥanē kasnā ārsō*, make your stomach small, the two ends of the belt will meet. — 2. To have a hollow stomach. — 3. To exert oneself. *Ās kūlan ōg'ā ōg'ā nalakh nanā helras*. He began to work with great exertions (or without having eaten).

**ōgrnā** V. n. Reflex. and passive of *ōgnā*. 1. Of a tank or stream: to support (lit. to be floated above); to be swum across. *Ās endrā hō mal nandas*; *ūgrī'ī*. He makes no exertion; the water keeps him up. *Ī amm ōgro'ō kā ma'ā?* Can this water be swum across? — 2. *Kūl ūgrī'ī*, lit. hunger is felt, or: exertions are made. See *ōgnā* (2).

**ōgta'ānā** V. tr., causal of *ōgnā*. To make swim, to float (trees etc.). *Iūdā kankan ekāsē ce'or?* *ogta'ānar*. How could they carry such an amount of wood? they float it down the streams.

**ōh** Exclam. expressive of indifference or sorrow. *Ōh, ā ālas annem taldas*, never mind, that is his character; one knows him. *Ōh, ās phīn mīrgī khatras*. What a pity, he has had an epileptic fit again.

**ohārī** S. 1. That part of a roof which overhangs the wall. Prov. *Ohārintā āmm barandī nū argyā* (lit. the water at the eaves has been thrown up again to the top-beam), i. e. he has been caught in his own trap. — 2. Anything that shelters or affords concealment; a sort of drapery for concealment. *Beñjā nū kanyā dulhāsīn ohārī nannar*; *ā ohārī gusan ēr tartā erpantā ālar ra'anar*. At marriages, they hang up a curtain round the bridegroom and bride; close to this screen stand the relatives of both. *Ī piṭrīn ohārī lagāba'ā, ār ambor ērā*, put up this mat as a screen, that they may not see. — 3. The back of a house. Syn. *collā*. *Ohārī tarā nē ra'ī?*

**ohba'anā** V. n. To sob, to lament.

**ohcārñā** V. n. To weep audibly, to sob, to burst into exclamations of sorrow (from *ōh* and *sārñā*)

**ohchārñā** V. n. Same as *ohcārñā*.

**ohdāras** S. Landlord's local agent in villages. The *mahtos*, *majhis*, *bhandāris* etc. are under him.

**ohmā** S. 1. Praise, glorification. *Ās tangdāsin ohmā nañjas*, he praised his son. *Enghai jiyā Urbasgahi ohmā pāṛī*, my soul glorifieth the Lord. *Ās ohmā tangan oṇṭē hō mal nañjas*,

he never praised himself. *Jargā, manmās khēnā khūrī*; *dārā leokhor leokhor ohmā nanī*, grass and vegetation rejoice in their greenness; branches swing themselves proudly. — 2. Good name, reputation, glory. *Phalnas tanghai ohmā sendrā nū cōdas*, such a one has achieved a reputation at hunting. *Dharmesgahi ohmā cōdna*, to spread the knowledge of God's name. — 3. Token of respect, honour, worship. *Oṇṭā pahīsin ohmā nannā*, to do honour to a guest. *Nimhai kaprē bagrārā, nīm Karamgosāin ohmā malā nañjkar*; *adīgahi ohmā nanor holē, nimhai kaprē palṭār'ō*. Your good luck is gone because you have not honoured the lord Karam; worship his tree, your good luck shall return.

**ohombā** S. Synonym of *ohmā*

**ohō** Adv. Same as *ehō*.

**ohor-jobor** Adv. 1. Down to the heels. *Ās mahtos taldas, ohorjobor kurdas bācrdas*, he is a pretentious fellow, he drapes himself in low-reaching garments. *Nalakh nanā kālō bīrī, ohorjobor ambā manā*, when going to work, don't let thy *dhotī* hang so low. — 2. Upon the heels (idea of impediment). A mother to her small child: *Engā nalakh ra'ī, ohorjobor ambā manā*, I have to work, do not trot at my heels.

**ohorjobornā** V. n. To wear one's *dhotī* very low, to let it hang down to the heels. *Ās ālarin ēd'āge ohorjobordas*, he wears his *dhotī* very low, to show to people.

**ohra'ānā** V. tr. To moderate, reduce in intensity; to temper, to allay; hence also, to make correct, to amend, to bring in accordance with a certain standard.

**ohrārnā** V. n. To diminish, to decline, to fall to a low ebb. *Billī ohrār'i*, the day is declining. *Barhī nēlā ohrār'ō*, the rising of the river will fall to-morrow. *Enghai pūkhkā ohrārā*, my swelling has diminished. *Āsgahi khīsan ohrār'ā c'ā*.

**ohrē** 1. Interj. of pain or sorrow. *Ohrē ayō*. *Ohrē*, *bhōrē-bhōr* num *namhai ullā kālālaggī*, alas! our days are being spent in idleness. — 2. Interj. of surprise. *Ohrē, nīn isan ra'adai!* Halloo, thou art here!

**ōjah** S. Cause. Syn. *caḍḍe*.

**ojhas** S. Synonym of *deōras*, which is the true Oraon word. A kind of conjurer or exorcist. His work is to detect witches, and to rid people of the spirits attached to them. Occasionally he will also, for a consideration, set a harmful spirit after his client's enemies. — Witches (*bisāhī*), being ignorant women, are unable to catch another witch, or to revive a man killed by a spirit. This the *ojhas* can do, as he is *pūrā* (perfect in his art).

**ojjnā** [*ujjyas, ojjos*]. V. tr. To sew, to stitch together. *Bēgar ujjkā kicrī*, a seamless garment. *Pataglī ojjnā*, to unite leaves in form of a dish with small pins of wood.

**ojnā** [*ōjas, ōjos*]. V. tr. To spin. *Mēr ōjnā*, to draw out and twist into threads.

**okknā** [*ukkyas, okkos*]. V. n. 1. To sit down, to seat oneself; (of birds), to alight, perch etc. *Okknā-aḍḍā*, sitting place. *Ēn āsin mannāmūlī nū ukkā īrkan*, I saw him seated under the tree. *Oṛā, khēkhel nū ukkī ra'i hōlē, uchlār'ar-kī urhyār'i*, birds, when they have alighted upon the ground,

take their flight again by a jump upward. *Aḥā okknā*, to lie in ambush. *Engdas cerontī parh'ā ukkyas*, my son went to school for the first time yesterday. *Cukumuku okknā*, to squat down. *Lethey okknā, deōṛā okknā*, to sit cross-legged. *Nūtur okknā*, to sit with one's legs stretched out. *Mancin okk ērnā*, to try a chair (See under *ērnā*). — 2. To hold a session, to be convened (as an assembly). *Ayyatar Ētwar ullā mal okknar*, there are no Sunday-prayers in that village. *Innā iskūl-okknā (iskūl-ukkā) mal kī*, to-day is a holiday for the school. — 3. To come to a standstill, to a deadlock. *Urmī nalakh ukkyā kerā*, all works have been stopped. *Melkhā okknā gūṭī kacnakhrnā*, to talk oneself hoarse. *Āsgahi pall ukkyā*, he has got lockjaw. *Ennē ennē nēgcār nannāṭī (Kārkhār orgnar) urmī nādgutthī ukkyā, khē-khel beñjṛā*, by those rites (so the Oraons imagine) the devils are now pacified, and the Earth is married. — 4. To remain in position. Fig. to find acceptance. *Ī pannā okta'ānā-aḍḍā nū mal ukkī*, the nail does not stick in place. *Enghai katthā mal ukkyā*, my proposal was rejected. — 5. To acquire steadiness. *Najar-ukkā dhanukhas*, a practised bowman. *Khekkhā-ukkā kankchul'us, likh'us*, a carver of wood, a writer, possessed of a firm hand. — 6. To sink deep into the memory (said of things pleasant or unpleasant). *Ā keppkā katthā āsgahi jiyā nū ukkyā*, this taunt sank deep into his heart. — 7. To be exactly adapting to, to fit in well. *Ḍhaknā ṭhikem mal ukkī*, the lid does not apply exactly. — 8. To agree with; to tally together. *Irbargahi katthā mal ukkī*, their statements do not agree together. — 9. To reside or live. *Ī paddā*



nū kōrē kōrem ukkam, in this village we lived happy.

*Ujjnā okknā* See under *ujjnā*.

*Okknā ijnā* See under *ijnā*.

**okkrnā** V. n., reflex. of *okknā*. To sit down, in order to breathe or to recover oneself. *Cirkhī gane okkras*, he sat down under his burden. *Ajgut ilcyā darā okkrā*, she got frightened and sat down to recover herself.

**okta'ānā** V. tr., causal of *okknā*. 1. To invite to sit down. — 2. To give firmness to (e. g. to earth by beating it down, to a nail by hammering it further on). *Karbākhutan ugtākukk nū okta'ānā*. *Ī kank okta'ānā aḍḍā nū mal ukkī*. — 3. To settle, to establish. *Phalnāsīn erpā oktācar*, they have taken a boy into their house (on a three years trial, before giving him their daughter). *Namhai Urbas tang'ā Girjan khekkel nū baryārsarī oktācas*, Our Lord established his Church on earth firmly.

**okkhō** Adv. Same meanings as *ekkhō*.

**ōl** (1) S. 1. Hostage. — 2. Bait. *Lakrā-ōl*, a lure to attract a wild animal.

**ōl** (2) S. An edible root, which may attain one foot in diameter. It is shaped like a ball covered with spikes. It is used as *chuṭnī*.

**ōlā** S. Resting-place of a wild beast, hiding place or lair of tigers, rabbits etc. *Lakrāgahi ōlā phalnā aḍḍā nū ra'ī*, there is a tiger's lair at such a spot. Rem. Akin to *ulā*. *Mañḍā* means only the hole where a wild animal keeps.

**ōlā-pardā** Adj. Hidden, secret, undisclosed, confidential (lit. of inside the curtain). *Dharmes ālarge dher ōlāpardā katthan tīngyas*, God has revealed several mysteries to men.

*Ās ār gusan keras arā urmī ōlā-pardan tīngyas*, he went to them and told them the whole secret.

**olda'ānā** [oldācas, oldo'os]. Synonym of *ol'dnā*.

**ol'dnā** [oldas, old'os]. V. tr., causal and permissive of *ōlnā*. 1. To set fire to, to ignite; to light a fire, a lamp etc. *Kankan oldnā*, to set fire to wood. *Gollas ārgahi erpan oldas*, the landlord set fire to their houses. *Ī ciccān ne oldā?* who has kindled this fire? *Billī oldnā*, to light the lamp. — 2. To scorch, to brand, to burn superficially. *Ortosge sikkā ol'dnā*, to give to one the fire-marks. *Cicc akhro'ō bīrī, kicrīn old'kan* (or *ol'dkan*), while warming myself, I have singed my garment. *Nīn ninghai khekkan eksan ol'dkai?* In a purely permissive meaning: *Tangyō khaddāsīn oldā*, the mother has (through her negligence) allowed her boy to get burnt. Rem. *Dagnā* is a syn. to *oldnā*. *Bassnā* means to burn down, to consume by fire.

**ol'khnā** [ulkhyas, ol'khos]. V. n. This verb is used only in the verbal compound *cīkhnā ol'khnā*, to bewail, to lament.

**ōllaggī** S. Salutation, salute. *Āsin ōllaggī nañjkan; ās enghai ōllaggīn mal inñras*, I greeted him, he did not answer my salute.

**ōllagnā** [ōllakkan, ōllaggyas; ollaggos]. V. tr. To salute. Syn. *moñjra*, *ōllaggī nānnā*. If a number of men are found together, the etiquette for the new comer is to address to every one a distinct salutation, proceeding for this from the extremity at his right on to the extremity at his left hand.

**ōlna** [ullyas, ōlos]. V. n. 1. To be on fire. *Kank culhā nū ūlī*, the wood

in the furnace is burning. *Paddā nū onṭā erpā ullyā*, one house in the village has been burnt. *Khallantā khess ullyā kerā*, the rice-crop has been scorched by the excessive heat. — 2. Fig. *Khēsti ṇnā*, to be enflamed with rage. — 3. (*At games*). To be out (by one's own mistake or playing). Cf. *khēenā*.

**ol'ṇḍārnā** V. n. (Of horses, donkeys, dogs.) To sprawl with one's back on the ground, to roll one's body on the ground.

**ol'ṇḍhārnā** V. n. To roll off to a distance, or down a slope. Syn. *dhulghulrnā*.

**ōltā** *Ōltā nannā* to hide, to put aside to a safe place, to screen from view. *Muṭn khekhhātī ambā ōltā nanā*, don't hide your face with the hand.

**omba'ā** Also *homba'ā*, *umba'ā*, *ṇmbu'ā*. Adv. With one's mouth or face downwards. *Om̐ba'ā khatrnā*. *Dharmes jaūtguṭhin omba'ā kamcas*. *Khaddar munddh omba'ā ēknar*, children at first walk bent forward. *Gollar bambhnārin omba'ā maṇjar darā ollaggyar*, the landlords bowed very low to the brahmins.

**ōn** Adj. Same m. as *ōnd*. *Ōn cān*, a whole year. — In the same manner, *ōnim*, *ōnom*, *ōnsirtam* may be used instead of *ōndim*, *ōndom*, *ōnd'sirtam*.

**ōnāba'anā** V. tr. To listen avidly. *Ās ḍaṇḍin onāba'arkī meṇjas*.

**ōnd** Adj. of quantity. 1. One full, one whole, one entire. *Ōnd mākhā cīkhyas*, he lamented the whole night. *Ōnd baī*, a mouthful. *Ōnd khekhhā simbin āsge cī'ā*, give him a handful of beans. *Ōṇḍ khār amm kālaggī*.

*Ōnd aḍḍō bēk ondras*, he brought a bullock-load of salt. *Ōnd khann dhūlī ṭap'ā naṇjas*, he filled me one eye with dust. *Endrālō ṇnd muṭ cā'ālaggī?* what stinks here so dreadfully? (lit. so as to fill the nostrils). — 2. In a few compound words, *ōnd* means simply *one*. *Ōndkitā*, at one time, once. *Ōndgusan*, in one place, together, separately. Cf. *ōndkul*, *ōndsangē*. — When preceding an infinitive or an ablative case, *ōnd* is best rendered by *very*, *just*. *Ōnd barcantī nigan ānkan*, directly I was back, I told you. *Erpā nū ṇnd kor'ā khanem keccas*, he died in the very act of entering the house. *Nigan ṇnd sannintī jatna'ānum ondrkam*, from thy very earliest age we continually bestowed care upon thee.

**ōndā** Imperative used as interj. Take this. (*To a woman*.) *Hudī*, *ōrā*; *hudī*, *ōndai*.

**ōndbittā** Adj. Small, of diminutive stature or size. *Ōndbittā kukkos rahcas*, there was a small boy, lit. a boy one span high. *Ālar ṇndbittā aḍḍāge laggānakhrnar*, men quarrel for one inch of land. *Ōndbittā kūl khatrī kainogoṭang nalakh nannā manī*, how we must toil for this bit of stomach of ours! *Ōndbittākem ra'ī*, it is about one span (high, long).

**ōndem** Same as *ōndim*.

**ōndim** Adj. Only one, one sole. Said of things only. *Ōndim aurkā tīkhil*. *Ī mandargahi ṇndim ṭippā khann nū tundā*, pour just one drop of this remedy into the eye. *Ōndim candō nū qher nalakh naṇjas*; in a month's time he made much work.

**ōndgusan** Adv. 1. Somewhere. *Ḍāran ṇndgusan polkan ṇrā*, I could not reach the branch at any point.

*Ṭṇḍgusanṭi*, from somewhere. *Ṭṇḍgustī ṇḍḡgusan*, from place to place. — 2. Together. *Ibrā aṇin ṇḍḡgusan uyyā*, put these pots somewhere together. — 3. Apart, separately, by one-self.

**oṇḍkas** Same as *ṭṛkas*.

**oṇḍkā-pūp** S. A flower which closes upon insects that enter it.

**ṇḍkem** Indefinite form of *ṇḍ*. *Ṭṇḍkem aurkā tīkḥil*, about one paila of rice. *Ṭṇḍkem bittā ra'tī*, or *ṇḍ-bittākem ra'tī*; it is something like one span in length, or height.

**ṇḍkitā** Adv. At one time, once.

**ṇḍkudhā** Adj. Many, a lot, in a heap. *ṇḍkudhā ālar*, *ṇḍkudhā eṇpā*.

**ṇḍkūl** Adj. Born of the same parents, sprung of the same father and mother, german. *Āsgahi ṇḍkūl tang-dadā*. Cf. *kūl* (3).

**ṇḍkūlyā** See *ṇḍkūl*. *Īrgahi beñjā ekase manō? īr irbarim ṇḍ-kūlyar manjar*.

**ṇḍnā** [*ṇḍas*, seldom *ṇḍcas*; *ṇḍ'os*]. V. tr. To subject paddy to alternate scaldings and coolings (previous to unhusking it). *Kḥessan ṇḍnā*, to scald paddy.

**ṇḍnā** [*ṇḍas* or *ṇḍcas*, *ṇḍ'os*]. V. tr. To stretch out the neck, to raise up the head. *Ghoṇṇō kukkan āṇd'tī*. *Kukkan ṇḍnā ṇḍ'ā ērnā*, to stretch the neck above in order to see.

**oṇḍok** Adj. Same m. as *ṭṛkā*. *Oṇḍok ālas*, a cut-throat.

**ondom** or **onom**. 1. Adj. Full. *Mukḥurge onom sobbā cī'ā*. — 2. (When repeated.) one to each. *Kōharge jharā-amm ondom dubhā cī'ā*; to grown up people give rice beer, one pint to each.

**oṇḍor-oṇḍor** See *dorr-bē*.

**oṇḍrī** Better say *ūṇḍrī*.

**ond'rnā** [*ondras*, *ond'os*]. V. tr.

1. To bring. *Dhar'ckā madhē iñjon ondra'ā*; bring some of the fish which you have caught. *Ninghai anglin isan ondra'ā*, put thy finger on this spot. *Ondra'ā kānā*, to go and fetch. —
2. To make a living by. *Tembar-kī* (or *tembā tembā*) *ondra'ālagyas*, he subsisted on the produce of his begging. —
3. To draw (one's pay). *Nābom aulā mullī ho'āge barke*, when we thresh our paddy, come to receive your pay. —
4. To take along. *Bēlas telen-gārin ondrdas kī bardas*, the king arrives at the head of his army. *Tākā aṭṭhan undrī'tī*, the wind carries the leaves along. —
5. To take for wife. *Ondrkā kḥaī*, newly married girl. — When governing a verb. root or gerund, *ondrnā* denotes continuity in space or time; it is best translated by the English adverb *all along*. *Telengar āsin khed-nū'tī khednū'tī ondra'ālagyar*; the soldiers were pursuing him all along. *Īgohlan uynum ondra'ālagdan*; *ī manngahi kḥaḥjpan mūkḥnum ondra'ālagdan*, this team of oxen is mine, these fruits belong to me (lit. I invariably use this team, these fruits). *Partāgahi mū'tī gū'fī ī tonkantā ṭorangan kḥaṇḍ ondrkam*, we have cut down this wood up to the foot of the mountain. *Ṭorāngtā nalkhan innā gū'fī nañj ondrkam*; *innā ekāsē ambom?* we have up to now cut our fuel here; we cannot renounce that privilege now. *Kūṛḥkḥargahi purkhar boṇ'en oṇḍ ondrar*, Oraons have, at all times, drunk rice-beer. *Ningan ṇḍ sannīntī jaina'ānum ondrkam*, from thy earliest age we have all along taken care of thee.

**ondrta'ānā** Caus.1 and perm. of *ondrnā*. *Ēbagge ningāge pūpgahi cār laggō, ābagge ēn ondorto'on cī'on*.

**ōndsangē** Adv. Together, in the same place. *Ondsange ēknar. Ī irb ālar ōndsange ra'anar*.

**ōndsirtam** Adv. Continually. *Or<sup>ot</sup> ālas ondsirtam iūnkhalaggyas*, a certain man was coughing continually.

**ōnduddkā** Adj., the meaning of which can only be rendered in English by an adverb, continually. *Ā kuke ōnduddkī-dim alkhi*, that girl is always laughing. Etym. *ōnd nalakh (aḍḍā) nū uddkā*, riveted to one action (or place); from *ūdhnā*.

**ōndullā** Adv. All day.

**ongkhnā** or *ungkhnā*. [*ungkhyas, onghkhas*]. V. n. To become intoxicated, to get drunk. *Jharātī, arkhūtī onghknā*. Fig. *Khusītī, jahūtī khītī onghknā*; to be overjoyed, elated with pride, beyond oneself with anger.

**ongkh<sup>o</sup>rnā** V. n. (Of fruits.) To become mellow, by being left to stay for some time after the plucking. *Ā khañjan ērā tō, onghkrā kā argī*.

**ongkh<sup>o</sup>rta'ānā** V. tr., causal of preceding. To put by (a plucked fruit) for some time.

**ongkhta'ānā** V. tr., causal of *ongkhnā*. To make drunk, to intoxicate; to produce ebriety (as spirits) or loss of sensibility (as cold or chloroform); to turn the head of. *Ā āligahi conhā āsin ongkhtācā*.

**ongnā** [*ungyas, ongos*]. V. n. 1. To be able. *Ognam bhar nalakh nanā*, work as hard as you can. *Ognā nal-khan nanā*, do such work as you can do. The partic. *ungkā* often means grown up (lit. able to work). *Ās akkū*

*ungkā khaddas mañjas*. — 2. To succeed in. *Khañjan mūd lebdā nū ṭīr'ā ungkan*, I knocked the fruit at the third throw of the stick. *Cēp poē-nātī bāre jōjan nū ārsā ungkam*, on account of the rain we could reach only very late.

**ongrnā** [*ongrā, ongr'ō*]. V. n. To be possible, feasible, within the power of. *Ī nalakh enghaitī mal ungri'ī*, this work is too much for me. Compare the French: *cela ne se peut pas*.

**ongta'ānā** V. tr. To help (lit. to enable one). *Mangras ḍahrē pollā-laggyas, khañ ongtāckan*, Mangra could not proceed on his way, I gave him assistance.

**ongtārñā** V. in pers. Synonym of *ongrnā*. *Ī nalakh enghaitī mal ongtār'ī*, this work is not possible to me.

**ongh'ākem** Adv. At some time or other, sometimes. *Ongh'ākem ālar katthā nū khattrnar*, men make mistakes. *Ongh'ākem e'os hole, kālke*, if he should call out at any time, go to him. *Ongh'ākem eng guttā pāhī barke*, pay me a visit some day or other.

**ongha'ānum** Adv. See *ongh'onum*.

**ongha'ālanum** Adv. See *ongh'onum*.

**ongh'ōkem** Adv. See *ongh'ākem*.

**onghon** (N. B. not *ongh'on*). Adv. Once. *Ormā ālar onghon khe'ōr. Aur onghon*, once more.

**ongh'onum** Adv. 1. At the same time, together, simultaneously. *Ās ongh'onum nākh uddū khess ondras. Ongh'onum kirror*, you will come back together (not at diff. times). — 2. Immediately, instantly, without delay. *Āsin ānkan khane ongh'onum*

*cīkhā helras*, as soon as I told it to him, he started crying.

**ongh'otānum** Adv., synon. of *ongh'onum*. *Nīn ongh'otānum ambā kacnakhra'ā*; *mund engan menā*, do not answer precipitately; listen first to me

**ōnim** Contracted form of *ōndim*, which see.

**ōnkā** 1. S. Thirst. *Ōnkā sārdan*, I am suffering from thirst. *Engā ōnkā laggī*, I am thirsty. — 2. Adj. Thirsty. *Amm-ōnkā mañjas*.

**oṇṭā** or *oṇṭē*. Numeral adj. 1. One, only one. (N. B. The abstract number 1 is expressed by *ēk*, never by *oṇṭā*). — 2. When used in reference to animals or things, *oṇṭā* is often equivalent to the indefinite article *a*, *an*. *Oṇṭā ālas barcas*, one man came. *Oṇṭā beñjā mañjā*, a marriage took place. *Ārge oṇṭā eklā tangdas rahcas*, they had an only son. *Oṇṭā ēr'otākem jharā*, one or two pots of beer. — 3. Sole, alone. *Ās enghai oṇṭā khurjīge engan cōnhā nandas*, he loves me only for my money. — The expression *oṇṭā hō...* *mal* means no... whatever, with reference to number or quantity; it also means not at all. *Oṇṭā hō badālī mal itthri'ī*, not one cloud is visible. *Aṭī nū amm oṇṭā hō mallā*, in the pot there is not a drop of water. *Kubras oṇṭā hō ēkā pollālagyas*, *andhras oṇṭā hō ērā pollālagyas*, the hunchback was unable to walk one step, the blind man to see anything. *Ninghai pāhī manāge oṇṭā hō jōgē malkan*, I am in no way worthy of being your guest. *Ās khurjin oṇṭā hō mal biddyas*, he never sought for riches. — *Urmī nādguṭṭhige oṇṭā oṇṭā khēr asānum erbdas*, he sacrifices there, on the spot a fowl to each of the spirits. — *Oṇṭā*

is often used as pronoun. *Oṇṭas bācas*, someone has said. *Mūnd'oṭā aḍḍō bīsāge pēṭh nū argkan*: *ērgoṭā bīsārā*, *oṇṭā mal bīsārā*, I brought three bullocks for sale to the market; two were sold, one remained. *Oṇṭan ir-kānim*, *oṇṭan gā ērā pōlkan*, one I did see, the other I did'nt. *Kūrkhargane oṇṭar hō pollālagyar*, no other people (lit. no others) could defeat the Oraons.

**oṇṭa'ā** Indefinite pronoun. Any-one (out of a number of similar objects). Gen. *oṇṭa'āgahi*, dat. *oṇṭa'āge*, acc. *oṇṭa'an*, abl. *oṇṭa'ātī*, loc. *oṇṭa'ānum*, *lbrā kuḍḍī madhem oṇṭa'ātī khajj arkhā*, dig with any of these hoes.

**oṇṭa'ākem** Indef. adj., one or two, a few, some. *Erpantī oṇṭa'ākem rupiyā dhar'ā*, do not leave the house without taking a rupee or two (as pocket-money). *Oṇṭa'ākem aḍḍō khēndā*, buy one or two bullocks. *Oṇṭa'ākem āl barā*, let one or two men (out of your number) come over.

**ōnta'ānā** V. tr., causal or permissive of *ōnnā*. To give a meal; to make drink etc. *Ormārin ōntācas mōkhātācas*, he entertained all of them. *Keckkā tambasgaht nāmētī ōntācas ciccās*, he gave a meal to honour his late father's memory. *Aḍḍon amm ōnta'ā*. *Khaddārin maṇḍī ōnta'ā*. *Engan hukā mal ōnto'oy kā?* won't you let me have a pull at your hookah?

**oṇṭādim** Emphatic form, feminine and neuter, of the pronoun *oṇṭā*. See under *oṇṭāsim*.

**oṇṭam** Emphatic form of *oṇṭā*. It expresses 1. resemblance, equivalence, equality. *Ēr'oṭā ghorō nū ekdā dau itthri'ī?* *Oṇṭam itthri'ī*. Which of the two horses has better appearance? They look equally good. *Irbar oṇṭam maṇḍī*

*onnar*, both at the same quantity of rice (or: rice of the same quality). *Etwa arā Mangras bongnā nū onṭam ra'anar* (or: *onṭam bongnar*), *Etwa* and *Mangra* are equally good at racing. — 2. Identity. *Āsgahi barnā dara enghai kerkā onṭam berā nū mañjā*, his arrival coincided with my departure. (Fig.) *Eksa'ānim kāloy, en hō kaon; onṭam manot*. Wheresoever thou wilt go, I will go also; we shall be as one man. *Gotr enḍ tartādīm onṭam manō, hōle gā beñjā malā ciccakhrnar*; if both sides' totem be the same, they do not intermarry their children.

**onṭānum** or *onṭam nū*, together (in place or time). Syn. *ondsangē*. *Ormā jōkhar onṭānum cūtnar*, all the boys sleep in the same place. *Ī khaddasgahi kund'rnā darā tam-basgahi khē'enā onṭānum mañjā*, this child was born on the very day that his father died. *Malkā ālar onṭānum mandī amkhī ḍnnar mokhnar*, poor folks eat their rice and curry mixed on the same plate (i. e. they have no special vessel for their curry). *Somras tangdas gane onṭānum ḍndas*, *Somra* and his son eat from the same plate (whether at the same time, or at different hours).

**ontarā** Adv. On one side, separately. Opposed to *nantarā*. (At a marriage banquet:) *Ahrā mal mūkhr ontarā okkā*, let those of you that do not eat meat sit apart.

**ontārñā** [ontārā, ontār'ō]. V. n. Reflexive of *onta'ānā*. To be eaten. *Khaddargahi cikhñāṭī mañḍī mal ontārā*; owing to the children's crying the meal has not (yet) been eaten. *Eōndā khess mal unri't, aōdā cākhr'i't*;

all the paddy which is not eaten is sown. Syn. *ḍnrñā*.

**onṭāsīm** (fem. and n. *onṭādīm*) Emphatic form of the pronoun *onṭas*, f. *onṭā* or *onṭad* (cf. *onṭā*). 1. One exactly similar to, one of the very same stamp as. *Īs ār ganē onṭāsīm taldas, īd ār ganē onṭādīm talī*; he (she) is a person of the very same character as they are themselves. — 2. The identical person or thing, previously seen already. *Īs onṭāsīm taldas*, this is the very same man (not another, resembling the first). *Ī chippā onṭādīm talī*, this brass-bowl is the one already shown before. (In this sense of identity, it is better to say, when referring to a person: *Āsīm taldas, ādīm talī*.) *Nīn āsin nannas ba'adai; onṭāsīm taldas*. You call him a different person; it is one and the same man. — *Onṭāsīm, onṭādīm* may be used as pronominal adjectives. But, in that case, the emphatic *īm* separates from the pronoun and is suffixed to the noun qualified. *Onṭā ālāsīm taldas, onṭā ālādīm talī*. *Onṭasgem ciccakan; onṭā alasgem ciccakan*; I gave it to the same man. *Ā ſonkā darā nāl onṭasgahīdīm* (or *onṭā ālasgahīdim*) *ra't*.

**onṭē** Same as *onṭā*.

**onṭe'ēkem** Same as *onṭa'ākem*.

**onṭeklā** Adj. Alone, single, unique. *Baggē godḍō erānakhr'i't, onṭeklā godḍō khob tūr't*. Rats, when in a troupe, merely look at each other (i. e. do no work); a rat, when alone, digs well.

**onṭem** Same as *onṭam*. *Nannā rājī nū kerkāckai; eman onṭem hō mal tingkai*.

**oṇṭim** Syn. of oṇṭam. *Oṇṭim birī*, at one and the same moment, simultaneously.

**oṇṭimgoṭā** Adj. Meaning the same as *ondim*, *oṇṭam*. Only one, one sole; single, unique, alone. *Adigahi oṇṭimgoṭā tangdas*, her only son. *Gohom-bihan khēkhel nū khatr'ar mal khrī hole*, ād oṇṭimgoṭā ra't; unless the grain of wheat falling into the ground die, it remaineth alone.

**oplongnā** [oplungyas, oplongos]. V. n. To float; to come up to the surface of the water. *Ṭaṭkhā amm nū oplungī. Ekā ekā ālar, mul'khnar khanē, cārē mal oplongnar*: some men, after being drowned, do not come up to the surface at once.

**oplongta'ānā** V. tr. To cause to float. *Paṇḍrur pannan amm nū oplongtācar*, Europeans have caused iron to float (allusion to steamers). *Mannan khār nū oplongta'āge tārnā*, to cut trees for floating them down.

**opnā** [opcas or oppas; op'os]. V. tr. To wet, to soak (with a view to softening and preparing for work). *Khajj, tikhil, kicrin opnā. Kṛndan piṭrin tessāge opnā. Ā māhras dūdhi bīnā bīnā jūtan opdas*, that milkman is very rich (lit. employs his milk for softening shoes). *Opockam cākhnā*, to make sowings with sprouted seeds.

**oprū** V. n. Reflex. or pass. of *opnā*. *Kicrin oprāge amm nu jobra'ā darā urung ra'ā c'ā*.

**ḍr** also *ḍr*. S. 1. That extremity by which thing begins; commencement in general, beginning. *Nerrgahi ḍr kukk, adigahi muhja kholā talī. Eōnda gharintī nalakhgahi ḍr mano?* at what time will work be started? *Ā kukkos*

*akkungūtī kakharā sikhr'ā ḍr mal nahjas*, that boy has not yet started learning the alphabet. *Īdim āsgahi ḍr rahcā*, such were his first notes. *Innā khaddī man'āge ḍr manī*.—2. Example. *Ēn nimāge ḍr ēdkan*, I have given you an example. 3. Origin, source, author. *Ī ajbajharkā mokādmāgahi phalnas ḍr taldas*, such a one is the originator of this intricate lawsuit. — N. B. *Ḍr nannā* bears reference to the work considered as a whole, not to each of its distinct stages. It is not used in the meaning of *to resume*, after a night's rest, a work interrupted. In this case, *helrnā* is used. *Kerkā mākhantim cēp bar'āge ḍr nahjā. Akkun ninghai puṭhin sikhr'ā helra'ā. Orē ḍr (orē ḍrtī) tengoy hōlē, ēn akh'on*; if you make a complete statement, I shall be able to understand.

**ḍr (1)** Same as *ḍr*.

**ḍr (2)** or *ḍr-arkhā*. A wild creeper (*Asphodeles tenuifolius*), the young leaves and shoots of which have a sour taste; it is used as vegetable.

**ḍr (3)** S. Means, resource. *Khaddī nalakh nanāge ḍr mal khakkhrī'tī*; with this child, there is for me no chance of getting on with my work. *Nim endr ḍrtī ujjor?* on what resource shall you live (if you do not now learn to work)? *Ḍhibādim mallā; aūntī engāge endr ḍr hō mal iṭhrī'tī*; it is money that is wanting; hence there appears no help. *Barhan lau'āge ḍrdim mal khakkhro'ō*; you will have no means of killing that boar. *Ek'am ḍrtī āsim piṭā pollas. Endr ḍr otthro'ot?* to what means shall we resort? *Ek'am orṭī kūbī nū khattra kerā*, he perchance fell into a well.

**ḍr** Name of the caste of Basket-makers. Syn. *Tūrī*.

**ōrā** S. Bird, in general.

**orākhākhā** S. A collective term.

1. The birds considered as a kingdom, the denizens of the air. — 2. Brute animals, in general. (*Jauntguṭṭhi* means also animal, but may include man.)

**orā-lau'us** S. Fowler, bird catcher.

**orārnā** V. n. To waste or consume away, to dwindle to nothing, to become gradually small and insignificant; to degenerate.

**orāsari** 1. Adj. Equal (in strength, height, age etc.). *Mangras darā Birsas bongnā nū orāsari ra'anar*. 2. Adv. At the same (time) as another, with equal (swiftness) as another. *Irbar orāsari bongnar*, both run with equal swiftness. *Irbar orāsari kund'rkar ra'anar*, these two were born the same day. — 3. Adv. On equal terms, on a footing of equality. *Endr nīn eng ganē orāsari laggoy?* wilt thou dispute with me as though thou were my equal? *Ī gollas tang ganē naman orāsari kacnakhra'ā ciccās hole, dau manō pahē*; had the landlord allowed us to speak more at length, more informally, it would have been well.

**ordnā** [*urdyas, ordos*]. V. tr. 1. To support something temporarily by a stick put underneath, or by a shore resting obliquely against it. *Khess khaid'ō bīri, khaddar kētran ordnar, khēr dhar'āge*; when watching paddy put to dry, children will prop up a shovel-basket with a stick, for catching fowls. *Balin ṭempātī ordnā*, to make a door steady by shoring it with a stick. *Kērā-man beṛrālaggī: adin khuṭātī ordā*; the plantain-tree is coming down: put a post to support it. --

2. To insert between (as a support or a screen). *Khattrkā pacrī gusan kāthan ordar ci'ā*; put a piece of timber against the falling wall. *Bhawḍrī nū pītrin ordā bīrnan chek'āge*; suspend a mat in front of the wall-hole, to keep out the heat. — 3. To shield with one's own body. *Khaddāsīn tangyō lakṛātī urdiyā*, the mother threw herself between her child and the tiger. *Mār mōkhū alarin nē ordnar, ārim mār mōkhnar*.

**ordrnā** Reflex. or pass. of *ordnā*. *Engan lau'ā biddyas kḥanē, ēn sot-tātī ordṛkan*; as he wanted to strike me, I parried the blow with my stick.

**orē** See under *ōr*.

**orga'anā** [*orgācas, orgo'os*]. V. tr. A much used alternate form of *orognā* (1) and *or'gnā* (2). *Allā allī nartī orgāc-nakhrī*.

**or'ognā** (1) [*orgas or orgcas, or-go'os*] V. tr. To believe, to think to fancy; to assume, to suppose, to take as granted. *Ār or'gnar, ennē nannā kḥanē erpantū khurjī-pāṭṭī baggē manō*; they fancy that by this means the prosperity of their house will be increased.

**or'ognā** (2) [*orgas or orgcas, or-go'os*]. V. tr. 1. To press, flatten, or trample out of shape (as a hat, a tin-box etc.). — 2. To kill by crushing. *Hathī allan orga'ā beddālagyā*. — 3. *Nartīn or'ognā*, to throttle, to stop the breath of by compressing the throat.

**orgō** Adj. Flattened or crushed out of shape. *Orgō nannā*, same m. as *orgnā* (2).

**orgorā** S. Hawk; a small variety of falcon.



**oṭhar** S. Same as *oṭhra*.

**oṭhārī** S. Same as *oṭhra*.

**oṭhrā** S. Slope, small declivity.

**oṭṛk** S. Bark (of trees). *Oṭkan chorāba'anu*, to detach the bark.

**ōṛkā** (1) or *oṛkā-pāp*. Name of a shrub and its flower (*Exacum tetragonum*).

**ōṛkā** (2) Adj. Addicted to throat-cutting etc. See *oṭungas*.

**ōṛkas** S. Same m. as *oṭungas*.

**oṛṇkā** [*urṇkyas*, *oṛkos*]. V. tr.  
1. To strip a tree of its bark. *Mannan oṛokna*. — 2. To cause to wither, to kill (a plant). *Kībā patṛan urkyā*, the frost has been fatal to the scrub. — 3. To crush out of shape (as a tin-box, a hat etc.).

**oṛṇkā** Reflexive and passive of *oṛṇkā*. *Kībātī patṛā oṛokrā*.

**oṛṇkh** S. Nail, toe, claw. *Enghai kṛeḍḍā nū oṇṭā oṛokh garṛkī ra'ī*, the nail of one of my toes is buried into the flesh.

**orlo'ō** *Orlo'ō na sorlo'ō*. 1. Adj. Without meaning, without common sense. *Nīn endr orlo'ō na sorlo'ō kaithan āndai? Orlo'ō na sorlo'ō alas*. — 2. Adv. Without any regard, out of measure. *Orlo'ō na sorlo'ō kebnā cī'nā*.

**ormā** Adj. (m. and f.; *urmī* n.; pl. *ormar*). All. *Ormartī sannī ort kukoy rahcā*, the youngest child was a girl.

**ōṛmā** S. Lampblack. *Kaṭṭun nōṛō būlī, kṛekkṛhā oṛmā mañjā*; in cleaning the rice cooking vessel, her hand was blackened.

**ōṛnā** [*orca*, *ōr'ō*]. 1. V. impers. To be warm weather. *ōṛnā kurnā nū nalath nannā. Innā ōr'alaggī*, it is warm to-day. — 2. To be heated. *Or'ckā pannā, sanjgī*; a hot iron, a heated vessel. *Bīṛnātī mēd ūr'ī*, I feel very hot. *Kapṛē nāṛītī ūr'ī*, the forehead is burning with fever. *Akkun ōrdan, kālon*.

**ōṛnā** [*odḍas*, *oṛ'os*]. V. tr. To put any object in a position favourable for being acted upon. *Gatā oṛnā*, to set in place marbles for being played upon. *Khebdan oṛ'ar-kī mennā*, to prick up the ears. *Telengar lau'ū ālarge mēdan oḍḍar ciccar*, the soldiers offered themselves to the blows.

**ōṛnā** [*ūryas*, *ōṛos*]. V. tr. To reach by outstretching the hand or foot. *Kukkos dhiban ōṛā pollos, pakṛhā nū ra'ī aḍṅgē*; the boy will not be able to get to the money, it is in the niche. *Mannī etṭālakkān ābīṛī, dāṛan ōnd-gusan polkan ōṛā*. In descending from the tree, I could not get a footing on a bough at any place.

**oṛok, oṛokh** See *oṛ'k, oṛṇkh*.

**ōṛṇā** Reflex. and pass. of *ōṛnā*. *Ā ṭaṭṭhā kṛekkṛhātī mal ūṛrī*.

**oṛsgō** S. A kind of mushroom shaped like a ball. Cooked in water, it makes a palatable broth.

**ōṛsnā** [*ūrsyas*, *ōrsos*]. V. n. Syn. of *ōṛnā*. — N. B. To arrive at one's journey's end is *āṛsnā*.

**ōrsōr** Adv. The whole way, all along a continuous line. *Rēl-dahrē nū nalakh nanur ōrsōr ra'anar*, there are workmen all along the railway line. *Ī sārkanṭā ghāṣṭī girjā gūṭī ōrsōr oṭhra'ā*; weed the road all along up to the church.

**ōrsta'ānā** Causal of *ōrsnā*. See *ōrta'ānā*.

**or<sup>o</sup>t** Indef. article, used only before names of persons. *Orot ālas, orot ālī*; a man, a certain woman. *Orot orot barcar*, they came one by one. *Ḍhiṅgrāgahi ā pakkhē orot, ī pakkhē orot cūtyar*; they laid themselves to sleep, he on this side, she on that side of the log. — When *ort hō malā* is said in reference to the masculine sex, the verb must stand in the plural. *Orot hō mal barcar*, not one man came.

**ōrta'ānā** Causal of *ōrnā*. V. tr. 1. To warm, to heat. *Lohras pannan ōrta'ādas*, the blacksmith heats the iron. — 2. Fig. To lay about one. *Ēn nīngan ōrto'on*, I'll box your ears. — 3. Used with *seknā*, it means beneficial warming. *Tangyō tangdāsin culhācicctī sekcā darā ōrtācā*, the mother warmed her child at the fireplace.

**ōrta'ānā** Causal of *ōrnā*. To reach through some instrument; to push e. g. a stick up to. *Dāgtī lātā nā nerran ōrta'ā polkan. Dāgan lātā nū nerr gūṭī ōrta'ā polkan*. I could not reach the snake in its hole with the bamboo pole; I could not push the stick up to the snake.

**ortos** or *ortas*; f. *urtī* or *ortī*. Indef. pronoun (cf. *or<sup>o</sup>t*). A certain man, a certain woman. *Ortosgahi khōkhā ortos*, one man stepping behind another. (To a woman:) *Nīn ekā-urtī taldī?* who art thou? *Nannā ek'am-urtī tarā ambkem ērā*, never pay attentions to any other woman (but thy wife). — Plural, nomin. *ortor* or *ortar*; accus. *ortarin*, *or<sup>o</sup>trin*. *Nīn orotrin ho'ā, ēn nannārin ēron*; take these along, I shall look after the others.

**or<sup>o</sup>trin** See under *ortos*.

**ōsā** S. Mushroom. There are many eatable kinds of mushrooms, e. g. those called *arsgā-ōsā, bās-ōsā; bhoronḍō-, calkur-, cēlārī-, dondkō-, lohrā-, kuddī-, khamī-, khēr-, muccō-, tumbā-ōsā*.

**osangī** or *usangī*. S. Coulter.

**osar** (1) Adv. Again, once more. *Osar ānon*, I'll say it again.

**osar** (2) (Speaking of cloth and mats) 1. The customary breadth. — 2. Adj. broad. *ī kicrīgahi osar sannī ra'ī*, the breadth of this cloth is below the usual size. *ī kicrī eōndā osar ra'ī?* Syn. *panhā*.

**osar** (3) S. Young cow, heifer.

**osgā** S. 1. Rat. — 2. With a qualific., a bat. There are three kinds of big bats: *bhadrī osgā, coṭṭō osgā* and *kiss osgā*.

**osrā** Adj. Illegitimate, born out of marriage. *Osra khaddas*, a bastard. Cf. *collā*.

**ōsṭī** *Ōsṭī-puñjī*, Stock in store, amount of goods in hand; hence, also, savings, treasure.

**ōt** or *ōt-arkhā*. S. A climbing plant, the leaves of which are eatable. From its small berries a sort of red ink is extracted. Syn. *pu'arkhā*.

**'oṭā** Expletive article (a contraction of *onṭā*, unit?), often added to cardinal numbers in the nominative and accusative cases. (It means unit, head, and is used only in connection with nouns designating visible objects. — One cannot say *ēr'oṭā phut*, two feet of ground, because a foot of ground is not on object having three dimensions). *Mūnd'oṭā ālar*, three men. *Ēnd'oṭā aḍḍō*, two bullocks. *Ēr'oṭan ondra'ā*, bring both of them. N.B. *'Oṭā*

is never suffixed to *oŋtā* although something analogous to this is to be found in *oŋtimgoŋa*, unique. Syn. 'Oŋang, goŋā, goŋang. — Compare with *thur*, *thaur*.

'otang See 'oŋā.

'oŋē Same as 'oŋi Syn. 'oŋeng, goŋē, goŋeng.

**oto<sup>kh</sup>** Adj.; tem. *utkhi*. Alone, unaccompanied, lonely. *Ās otokh ālas*; *āsgahi erpantā ālar ormar kecar*; he is a lonely man, all his relatives are dead. *I khekheh nū otokh otokh barcat, istekem otokh otokhi kaot*; we entered this world one by one, and so shall we leave it. *Indr'im manā kḥanē, otokhō bī ī endr nanā hō mal ban't*; should something happen, if one is alone, there is no help whatever. This adjective, being nearly always used as predicate, takes the endings of the accompanying verb in most cases. *Ēn otkhan barcan, nin otkhai barcai, ās otkhas barcas*. In the fem., however, this is not the case; *ād utkhī barcā. Ēn ī qhiban otkhānim arjāckan*, I alone earned this money. *Ās otkhāsim uydas*, he ploughs singlehanded. *Khaddāsīn ŋorang nū otkhāsīnim ambyar ciccar*: they abandoned the child quite alone in the forest. *Akkū ād utkhīdim kalī bar't*; she from that moment moves about without companion.

**otkhas** See under *ot<sup>kh</sup>*.

**otokh** See *ot<sup>kh</sup>*.

**oŋom-ŋoŋom** S. 1. Contriving, endeavouring; casting about for means. *Punā erpan kam'āge oŋomŋoŋom nanālagdam*. — 2. Spell, incantations for some evil purpose; witchcraft. *Dain-bisāhigahu oŋomŋoŋomī ennē maŋjā*,

this was brought about by the doings of some witch.

**oŋongas** or *ōŋkas*. S. Cut-throat; one of those who as the report goes — kill wayfarers in time of drought for the purpose of obtaining rain. The victim's ears, nose and finger-tips are offered up before some idol; his blood is spilled over the fields. *Mākḥabirī ā patīrā tarā ambā ēkā*; *oŋongasgahi ilickā ra't*; don't go at night near that wood, there is some danger of your falling in with a cut-throat.

**oŋtā** S. 1. Any of the joints of a bamboo stem. 2. Knot in a plank. 3. Bony protuberance of limbs. *Khann-oŋtā*, the eyebrows bone. *Khann-oŋtantā cuŋti*, the eyebrows. — 4. Shoe; syn. *kūti*.

**ottnā** [uttyas, ottos]. V. ti. 1. To pick up (sugar, salt or liquor) by pressing the fingers against, or by a dipping into. *Bīrāckā biyyan bēkti ottū ottā mōkḥnā*; to eat hard boiled eggs, giving them frequent dips into the salt. *Khaddar khattrkā cinin khekkhātī ottā ottā mōkḥālagyar*: the children were tapping the ground with their fingers for the spilt sugar. 2. To touch, to give a very slight stroke. *Adin uttkan eklā, ād cīkhā helrā*; I just touched her, she began to cry.

**oŋŋor** S. Hindrance, obstacle.

**ot<sup>o</sup>rnā** Reflex. or pass of *ottnā*. *Bēk gā ra't, backan mal uttrī't*; salt there is indeed, but one cannot have it; lit. it does not allow itself of being picked up (on account of its hardness) or dipped into (the salt-cellar being narrow-mouthed).

**ot-thā** S. Burden. *Ennē otthan nē ho'ā ongor?* who could carry this

heavy thing? *Ī cirkhīgahi otthan dher gahṇḍi sah°cckan; akkū pollon*; I put up with the carrying of heavy loads for a long while; now I can no more.

Adj. 1. Heavy. *Cirkhī otthā laggī. Pāpgahi otthā hēckā*, the heavy chains of sin. — 2. Difficult. *Kacnakhra'a sebbā, nalakh nanāge otthā ra't*; talking is easy, doing is difficult. — 3. Hard to suffer. *Otthā dukkhen cōdnā*, to suffer severe pain. — 4. Important, decisive. *Otthā katthan ānā-lagdai*, you are touching an important point.

**otthā-ēkh** Adj. 1. With child, pregnant. *Otthā-ēkh mannā, ra'anā*. — 2. (Of males and females) susceptible (with regard to spells); influencing (i. e. causing harm by one's sole presence). Opp. to *nebbā-ēkh*. — *As noun*, conception. *Engāge otthā-ēkh ra't*, I am with child. Cf. *ēkh*.

**oṭṭhō** S. A bit of. *Oṭṭhō pēñj, oṭṭhō rasrī*; a little bit of onion, of garlic.

**otth°rnā** [otthras, otthro°os]. V. tr. 1. To take out. *Peṭintī mandran otthra'a*, take the medicine out of the bamboo-case. *Āsin kūbintī mañyā otthras*, he pulled him up out of the well. *Kheḍḍtī accan otthornā. Aḍḍon erpanit otthornā*, to take the cattle out. — 2. To bring out, to fetch and present to view. *Ninghai dhiban otthra'a*, give me thy money. *Sasras oṇṭā kaṇēan otthras kī bācra ciccās*; his father-in-law went to fetch a loin-cloth and gave it to him for putting on. *Akkū, nannā ḍaṇḍin otthra'a*: now, begin another song. *Ībirim dali-dhibāgahi katthan otthornar*, it is then that they moot the question of the bride's price. — 3. To expel. *Gollas*

*tang'a ōrmā jōkhārin otthras ciccās*. — 4. Of the plantain-tree, to produce fruit. — *Otthrnā* is sometimes used, with a symbolical meaning, along with another verb, whose action it presents as thorough. *Punā erpan īgyar otthrar kī cikcikambācar*; they rubbed cowdung in every corner of the new house, making it look quite spruce.

**oṭhonga°ānā** V. tr. 1. To cause to lean, incline, support or rest against; Syn. *ildnā*. *Kankan pacrī nū ambā oṭhonga'a*, do not put the wood against the wall. *Tākā oṇṭā mannan erpā nū oṭhonga'cā*, the wind inclined a tree and rested it upon the house. — 2. Fig. To provide a situation for a girl, to give her in marriage. *Ēn ī kuken ā kukkos gane oṭhongo'on*, I will give this girl in marriage to that boy. — 3. To procure to somebody a means for living, or a place to put up in. *Ēn ī khattā Sukrāsīn Budhuāgār tarā oṭhonga'cckan*, I have found for that poor Sukra a shelter in the Budhu family.

**oṭhonga°rnā** Same m. as *oṭhong°rnā*.

**oṭhong°rnā** [othongras, oṭhongro°os]. V. n. 1. To lean against, to be resting against or upon. *Khaltrkā mann erpā nū oṭhongra'alagyā*. — 2. To be assisted with money or means of living; to be maintained, supported. *Khattā Sukras Budhuāgār tarā oṭhongras*, poor Sukra has found a shelter in the Budhu family. *Ār mañyā oṭhongrdan*, I depend on them for my support. — The infinitive *oṭhongornā* may be used as noun and adjective; in this case, a remarkable syllepsis takes place in the meaning, as the examples show. *Ī erpanā oṭhon-*

*grnā ēnim taldan*, I am the mainstay of this family. *Oṭhongrnā eṣpā nū ra'adan*, I am living in a hospitable house

**ōy** (1) Interj. in answer to a call. *Anā, Mangrā!* — *Ōy?* I say, Mangrā! — Well? It corresponds to the English what? eh? — It also means: Please,

repeat; I beg your pardon (for a word not caught).

**ōy** (2) Also *ōy*. S. Cow; cattle (Barway). Syn. *mekkhō, aḍḍō-mekkhō. Eksan kādai?* *Ōy kḥāpā kādan.*

**ōyba'anā** V. n To bellow (buffalos); to roar (tiger). *Mankhā ōyba'a ba'a garrār'alagyā.*

## P.

**pāb** S. 1. Road. *Urbasgahi pāben ujga'a*, make straight the way of the Lord. *Paddantā pāb*. — 2. Journey. *Ḍhērim ullāgahi pāb ikyar*. They travelled for many days. -- 3. Going to and back. (To a woman) *Eḍ pāb kirkī?* how many ways (to the well) did you go? — 4. In a field, the definite track assigned to each workman as his task for the day. — *Pāb ērna*. 1. To wait for. — 2. To put one's expectation or hope in. *Ninghai pāb ērālagdam*, we are waiting for you; or, we are hoping in you.

**pāb-īd'us** S. 1 Guide. — 2. Go-between, match-maker. *Pāb-īd'us eṇḍ-tartā katthagutṭhin attra ittrā ho'o-das ondrdas*.

**pabita** S. Papayā fruit. The true Oraon word is *phephē*.

**pacāba'anā** V. tr. To digest. *Baggē ālar gaṭhṛan pacāba'a polnar*, to many people the jack-fruit is difficult to digest.

**pacaiṭ** S. 1. A native contract of labour, to procure assistance in ploughing, sowing or harvesting etc. Under this contract, the labour is not paid in money; but food and drink must be given. *Ēn otkhan ī nalakh nanā*

*poldan; nīm pacaiṭ bar'or?* *Em pacaiṭ nanom. Ār innā pacaitgahi mandin ḍnā mōkhālagnar*. — 2. The meal itself. *Pacaiṭ ci'inā. Ormārin pacaiṭ ḍnāge eṣ'a*, call all (the labourers) to eat their meal. Cf. *pancā*.

**pacar** S. 1. Wooden peg. -- 2. Any split of wood hammered between parts (of a plough, chair etc.) which have become loose. — 3. Wedge. *Pacar ṭhōknā*.

**pacbā** Adj. 1. Old, stricken in years. *Samay kerkā ālar pacbā man-nar*, people that have spent their time of life become decrepit. *Ī paddantā pacbā ālar* (or *pacbālar*), the old folks of this village. — 2. *Pacbā ālar* often means the dead ancestors, or the dead in general. *Pacbālar ḍnnar mōkhnar, ba'anar*; the dead have still their meals, so it is said. *Pacbāl tīkhil*, rice brought by neighbours to the house where a death has taken place; it is subsequently scattered along the road. *Pacbāl beñjā*; see *haṭborā*.

**pacc** *Pacc kirnā*. 1. To stay at home after one had decided to go. — 2. To retrace one's steps. — 3. To change one's mind, to break a promise, to fall away, to apostatize. *Partā*

*kālā biddyas, backan pacc kirryas*; he wanted to go to the hills, but he did not move. *Ī katthā nū pacc kirryas*, he backed out of what he had said.

**paccā** Adj. 1. O d. *Paccā ālar*, old people. — 2. (Of things just gone and replaced) former, past. *Paccā cān muñjrā*, the old year is at an end *Paccā Gachrkā*, the Old Testament. *Paccā khess*, the old paddy (what remains of the provisions, after the rice of the year has begun to be eaten).

**paccnā** [*paccyas, paccos*]. V. n. 1. To grow old. *Āl, pacchantī, ekūse kundr'ā ongō?* how can a man be born when he is old? *Luk'ū luk'ū paccnā*, to become decrepit. *Ās mañyā paccō bīrī khilpat barcā*, in his old age misfortune visited him. — 2. Fig. *Ēn ī paddā khatrī pacchan*. I have lived a long time in this village.

**paccō** S. 1. Old woman. — 2. Wife (even if quite young). *Eng paccō. Paccō pacgī barckam*; I have come here with my wife. *Irb paccō pacgir barcar*. — 3. *Cālā paccō*, the old dame of the grove, an inferior deity. — Cf. *jhakhrā*.

**paccta'ānā** V. tr. 1. To save, over a provision destined to consumption, a certain quantity, which will serve as seeds. *Idnā ēn iūndā khessan pacctāckan*, this year I have put by this much of paddy (lit. I have allowed this much to become *paccā khess*). — 2. To keep a child unmarried too long. *Āsin tambas paccta'ālagdas*.

**pacgī** Adj. 1. Old, advanced in years. *Pacgī ālas, pacgī aqđō, pacgī mann*. — 2. Ancient, of olden times. *Rājīgahi pacgī ālar*, the aborigenes,

the old people of the land. — S. *Pacgis*. 1. Old man. — 2. Husband. — 3. Grand uncle. *Ās enghai pacgis taldas*.

**packa'ānā** V. tr. To relieve the organs from a painful distension, to relieve a hydropic by punctures or physics. *Ās engan packācas*.

**pāckan** or *pāckē*. Adv. But.

**packārna** V. n. Reflex. or passive of *packa'ānā*. To get relieved from any unsightly or painful distension (as dropsical water, gases in the bowels). *Āsgahi kūl packārā. Ī kukkosgahi leddā argī packār'ā*, this child's stomach has not yet settled down to normal size.

**pāckē** or *pāckan*. Adv. But.

**pacnā** [*pac'cā, pac'ō*]. V. n. To be digested. *Akkū ninghai maṇḍī pac'cā?* Are you hungry already?

**pācōrā** Also *pancōrā* and *pacōrā*. S. A group of 4 to 7 villages, often sprung out of one of their own number; they generally are under one zemindar. — More important groups are called *barhī*. See this word.

**pacrī** S. 1. Wall in general (a main wall, a partition wall, a garden wall). *Pacrī khōkhā*, behind the wall. — 2. Fig. Body, mortal coil. *Ī pacrīgahi biḍrkanti, urmī muñjro'ō*; when this mortal coil of ours is laid to rest, there will be an end of pleasure, pain etc.

**pacta'ānā** V. tr. To cause a thorough or quick digestion (cf. *pacnā*); to render hungry. *Nīn engan eōndā bongtāckai, enghai maṇḍin* (or *kūlan*) *pactāckai*, you have made me run so much that I am hungry.

**pach<sup>a</sup>nda'ānā** V. tr. 1. To take (a person) or drive (an animal) to,

walking oneself behind. -- 2. To pursue. *Dher baggē ālar āsin pach<sup>a</sup>ṇḍācar.*

**pach<sup>a</sup>ṇḍārnā** V. tr. To follow. *Ortosgahi khōkhānū pach<sup>a</sup>ṇḍārnā.*

**pachēṇḍ** Adv. In search of. *Pachēṇḍ kānā*, to start in search of someone (who has run away, or is late in coming).

**pachēṇ** Same as *pachēṇḍ*.

**pachī** Interj. Get out of the way! (to cattle only). *Pachī pachī! Pachī rē!*

**pachlī** Adj. Later in time, subsequent. *Pachlī dukkhēṭī keccā* (see under *dukkhē*). -- Adv. Syn. of *pacc*. Backwards, à reculons, à rebours. *Pachlī kirrnā*, to throw oneself back, to make a counter-movement.

**pachmahā** Adj. Western. *Pachmahā kōṛā*, the West. *Pachmahar*, Western people. *Pachmahā aḍḍō*, a bull from the Rewa side (with long ears and projecting horns).

**pachṛārnā** V. tr. To follow. Syn. *pach<sup>a</sup>ṇḍārnā*.

**pādā** S. Root. *Mann pādantī ur-khī*. *Pāda hē'enā*, to take root. *Pall-gahi pādā*, the root of a tooth. -- *I mann akkun gūṭī pādā mal hīckī ra'ī*, this tree has not taken root as yet. *Pādā kānā*, same meaning. -- 2. Fig. *Ninghai pādā kerā?* or *Ningan pādā dharcā?* Art thou rooted on that spot? i. e. get up. *Pādū kerkā lekh'ā ijj-kas ra'as*, he stands as though rooted to the spot. -- 3. *Ās laṇḍīgahi pādū tanghais*, he is hopelessly lazy (lit. he is a root from which laziness shoots forth).

**padāba'anā** V. tr. 1. To complain of (some person), to take him to

task publicly, to arraign him for account of his conduct (before other persons taken as judges). *Ekābīrī ningan padāba'om*, ābīrī bujhro'oy. -- 2. To fine. *Darogas āsin padābācas.*

**padārnā** V. n. To hold out the appearance of possessing a certain character, to show off, to act as a player on the stage. *Ās paṇḍit padārdas*, he plays the savant. *Kamyā padārdas*, he pretends to be acquainted with that work. *Barwārī padārnā*, same m. as *padārnā*. *Dharmī padārdas*, he is a hypocrite.

**paddā** S. Village, townlet. *Aḍḍī paddā*. 1. Village of origin, this referring to the time when the Oraons first settled in *Chufia-Nagpur*. Every man has, in his *aḍḍī paddā*, a plot of land which is his own (*aḍḍī khall*). -- 2. Village where one has been given citizenship and a field. *Aḍḍī paddā kamnā*, to be formally adopted in a village as a child of the soil. The recipient of the freedom gives to his adoptive village a treat of buffalo or pig meat, the rice being for that occasion served in bamboo umbrellas stuck mouth upward into the ground. *Kullā maṇḍī ciccās*, *darā ār āsin paddā nū mescar*: he gave an umbrella-full of rice, and the villagers conferred ancestral rights upon him.

**padkḥa'anā** Alternat. infinitive-form of *padkḥnā* (1).

**padkḥnā** (1) [*padkḥas*, *padkḥos*]. V. tr. To render half fluid (either by inspissating or by molli-fying).

**padkḥnā** (2) [*padkḥyā*, *padkḥō*]. V. n. 1. To thicken, to acquire half consistence (as glue, paste). -- 2. To

become soft, half-melt. *Bīrṇā nū bīrḥ-kā lassā padkḥī*.

**paēhā** Adj. 1. Crippled. *Paēhā kḥekkḥā*. — 2. Enfeebled. *Naṛītī paēhā mañjkā ālas*.

**paēpaērnā** V. n. To talk much and noisily, to debate or wrangle, to bandy words.

**paēṛā** S. Anklets, rings worn by women round the feet.

**pagā** S. 1. Turban. *Pagan nannā, hēenā*; to tie a turban round one's head. *Engāge pagā-bīrckā besē laggi*, I feel as though my head were pressed round in an iron-circle. *Idin pagā hē-āge cī'idan*; I give this as a gratification. — 2. Insignia of office. *Mahtō pagā, bēt pagā āsge kḥakkhrā*; he was installed mahto, he became king. — 3. Power. *Newaī nannāgahi pagā āsge ciccās*, he gave him power for administering justice.

**pagār** or *pagar*. S. 1. An embankment of dug out earth, larger than the paddy-field ridges (*ārī*). Around high-fields or gardens moats are sometimes dug to prevent animals from entering; the earth work along the moat is called *pagār*. *Pagār launā, pagar hārnā*, to delimit by an embankment. — 2. The mud-walls round a *hata*.

**paghā** S. Rope.

**paghla'ānā** V. tr. 1. To melt. *Cicc pannan hō paghlī't*, fire melts even iron. *Jokk bēk amm nū paghla'ā*. — 2. Fig. To soften, to render milder.

**paghlārnā** V. n., reflex. of *paghla'ānā*, to melt, to thaw. *Kībā paghlārā helrā*.

**pagsā** S. See *paksā*.

**pagsī** S. Yoke. *Aḍḍon pagsī nū pundnā*, to attach the bullocks to the yoke. *Garītā pagsī essrā*, the yoke of the cart broke.

**pagurārnā** V. n. To ruminate, to chew the cud.

**pahē** 1. Conj. But. Syn. *backan*. — 2. Adv. Indeed, it is true. *Idnā beṛā kerā pahē*; the planting season is over, quite true. Equivalent to H. *to*. — 3. A tense particle, analogous to the Greek *āv*. Added to a definite past or a future, it converts these tenses into conditional tenses. *Annēgahi calandim talī, makhlē malā nanor pahē*; this is a point of custom, otherwise they would not act in this way. *Urbas dhibā mal ciccās hole, nalakh mal nañjkan pahē*; had not the landlord paid me, I would not have worked.

**pāhī** (1) S. 1. Visiting, visit. *Pāhī barnā, kānā*; to come, to go on a visit. — 2. Hospitality. *Ās guttā pāhī maṇḍī ḍṇḍkan*, I was his guest once. *Pāhīgahi nēgcar*, the laws or etiquette of hospitality. *Pāhī-erpā*, a hospitable house (or: a house with guests, a house where a feast is being kept). — 3. Invitation. *Ās enghai pāhin mal pat-tāras*, he did not answer my invitation. *Ortosin kher ērāge pāhī cī'nā*, to invite one to a show. — 4. Betrothal. *Sannī pāhī*, preliminary proposal. *Kōhā pāhī*, betrothal proper. *Īsge pāhī mañjā; phalnī kukoyṇ āsge pāhī nañjkan*; this boy has been betrothed, we affianced such a girl to him. *Pāhī nanā kānā*, to go for settling a marriage.

**pāhī** (2) Adj. Guest-like, i. e. in the quality of guest, on the terms of hospitality. *Ortosin pāhī ernā, uinā, ērnā, kḥḍjñā*; to invite one as a guest,



to entertain him, wait upon him, receive him well. (Prov.) *Dharmē eksa'-ānim pāhī mal kai, ullā na mākhā* *īrī*; God is never absent on visiting; day and night, He sees all that is going on.

**pāhis** or *pāhyas*. S. m. 1. A (male) guest, a visitor. — 2. A former guest (one who has, even once, partaken of another man's table. — 3. Acquaintance. — 4. A distant relation. *Enghai pāhis taldas*, he is a remote cousin of mine. — 5. A perfect stranger.

**pahpahrnā** [*pahpahra*, *pahpahro*']. V. n. To be dawn; to send up its first rays (of the sun). *Pahpahra'a laggyā khane erpū ārsyar*, they reached home at dawn. *Bijjāge pahpahra'a laggī*, it is twilight already. *Bīrt ārgēge pahpahra'a laggī*, the sun glimmers already and is going to rise.

**pāhyas** S. Syn. of *pāhis*.

**paī** S. Starch, made of rice diluted in water. — Previous to being woven, the threads are starched; this operation is called *mēran paī nannā*.

**paīcā** S. Borrowing without interest; friendly loan. *Ugtan paīcā nē'enā*; *ugtan paīcā nannā, ho'onā*. To ask for the loan of a plough; to borrow a plough. *Ugtan paīcā cī'ina*, to lend a plough. *Paīcā kirtā'ānā*, to pay off a debt. — Opp. to *nahrā*.

**paihā** S. Cart-wheel.

**paik** See *paikī*.

**paikas** S. 1. Fencer, swordsman etc. — 2. Soldier. — 3. Native constable. — 4. Footman, *chaprasī*.

**paikahas** S. One who knows how to wield a stick in self-defence, an adept of the *bāton*. *Ās dau pai-*

*kahas taldas*; *lakrāgutthin piḍas' darā lakrā onṭā hō nannā pullī*.

**paikī** S. Wielding of sticks, *es-crime aux bâtons*. *Paikī bēcnā*, to play at fighting with sticks. *Paikī ḍegnā*, to defend oneself, or fight another, with the stick. *Paikī ḍegnāṭī lakran piṭyas*. *Belāsin paikī dig'ū maiṇjas darā harābācas*, he and the king joined issue with the sticks, and he defeated the king.

**paiñjā** S. Foot-bangles, hollow, with pebbles sounding in them. They are worn at dances, by men and boys only. *Phalnasgahi paiñjā khōb mal kharkhī*, the bangles of so and so are not ringing properly. — Cf. *soḍkō*

**pair** S. 1. The red stripe which, in some *sāris*, is woven alongside of the length. — 2. A beam laid horizontally on the tops of a row of posts.

**paīrā** S. Same as *paērā*.

**pairgaṇḍā** S. Border of a garment, doubled and sewed; hem.

**pairī** S. Morning; adv. in the early morning. *Innā pairī ubēr ra'tī*, to-day we have a fine morning. *Pairī bīrī, pairim*, in the morning; at or just after daybreak. *Endr akh'oy nē-latā pairin ērot kā pollot*; who knows if we shall see the day of to-morrow.

**paīrī** S. Channel, drain or trench for the distribution of water; opening for the discharge of water; bed of a watercourse.

**pajhrā** S. The spring or fountain from which a stream of water issues. *Pajhrā amm, springwater*.

**pajhrārnā** V. n. To spring or well out, to gush out. *Khaikā kankantī amm pajhrār'tī; endr talī*.

*Kulhū*. Out of a dry wood a liquid issues, what is that? An oil-mill.

**pāk** (1) *Pāk nannā*, to purify (from some moral or legal stain). *So-trā ālin pāk nannā*. *Sakhṛī addan pāk nannā*, to purify by ablutions the spot where a meal has been taken. Better say *nemhā*.

**pāk** (2) *Pāk nannā*, to prepare by exposing to hot steam or by boiling; hence, to bleach, to decoct. *Mēran pāk nannā*, to bleach thread. *Pāk nahjkā mandran ōnto'oy*: make him drink a decoction of this.

**pakā** Adj. and adv., much. *Īs pakā nalakh nahjas*. *Pakā ōnnā*, *pakā mokhnā*. *Pakādhari ōnā*, *kīrā mal laggnā lekḥā*; eat well, that you may not get hungry (on your way). *Āsin pakā lau'ā*, beat him soundly.

**pakar** S. A kind of fig-tree; the pipal tree. When still a shrub, its leaves are edible (*pakar-aṭkhā*); later, they become too hard (*pakar-aṭkhā*).

**pakkh** S. Any of the two halves in which the lunar month divides. *Candōgahi pahilā*, *dosar pakkh*. *Pahilā pakkh Bhādo*.

**pakkhā** S. In native houses, a niche contrived within the wall, where to have at hand, and out of the reach of children, objects of constant necessity, oil, pepper etc. If the niche is large, it will be the place for keeping the coulter etc.

**pakkhē** A noun always preceded by some determinative, with which it forms an adverb or a conjunction. Side; direction. *Ī pakkhē barā*, *ā pakkhē kalā*; come across this way, cross over that way. *Khār ā pakkhe*, across the river. — Cf. *āpakkhe*, *īpakkhē*.

**pakkhyā** (1) S. The ration of boiled urid on which the bullocks are fed during the cattle-festival. — Syn. *pakhwā*.

**pakkhyā** (2) Adj. Wantonly wicked, unrestrainedly licentious, hardened in sin, obdurate. *Pakkhyas*, an obdurate sinner.

**pakkhyārat** S. Obduracy in sin; wrong-doing with malice prepense. *Ārin pakkhyārattī bacchāba'āge nē'edan*, I pray that thou shouldst keep them from all wickedness.

**pāknā** [*pakkyas*, *pākos*]. V. tr. 1. To take up into one's arms, on one's lap, to embrace. *Babūsin pākā*, take the child on your arms. *Tambas khaddasin conhātī pakkyas*, the father embraced the child tenderly. — 2. To be delivered of, to give birth to. *Ād tanghai jettḥā khaddāsin pakkyā*. *Mariam Urbas Jīsūsin onṭē goēsālī nū pakkyā*.

**pakō** S. Indian gooseberries (several varieties, with cod or without). Syn. *poṭṭō*. — 2. Fruit of the mahua-tree.

**pakpakrṇā** V. n. 1. To exert one's muscles to the utmost, to make effort. *Pakpakrā'ā dhar'ā*, keep a solid hold on him. — 2. To keep oneself in readiness for harm, to be only watching for an opportunity, to be concocting and threatening mischief. *Ār ningan lau'āge pakpakrkar ra'anar*, they are ready to give thee a thrashing.

**pakrārṇā** V. n. To begin ripening. *Khess pakrār'ālaggī*. *Jambu pakrārā*, the Indian blackberries are just ripening.

**pakrī** Same meaning as *pakar*. *Pakrī aṭkhā*. *Pakrī aṭkhā*.

**pak<sup>a</sup>rnā** [pakkras, pakr'os]. Reflex. or pass. of *pāknā*. 1. To be taken up in some person's lap, bosom or arms. — 2. To be born.

**paksā** S. Leaves for fuel (whether actually dry, or to be left to dry). *Paksā kānā*, to go and collect leaves. *Paksā hudhudrītī*, the leaves burn well.

**pakhnā** S. Stone. *Pakhnāgahi kīyā*, under a stone. *Pakhnā lek'hā khandrnā*, to sleep soundly. *Pakhnāti pas'ar piñā*, to stonely. *Pakhnā-aḍḍā*, stony place. *Pakhnā kuilā*, coal. *Ujjnā pakhnā*, silex, flint, any hard stone (capable of emitting sparks). *Kecckā pakhnā*, any friable stone, a stone frittering away.

**pākhnā** [pākhas, pāk'hos]. V. tr. To expand by main strength, to force open something (articulated or not). *Sārsin mal pāk'hā khane*, *ekāse dhar'ō?* if you do not open the tongs, how will they catch? *Ī balātī khekhhā nuh'ī*: *pāk'harkī otthra'ā*; this bracelet hurts my wrist: open it and take it off. — Cf. *anglā*.

**pakhoā** S. Side (the part of persons and animals between the hip and shoulder). — Cf. *tolokh*.

**pakhrā** or *pakhrā khōcol*, shoulder blade. *Āsgahi pakhrā nū khādī ra'ī*, he is wounded behind the shoulder.

**pakhrā'ānā** V. tr. To knock down, to dash against the ground (as an adversary); to beat against (as clothes when being washed).

**pakhrpā** S. Cooked rice specially prepared for a sick person. It is ordinary rice washed two or three times with cold water, after the cooking.

**pakhṭhā** Adj. Steady, firm. *Pakhṭhā nannā*, to confirm, to consolidate. Adv. Steadily; nicely, well. *Ī khaddas pakhṭhā ekā ongdas*, this child walks (already) quite steadily. *Ī kukkos pakhṭhā likh'ā bāc'ā akhdas*, this boy writes and reads nicely. *Mangras pakhṭhā uynā lek'hā mañjas arā keccas*; when Mangra came to the age of handling a plough well, he died. *Kūrukḥ katthan pakhṭhā kacnakhrnā*, to talk Oraon fluently.

**pakhwā** S. Same as *pakhyā* (1).

**pāl** (1) *Pāl mōkhnā*, to come together sexually (said of all bigger animals). *Pāl lagnā*. *Cerō ninghai ghorī enghai ghorō ganē pāl laggyā*

**pāl** (2) S. (On bread imperfectly baked) sprinkling of unbaked flour. *Pāl khayyā*, there is dry flour (on this bread).

**pālā** *Pālā pālī*; *pālā pāsri*; in turns, alternately. See *pasri*.

**palak** S. Spinach.

**palbā** S. Young leaves of tamarind dried and pounded to dust, for curry seasoning. *Innā palbā amkhī irtā*, make tamarind curry to-day.

**pālī** S. 1. Turn; occasion for doing or receiving, coming in alternation to each of two or more persons. *Pālī pālī*, by turns, alternately. *Akkū enghai pālī mañjā* (or *barcā*), now it is my turn. *Āsgahi pālī birdyā*, his turn, e. g. of serving, has been changed. — 2. Opportunity for a revenge. *Enghai pālī birdyā* (or *barcā*), my time has come for revenge. *Ās tanghai pālī occas*, he seized his chance of avenging himself. — 3. The revenge itself, tit for tat. *Pālī kirta'ānā*, to use reprisals.

**palknā** [palkyas, palkos]. V. tr.  
1. To cut lengthwise, to split. — 2. To crack (the earth, a wall). *Bīrnā khekhlān, pacrin palkyā*. — 3. To chap (the hands etc.).

**palkhañjā** S. Cucumber. *Palkhañjā idnā*, to put cucumber seeds into the ground.

**palkhāsnā** S. A superstitious practice to counteract the influence of the evil-eye. Etym. the breaking of the mischief; see *pall*, 4.

**pall** S. 1. Tooth. *Aggī pall, par'mnā pall*, the incisive teeth. *Pallan cardas*, he extracts teeth. *Baulā ālarge nannā pall okkta'ānā. Pacgī aḍḍōge punā pall thoknā*; to put a set of new teeth to an old bullock. *Cauhā-pall*, the molars. *Allā-pall*, the canine teeth. *Pall cabrnā, pall par'mnā*, to grind or strike together the teeth, to gnash. *Pall ijgnā*, to gnash (mostly said of children). *Pall-nuñjā*, toothache. *Ā khaddasgahi pall urkhā, kundrā*; *ī kukkos pallan kund'rta'ādas. Āsgahi pall birdyā*, his teeth are piercing the gums, appear already. *Āsgahi pall essrā*, he has lost his teeth. *Nārītī āsgahi pall ukkyā*, fever gave him lockjaw. *Pall mōkhñā*, to bite one's lips in order to suppress laughter. (N. B. Take care not to pronounce *pāl*.) — 2. Fig. Power, fortune, mettle, pride. *Ā mokādmātī āsgahi pall essrā*, that lawsuit took all his mettle out of him. Proverbially, to a child asking for any costly object: *Ninghai pall ca'on kī khēndon?* Shall I pull out your teeth and buy that (with the proceeds)? — 3. Fig. In a dilapidated house, the rafters piercing through the remains of the old thatch (comparison implied with an elephant's tusks). *Āsgahi er-pāgahi pall kundya*, his house is go-

ing to ruin, his house becomes roofless. — Hence: 4. Mischief (i. e. some mysterious agent bent on causing harm); inimicus homo. *Khall nū pall kundī*, there is some mischief up with our field.

**pallī** S. *Eṣpā-pallī*, one's house and chattels; one's household or family.

**palpalrnā** V. n. Speaking of cloth etc., to be thin, transparent, and of inferior quality. — Syn. *jaljalrnā*.

**palṭa'ānā** V. act. 1. To change, to put one thing in lieu and place of another. *Kicrin palṭa'ānā*. — 2. To return an injury, to pay off. *Ēn āsin ā khilpatnim palṭo'on*, I will make the annoyance recoil upon him.

**palṭārñā** Reflex. and passive of *palṭa'ānā*. 1. To exchange places (e. g. at games); to be changed. *Ā paddātī ī paddā nū palṭārkan. Mal-palṭārū*, unchangeable, immutable, above, vicissitudes. — 2. To come back; to be put back again in the old place. *Jiyā palṭār'ālaggī*, he comes back to life; or fig., he is recovering. *Nimhai kaprē palṭār'ō*; your good luck will return. *Āsgahi dasā palṭārā*, his circumstances underwent a change for the better.

**paltō** *Paltō paltō*, formula of salutation to the Karm-tree during the festival of that name.

**pān** S. A species of plum, the stone of which is very large. The *pān-mann*, is one of the trees on which lac is cultivated.

**panā** or *panā amm*. S. Sort of native tea, made of boiling water, molasses and a grain or two of pepper.

**panbharas** S. Acolythe of the village priest or *deōras*, in his dif-

ferent functions. Etym. The one whose function it is to fetch water.

**pānc** S. 1. Council of arbiters representing the village community. Its decisions, unless unanimous, have no value. All the male members of the community (even mere boys) have the right of sitting in any *pānc*. An unreasonable opponent may be and is often beaten; perhaps he will be killed, but never excluded. A *pānc* may comprise 30, 40, 50 arbiters. The name is said to be derived from the 5 constitutive parts of the village. *Dharmes mātyā*, *Pānc kīyā*; God above, the Council below (proverb). *Pānc mal bañcā*, no decision has been arrived at. *Katthā biccā kerā (pānc nū)*; they have come to a conclusion. — 2. A sort of council of the second degree or federal council. It is composed of two or three representatives of each of the villages comprised in one *pāncōra*. These members are not properly elected: they are taken, as though by common consent, among the most influential or wealthy or eloquent members of each village.

**pāncā** S. Same meaning as *pānciṭ*. *Ortosgahi khallan pāncā uynā*, *khesan pāncā khoynā*. *Ās ā nalakhge ālarin pāncā helābācas*.

**pānciṭ** S. The act of deliberating together, the discussions and transactions of the *pānc*. '*Pānciṭ*' *ālārim malnar*, *pahē 'pāncar' talnar*; the men themselves are not called *pānciṭ*; they are called *pāncar*. *Angrezi khatthāṭi*, *pānciṭ nanāge khōṇḍorkā ālar 'pānciṭ' hō ānnar*; in English, the persons assembled for a council are themselves called 'council'.

**pāncar** S. pl. The members of the *pānc*. *Pāncarge katthan c'on*,

I will put the affair into the hands of arbiters. *Pāncargahi bīc nū ānā*, repeat this in presence of the arbiters. *Pāncargahi rāy*, decision of arbiters.

**pāncarī** S. 1. A long, pointed iron rod on which meat is roasted, spit. — 2. An iron rod to clean the hookah.

**pāncē** Numeral adj. Five

**pāncōrā** S. See *pācōrā*.

**pāncā** S. Matter produced by suppuration, pus. *Khādī pāncā kai*, the wound suppurates

**pāncārnā** V. n. To suppurate. *Khādī pāncārī*. — Syn. *pāncyārnā*.

**pāṇḍē** Adj. Same as *pārē*.

**pāṇḍī** S. Bundle, faggot. *Atkhā-pāṇḍī*, a bundle of leaves. *Kicīṭpāṇḍī*, a bundle of clothes. *Kāṅkpāṇḍī*, *jhurī-pāṇḍī*, a bundle of wood, a faggot.

**pāṇḍkī** S. Same as *pārki*.

**pāndnā** [*pāncas* or *pāncas*; *pānd'os*]. V. tr. 1. To roll and twist together filaments into threads, twine or rope. — 2. Fig. To trace or draw something winding and meandering. *Punā ḍahre khall nū pāncar*, they have started a new pathway across the fields.

**pāṇḍō** Adj. Same as *pēṇḍō*.

**pāndōy** Numeral adj. Fifty. Better say *dū kūrī das*.

**pāṇḍpāndrñā** Frequentative of *pāndrñā*. To be of a yellow and somewhat reddish colour. *Āsgahi mēḍ pāṇḍpāndrīṭ*.

**pāndpāndrñā** Frequentative of *pāndrñā*. (Of a track or path) to be made, marked out by repeated passage. *Ittrā punā ḍahre pāndpāndrīṭ*, here a new road is being made little by little. *Lakṛāgahi*, *osgāgahi pāndpāndrkā ḍahre*, the thrack followed

by a tiger, by a rat. *Nerr-lātā ra't: ī lātā paṇḍpandrā ra't:*; here is a snake hole: this hole shows traces of passage.

**paṇḍrā** Adj. 1. Same meanings as *kailā*. — The greater or lesser fairness of complexion is marked by a number of adjectives. Among the Oraons of the same village, some are called *mokhārō* (black), others *tēlsa-wār* (olive-complexioned), others again *magrāmēd* (olive washed with white); those called *hisškā* are of a decidedly whitish complexion. *Paṇḍrā*, when referring to the natural complexion, means ruddy-skinned. — 2. (Of water) whitish, calcareous, milkish. — 3. Same meanings as *peṇḍō*.

**paṇḍrnā** Reflex. and passive of *paṇḍnā*. *Namhai khall nū oṇṭā punā ḍahre paṇḍrā*, a new track has been made across our field.

**paṇḍrū** Adj. White (as lime, paper etc.) *Paṇḍrū kicrī bācrkā kuk-kos*, a youth arrayed in white clothes. *Paṇḍrū-bēl*, the yolk or yellow part of an egg. *Khann-paṇḍrū*, cataract. *Āsgahi khann-paṇḍrū manālaggī*.

**paṇḍuā** Adj. Grey, white very slightly mixed with red.

**paṇḍuārñā** V. n. 1. To take a yellow-red appearance (as a fruit in ripening). — 2. (Of the complexion) to grow pale or yellow. *Īs naṛitī paṇḍuāras keras*.

**paṇḍubā** S. Water duck (of the small size, black in colour). It is a wild species.

**paṇḍubī** Same as *paṇḍubā*.

**paṇḍhē** S. Means, manner of doing a thing. *Ek'am paṇḍhē barke*, be sure to come; lit. by some means

or other do come. *Ās paṇḍhē paṇḍhē ī erpā bardas*; for some reason or other, he comes to this house. *Ek'am paṇḍhē āsin piṭyas*, he managed to kill him.

**panērā** S. A species of plum, the stone of which is very small.

**paṅgē** Adj. 1. Open, not obscured by houses or trees. *Paṅgē aḍḍā nū ra'ā*, stay in an open spot. — 2. Not occupied by other things, free. *Paṅgē paṅgē aḍḍā nū thamba'ā*, do not walk where there are plants. — 3. Not thick, rather thin. *Ṭorangan paṅgē nannā*, to make a coupe in a jungle, to give light to it. *Paṅgē mannā* means to be thinned (as a forest); to clear away (as a crowd); to clear up (as the sky). *Akkun ambā kalā: ālarin paṅgē manā cī'ā*. Do not enter now, let first the crowd become less dense. *Badālī akkun paṅgē mañjā*, the clouds have now somewhat dispersed.

**panhā** S. 1. (Speaking of cloth) regular breadth as established by custom. *Ī kicrīgahi panhā mallā*, this cloth has not the regular breadth. — 2. Protection. — 3. Adj. Having the regular breadth. *Ī kicrī panhā mallā*. *Panhā-malkā kicrī*.

**pañjā** S. One row of paddy-ears just cut from the field and laid on the ground in regular arrangement.

**pāñjar** Interj. A shout to the cattle. Go one by one! (e. g. on a field-ridge). Syn. *ḍahar ḍahar*.

**pañjē** Same as *pañcē*. Five.

**pañjnā** [pañjcas, pañ'os]. V. tr. To trace up; to find out a person, animal or thing, by some material traces, or by a diligent inquiry of the circumstances. *Mākan khēstī pañjnum ker-*

*kan. Ālpiṭūsin minnum minnum pañjnā.* Syn. *pañjya'ānā*.

**pañjkā** V. noun, from *pānnā*. Fruits.

**pañjrā** S. 1. Rib. — 2. Side of the body. *Telengar madhē ortos ās-gahi pañjran balamtī jōbcas*; one of the soldiers opened his side with a spear.

**pañjra'ānā** V. tr. In ploughing, to manage (the bullocks) so that even the ground immediately below the ridges be ploughed. *Aḍḍon bēs bēsīm pañjra'ādas*.

**pañjya'ānā** [*pañjyācas, pañjyo's*]. V. tr. Same as *pañjnā*.

**pankhoḥā** S. Name of the roundish caverns hollowed out in the high banks of a river by the fall of water from the plain above.

**pannā** S. 1. Iron. — 2. Any piece of iron. — 3. Nail. Also called *pannā-khuṭī*. — *Pannā pūp*: same as *cot-r-arkhā*.

**pānnā** [*pañjā, pānō*]. V. n. 1. To ripen. — 2. (Of a boil etc.) to fester. — 3. To have a yellow appearance, as after a prolonged illness.

**paññā** S. Cold (the absence of heat or the sensation produced by the escape of heat). *Engāge paññā laggtī*, I feel cold. *Innā paññā mañjā. Āgalī paññā-ullā rahoā*, it was during the cold season. *Paññāṭī kuilan od'ar-kī ijj akhra'ālagyar*; they were standing round a fire of coals warming themselves, for the weather was cold. — N. B. *Paññā* cannot be used as adjective; cf. *kīrnā, kankan*.

**panpīk** S. Scoria, iron dross. Etym. *pannā* + *pīk*.

**panya'ānā** V. tr. To weary, to bore, to plague (lit. to cause to turn to water).

**panyārnā** V. n. 1. To become wet by attracting moisture from the air (as salted meat etc.); to deliquesce. — 2. To become moist with perspiration (as hands or feet during the hot weather).

**pāp** S. Sin. *Nīn adin* (or *adiganē*) *pāp nañjkai*.

**pāpā** S. A childish word for bread.

**paphā** Adj. Sinful. *Anā, Urbāyo, eng gustī gucchra'ā, ēn paphā ālan talḍan*; depart from me, o Lord, for I am a sinful man. *Paphas*, a sinner, a scoundrel.

**pāpī** Adj. Sinful, committing sin or infected with sin. *Pāpis*, a sinner.

**paplā** S. Butterfly.

**pappū** Adj. (In children's language) used up, spent, out of a supply. *Asmā pappū mañjā*, there is no bread left.

**paprā** S. A wild fruit of the jungle (*Gardenia latifolia*). Like the guava, which it resembles in shape, it has many seeds with scanty and hard pulp. Its smell reminds of the rice-beer smell. Its fruit dried and emptied is used as a tobacco-box.

**pār-bannā** S. Coloured stripe alongside the border of *sāris*.

**pārā** S. 1. Act or state of being divided; difference in opinion or feeling. *Pārā nannā*, to divide. *Ār pārā mañjar*, they became divided, as in two factions or camps. — 2. Sort of club or committee, composed of men belonging to one or more villages, for

sports' purposes (hunting, *jatra* etc.). Each *pārā* has its own *jatrā*. People of one village often invite those of another; and all work together at the preparations, the men of one *pārā* bringing mud, those of another building walls, those of a third one cleaning and arranging the place. These guests are afterwards repaid by being entertained at dinner (*pārā khōjnā*). Syn. *parhā, pārāhā*. *Pārā-bēlas*, the elected head of the sportive committee. He has authority to settle disputes between the members; to oppose innovations, as for instance the ushering into the *jatra*-field of a new flag, etc. *Pārā-paikas*, the sportive club messenger. He carries to the interested parties informations about the settlement of *jatras* and hunts.

**pāras** S. Member of a *pārā*. *En Maṇḍrē pārān taldan. Sosai-pārān barcar.*

**par<sup>ab</sup>** S. 1. Festival, feast. *Karam parb, Khaddī parb. Parb nanā barckā ālar*, the people who had come for the feast. — 2. Decorations for a festival. *Parb gaṛnā*, to erect poles adorned with flags and foliage.

**parbī** S. Same as *par<sup>ab</sup>*.

**par'cha'ānā** V. tr. 1. To go out to meet; to welcome. *Āsin parcha'āge urkhar arā hohkārī nañjar*, they went out to meet him and cheered him. *Pahyārin parcha'ā kānā dara epā mankkhnā*. — 2. To sprinkle one (with water or rice in sign of welcome). *Pahyārin ammti* (or *pāhyar manyā amm*) *parcha'ānā. Kanyā dulas mañyā tikkhil parcha'ānā. Missā ōr nannanti mundh amm parcha'ānā*. — 3. To rear, to breed up. *Nām eṛā parcho'ot*, let us rear goats.

**pardā** S. 1. Cloth, in gen. — 2. Any cloth article, veil, garments. *Pardāguṭṭhi atnā bācrnā*.

**parda'ānā** V. tr. Causal of *pardnā*. 1. To raise, to increase in quantity, to multiply in number. *Pacrin pardācar*, they raised a wall. — 2. To exalt, to extol. *Nāmen āsgahin pardo'ot*, let us exalt this name. *Jīsus sannī mañjas naman parda'āge*, Jesus humbled himself in order to lift us up. *Tangan parda'ā beddas*, he wants to win distinction, or to show off. — 3. To bring up a child; to rear animals, trees etc. — Cf. *parcha'ānā*.

**par'dnā** [*pardas, pardos*]. Syn. of *parda'ānā*.

**pardnā** [*pardyas, pardos*]. V. n. 1. To grow in number, to multiply, to increase in quantity. *Dharmes ālarin ujā okkā pardāge pēsas*, God ordered that men should live together and multiply. *Nimhai khusmārnā pardkā manānek'ā*, let your joy increase to a fulness. — 2. To grow in size, in age. *Kukoy kukkor darā paridkā ālar hō*, youths of both sexes and adults as well. *Kiss bindol-bondolra'ā pardī*, the pig is growing nicely. *Khess pardyā usgyā, darā pūp manālaggī. Sannī sannī pardkā paṭrā*, a young forest. — 3. To prosper, to succeed, to thrive, to develop well. *Budhusgahi nalakh pardkā kālā helrā*, Budhu's business began to thrive.

**pardhyas** S. Professional *shikārī*.

**pardhya-ghāṣī** S. Name of various kinds of grass found in the jungles.

**pārē** Adj. 1. Of the brahmin caste. *Pārēs*, a Brahmin. — 2. (Of small children) corpulent, stout.



**pareā** Adj. Stray, runaway. *Parēā pellō*, vagrant wife. *Pareā allā*, pariah dog.

**pārēṇḍ** Adv. Twice. Syn. *parēṭ*.

**par<sup>a</sup>g-mennā** V. tr. 1. To overhear (intentionally or not) what two persons are saying or plotting against a fourth party. *Parḡminus*, eaves-dropper. — 2. Fig. To lurk somewhere, to lie hidden. *Diyāsalay isānim parḡmenālagyā!* it is here that my matches were!

**par<sup>a</sup>gna** [*pargyas, pargos*]. V. tr. To talk against one, to detract, to slander, to run one down. *Nē engan* (or *eng mañyā*) *parḡalaggī?* *enghai kḥedḍ cakkhālaggī*. Syn. *dumbi-cawai nannā*.

**parhā** S. Same signification as *pārā*.

**parhā** S. Same signification as *pārā*.

**parhāba'anā** V. tr. To teach, to give literary education. Better say *bācta'anā* or *bāchta'anā*.

**parhap** S. Sin, offence, crime. *Ningāge parhap laggō*; (in doing so) you will commit a crime.

**parhnā** [*parhcas, parh'os*]. V. tr. 1. To read. Syn. *bacnā* or *bachnā*. — 2. To recite formulas. *Bambhnar em'ō bīrī endr endr parhnar*; Brahmins, while bathing, recite all sort of formulas. — 3. To talk parrot-like. — 4. To lecture volubly, to give a volley of abuses. *Ā ālī, kaṭik bācchan aṅge, eng mañyā parh'ā helrā*.

**parhta'anā** V. tr. Causal of preceding. To teach etc.

**parhyā** Adj. Adorned with a red stripe. *Parhyā kicrī*.

**paricha'anā** See *paricha'anā*.

**pariyā** See *paryā*.

**pārki** S. A small grey variety of wild pigeon. It stands for size between the *jharandā-pārki* and the *therkō-pārki*.

**parkha'anā** V. tr. 1. To put to the test. *I ānkan parkha'āge oṇṭā ālas urkhas*, with a view to test the truth of this saying, a man set out on a journey. — 2. To satisfy oneself as to the truth of, to verify and find genuine.

**par<sup>a</sup>khna** [*parḡhas, parḡh'os*]. V. tr. To separate or force asunder the two parts of some object previously split, two limbs etc. *Kḥedḍan parḡhar ijjkas ra'as*, he is standing with his legs wide apart.

**par<sup>a</sup>mna** [*parmyas, pamos*]. V. tr. 1. To bite. *Nerr ort mukkan parmyā*, a snake bit a woman. — 2. To be icy cold. *Amm parmī. Tākā parmī*, it is very cold. — 3. To separate pulse-seeds (as peas etc.) in their two natural halves with the hand-mill. *Rahrī tangyō parmālaggī*, the mother is making *dāl*. *Jatā, rahṛī māsī parmō bīrī, gurgurī*.

**pārmūd** Adv. Thrice.

**parnā** S. The morrow of the Karam festival. Syn. *Karam bāsī ullā*.

**pārñā** [*pāryas, pāros*]. V. tr. To sing. *Ḍaṇḍin pārñā*, to sing a song. *Kacnakhrnā kal ālargahi rāgen pārī*, the gramophone reproduces songs of the human voice. *Gucā, āsin pārōt*; come, let us sing in his honour. *Dhicuā-orā daṇḍī pārī*. 'Bongai, koy', *ennēm kaikō ber ā orā pārālagyā*.

**pārñākh** Adv. Four times. (From five upward, *bharī* is used: *pancē bharī, sōē bharī* etc.)

**parōlā** S. A climbing plant, the fruit of which of an elongated shape.

**parpanc** S. 1. Lame excuses, shallow pretexts for not doing or not doing at once, makeshifts. *Paccō nān ennē parpanc ambai nanai; maṇḍi ci'ai.* My wife, do not ply me with so many reasons; give me my meal. *Parpanc otthornā, nannā.* — 2. Any fuss-making (in words), unseemly insistence in requesting, representing etc.

**parpañcī** Adj. Same m. as *parpancyā*.

**parpancyā** Adj. Deriv. from *parpanc*. 1. Wont to resort to lame excuses and pretexts. — 2. Unduly insisting, making oneself importune.

**parpand** Adj. 1. Clean, free from admixture, pure. *Emnātī ālar parpand mannar. Baṭgin parpand nonnā*, to weed the garden. — 2. Clear, distinct, unclouded. *Parpand merkhā*, a clear sky. — Syn. *pharic*.

**parparernā** [*parparras, par-parro's*]. V. n. 1. To prate, to prattle, to talk nonsense, to be foolishly loquacious. — 2. V. impers. To be the seat of a burning sensation, to smart; to suffer from prickly heat. *Enghai khādī parpari'i*, my wound is painful. *Enghai khann ercerkā ammtī parparri'i*, my eyes smart with (the drops of) perspiration (that have rolled in them). — *Tamku muī nū parparri'i*.

**parsā** S. Better say *murkā*.

**pārśnā** [*pārśyas, pārśos*]. Also pron. *parśnā*. V. tr. To take another man's load and carry it, in order to relieve him; to relieve one of his burden by taking it upon oneself. *Ās enghai cirkhin pārśyas*, he relieved me of my load. *Cī'ai, khaddāsīn pārśdan*;

come, I'll take the child. *Ēn embāsīn pārśā kādan*, I go to (meet father and) help him on with his burden.

**partā** S. Mountain, hill. *Partā mahyā, partā kīyā*; on the hill, at the foot of the hill.

**partā-merhō** S. A bear.

**partaryā** Adj. 1. Meddling, meddlesome, doing the busybody with selfconceit. — 2. Consequential, overweening, eager to do more or better than others.

**parti** Postp. 1. After. — 2. Owing to, as a consequence of. *Kerkā parti*, after leaving. *Mār parti*, owing to these blows. *Ḍēg dēg parti*, at every step. *Eṇṇā parti*, per house, at every house.

**partī** Adj. Waste, uncultivated. *Parti khall*.

**pārus** S. (from *pārṇā*). Singer.

**paryā** S. 1. Age, time of life. *Jōkh-paryā*, adolescence, youth. *Khadd-paryā*, infancy. — 2. Period of the past. *Turkar paryā nū*, during the Moham-medan period. *Ī eṇṇā enghai paryā kammrā*, these houses were made in my time, i. e. when I was living here. *Ī nēg nimbābagar paryanṭī mahj bar'alaggī: akkun isan mal nanoy?* This rite comes down from your ancestors' time: now, you won't observe it?

**paryā'ānā** V. tr. Often used with *urya'āna*, which has the same meaning. To stow away, to put (a number of things) in their proper place. *Ī urmī sahjgin urya'ānā paryā'ānā manō*, we'll have to put all these things in order.

**pasā** S. The projecting knob at the back of an axe.

**pasērī** S. A measuring cup in iron, of the capacity of five sers. *Pakkā, kaccī pasērī.*

**pasind** S. One's own taste or will, personal view. *Urbar gā, ekā-bīrī pasind, ābīrim nābnar*; as to well-to-do people, they thresh at any time which they choose. Syn. *patarsing*. — *Pasind nannā*, to approve, to find suitable. *Endr nīn ī nalkhan pasind nandai?*

**pasnā** [*passas, pas'os*]. V. tr. To beat severely, to thrash; prop. to strike with any blunt instrument; to bruise or stun. *Pannā pasnā*, to beat iron. *Āsin khūb passas. Amm pakhnan hō pas pas riṭhaba'ī*; by constant beating, water polishes even stones.

**pas<sup>a</sup>ngā** Adj. 1. Not in equilibrium, not poised. — 2. Loaded with an underweight. *Ninghai taraju pasngā raī.*

**pasnyā** S. Sweat, perspiration. Better say *ercrā*; or *ercerkā-amm*.

**pāsrā** S. Also *lohrā-pāsrā*. Blacksmith's implements, bellows or shop. *Pāsrā nannā*, to assemble one's tools, to make ready for work.

**pasrā** S. (Also, but seldom, *pasrā*). 1. Admixture-paddy, wild paddy. I. e. in a main crop of paddy of a certain kind, a paddy of a different kind which has grown up with it. This adventitious paddy is, of course, due to natural sowings from a former crop. — 2. Fig. Undesirable alien. *Ā ālar rājī nu pasrā khess talnar* (useless, or not of the genuine sort).

**pasra'ānā** V. tr. 1. To scatter, to disperse. — 2. To spread from person to person, to propagate, to disseminate. — 3. To backbite. When his right foot happens to be itching, an

Oraon will say proverbially. *Nekh'ai bai pasra'ālaggī*; lit. someone's mouth is backbiting me

**pasrār<sup>nā</sup>** Reflex. and passive of *pasra'ānā*. *Endr-ge ī urmī saṅgi eṛpā nū pasrār<sup>kī</sup> r'ai?* Why are all these objects scattered over the house?

**pasrī** S. A native contract of labour, by which a rayat engages to plough a neighbour's field and his own alternately, provided he gets the latter's bullocks for both works. *Engāge innā pasrī c'ā*, give me the loan of thy bullock (or: team of bullocks). *Ēn ningane pasrī uyā beddan*, I want to plough with you on the *pasrī* understanding. The lending of one team and plough during one day is reckoned as equivalent to a day's work of the driver. If two teams are borrowed, the borrower will alternately give two days' work to the lender, and have the teams to himself every third day.

**pastār<sup>nā</sup>** V. n. To be sorry, to repent. Better use *khobrār<sup>nā</sup>*.

**pastī** S. 1. Both hands put together to receive something in. *Pastī nū injrnā*. — 2. A double handful, both hands full. *Ōnd pastī c'ā*, give me both hands full of it.

**pāt** S. Same m. as *pātī*.

**paṭā** (1) S. Same m. as *cūgar<sup>k</sup>hā*.

**paṭā** (2) S. 1. Traditional way of doing, old manner or custom. *Tambargahi paṭan ho'onā*, to observe an ancestral custom. — 2. Destiny, fate as prearranged. *Ārgahi paṭā nū kārā kundrnā ra'ī*, it is in their destiny to be born one-eyed. — 3. Written lease, the paper given to the lessee by the letter out. — 4. (In Barw.) a heavy

piece of wood drawn by bullocks over the fields after the sowings. In better Oraon, *cūgarṭhā*.

**paṭāba'anā** V. tr. To water, to irrigate.

**patāba'anā** V. tr. To boycott; to oust one or reduce him to beggary by petty persecutions; to render his life impossible. *Ēn ningan patāba'on*.

**paṭācūgnā** V. n. (From *paṭā* and *cūgnā*) [*paṭācugyas*, *paṭācūkos*]. To prepare the soil for rice wet-culture by working it into a deep viscous mud. *Cēp bēs ci'ō hole, paṭācūgom*; if we have one more good rainfall, we shall make *lewā*. — Cf. *cūgarṭhā*.

**pataglī** S. Plate made of leaves stitched together, to serve up rice.

**patanglī** S. See *pataglī*.

**patanpār'ā** Adv. 1. Here and there, in disorder. — 2. In great number. *Patanpār'ā nannā, hebrnā*; to scatter about in confusion. *Endrge erpā nū saṅjgī patanpār'ā ra't? Tākā-phūlītī ṭaṭṭhā patanpār'ā khatrkī ra't*.

**patārnā** Refl. and pass. of *patāba'anā*. 1. To be ousted out of one's village by ill-treatment or misery. — 2. To go astray (as an arrow). *Gulī patārā kḥanē, mal laggyā*, the bullet went astray and did not touch. — 3. When pursuing something, not to be able to stop oneself in time. *Patāras kḥane mākan lau'ā pollas*; he ran beyond, and could not strike a blow at the deer. *Engāge patārkā lekh'ā laggi*, I feel dizzy, lit. I feel as though I had made a wild run.

**patarsing** S. Taste for, fancy for, liking. *Emāge patarsing mal laggi*, we do not like that. *Hū kicrīti engā*

*patarsing laggi*. *Ekābīrī patarsing barā*, come when you like.

**paṭcācā** S. A stone prepared for grinding turmeric and other spices. It is one foot or two in length; one of its smaller sides is rounded.

**patcān** Adv. Every year, per year.

**paṭ'ē** *Paṭ'ē nannā*. 1. To root up by sidewise pulling or pushing. *Ḍangan paṭ'ē nanā, ambā caṭ'ā*; root out the poles by shaking, not by lifting them. — 2. Hence, to wrench, to wrest, to snatch, to tear out. *Tākā kḥuṭan paṭ'ē naṅjā*, the wind has torn the post out of the ground. — *Paṭ'ē paṭ'ē ēknā*, to walk lamely, espec. if one foot is thrown outside. — Cf. *phan-krē'ē*.

**patgalī** S. See *pataglī*.

**paṭgirlā** S. See *gachaī*.

**paṭī** S. A writing slate.

**pāṭi** S. 1. Row, file, rank. *Pāṭi pāṭi ēknā*, to walk abreast or in ranks. *Ē kō, nīn pāṭintī kūṭi ra'adai*; you boy, you stand out of the line. — 2. Postp. By the side of. *Engḥai pāṭi ij'ū*, standing by, or next to, myself. (Cf. *jūrīpāṭi*). *Nagad sangem pāṭi pāṭi okkarkī mokḥālagyar*, they used to eat, nicely seated one by the side of the other.

**pāṭitā** Adj. Same m. as *pāṭtā*.

**paṭka'anā** V. act. To dash to the ground with violence (a man, a rat, an egg). *Kendran timbus gusti kḥindyā kī paṭkācā. Kḥedḍ paṭka'anā*, to stamp the ground.

**patnā** [*patcas, pa'os*]. V. tr. To crush between the nails (a flea, a louse etc.)

**paṭnā** [*patcas, pa'os*]. V. tr. 1. To cover (a house) with a flat roof or a

ceiling presenting a continuous unbroken surface, water-tight and impervious to smoke. *līṭā* (or *līṭāṭī*) *paṭackā kūbī*, a masoned well. *Nē ī erpan paṭcā?* *ī erpā nū, paṭackā karnē, urmī tarā mujukhrī*; since this house has been terraced, there is smoke in it everywhere. — 2. Impers. To be found convenient, to suit. *Dām mal paṭcā kḥanē, mal ond'orkan*; as the prices did not suit me, I did not bring any. *Kālāge engā saṭṭim mal paṭcā*, no suitable opportunity offered itself for me to go.

**paṭnī** S. 1. A ceiling, roof, or terrace water-tight and impervious to smoke. — 2. The wooden arm by which an oil-press is worked.

**paṭōt** S. Ceiling.

**paṭpaṭ** Onomat. for any rapid succession of sounds (made e. g. by objects falling in number). *Cēp-amm paṭpaṭ khatra'ā helrā*; a pelting rain came down. *Pañjkā jambu, nu-k'ā kḥanē, paṭpaṭ khatrī*.

**paṭpaṭrnā** Same m. as *paṭ-poṭrnā*.

**paṭpoṭrnā** [*paṭpoṭtrā, paṭpoṭ-ro'ō*]. V. n. To crackle several times in succession, to make a series of rapidly repeated noises. *Āganem ūkhā nū indrī'm paṭpoṭtrā*; at this moment something began to crackle in the darkness. *Bijlī-tār taiyō bīrī, kamhar paṭpoṭra'ā kḥarkhī*; when sending off a telegraphic despatch, the instrument rattles away. *Ṭaṭckā angliḡuṭṭhin corta'ā kḥanē, paṭpoṭ-ra'ā kḥarkhī*; if you attract the fingers with force, the bones will crackle.

**patrā** S. Any booklet; almanac, formulary of sorcery. *Patran ērā gā, māḡ laggō ka malā*.

**paṭrā** S. A wood, the trees of which are still mostly young and small.

**paṭrā** Adj. much, many. *ī mann nū paṭrā ṭaṭkhā ra'ī. Tākā ṭaṭkhan paṭrā nañjā*, the wind has caused many mangoes to fall.

**paṭrī** S. 1. Sometimes used instead of *piṭrī*, mat. — 2. Plank. *Kulhū paṭrī* (see *paṭnī*). *Paṭrin patnā*, to pierce a plank.

**patrnā** V. tr. Reflex. and passive of *patnā*. *Khāsra'ā patra'ā*, go and clean thyself, lit. scratch thyself and crush thy lice.

**patrung** Adv. *ī injō patruṅ patruṅ laggī*, this fish has a taste of leaves.

**paṭsambli** S. The piece of wood which, crossing at right angles each extremity of a plough-yoke, keeps the bullocks apart and forces them to pull somewhat sidewise.

**paṭsamli** S. See *paṭsambli*.

**patt** S. 1. Side, i. e. interest of a person or party regarded as opposed to another person or party. *En āsgahi patt uykan*. — 2. Help, in money, victuals etc., tendered in time of need. *Ā cān engdadā engāge patt uyyas ciccās*; that year my elder brother helped me out. — *Patt nū*, on the side of, for. *Āsgahi patt nū*.

**pattā** S. Chisel to dig a hole in a piece of wood.

**paṭṭā** S. 1. In a native oil-mill, the horizontal beam which, being turned round, causes the oil to be squeezed out. *Kulhū-paṭṭā*. — 2. In any object composed of several longitudinal pieces added together (as a flag, a mat etc.), any of the com-

ponent parts. *Das paṭṭāgahi piṭṭi*, a mat of ten pieces. — 3. In Barway, a grinding stone for spices (*paṭcācā*).

**pāttā** Adj. Of the same side, circle of friends, faith, etc.; see *jāt-pāt*. *Ī Bangālīs, Ī Lohras emhai jātyas maldas, pahē pāttas taldas*; this Bengalee, this Lohar is not of our tribe, but he is a friend of ours, a brother in faith, he may eat with us etc. Syn. *pāṭṭiā*.

**patta'ānā** V. tr. 1. To believe a statement, to admit. — 2. To believe or trust one, to rely on him. *Urb ālarin ambā patta'ā: ār hō cind ra'anar*. Do not put your confidence in men of wealth: they too are but ashes. *En āsin mānim patta'ādan*, I trust him. — 3. To yield, to surrender, to obey.

**pattāckā** V. noun. Faith. Syn. *paṭyār*.

**pattārna** Reflex. and passive of *patta'ānā*. *Dharmes nekan pattārdas? āsgahi pēskan nē purāba'i, ārin*. Whom does God like? those who keep his law. *Ār, Dharmes tartā ohmāti ālar tartā mahmahrnan korhē pattār'ālagyar*; lit. to the glory from God they preferred the gross popularity which is from men. *Dharmes sannī jiyārtī pattārdas*, God's complacency is with those humble of heart. *Ēn sadau adīnim nandan ekattī ās patlārdas*, I do always the things that please him. *Jhakhrā pat-tārā*, the lady of the grove is pleased (with the offering).

**pattnā** [*pattyas, pattsos*]. V. tr. 1. To pierce, to perforate, to tap with a chisel. *Paṭrin pattnā*. — 2. To work out with the chisel (carpentry, carving etc.). *Mugrāti ugtā pattnā*, to make a plough with chisel and mallet.

*Murūt pattnā*, to carve a statue. — 3. To engrave; to cut letters, figures or devices on.

**pattuus** Verb. noun Believer. *Pattuur*, the faithful.

**patthri-dukkhē** S. Calculi in the bladder or kidneys. *Āsge patthri-dukkhē ra'i, mañjā*; he suffers from gravel.

**paturyā** S. Prostitute, harlot. Syn. *Khildī, bēswā*.

**paṭut** S. Physical strength, force; faculty of performing. *Ninghai paṭut lek'hā nalakh nanā. Paṭut bhar cir-khī ho'ā. Ningāge ibrā nalakh nanāge ekanne paṭut ra'i?*

**paṭuū** Adj. Synon. of *paṭ'ē*.

**paṭwāsī** S. Circlet, ring-shaped ornament for the head.

**pātya'ānā** (from *pāṭi*). V. tr. To put in a row, to draw up or marshal in a file. *Pēājan baṭgī nū pātyāckan darā iddkan*, I have planted the onions in rows in the garden.

**patyār** (from *patta'ānā*). Belief, faith, trust. *Ās mañyā patyār mal uyyā*, place no trust in him. *Patyār nannā*, to rely. *Engage patyār mal bar'i*; I have misgivings.

**pātyārñā** Reflex. and passive of *pātya'ānā*. To fall in a line. *Khaddar pātyār*.

**paṭwā** S. 1. The thin fillet of metal or plaited grass with which Oraon boys encircle their head. — 2. The native straw hat. — Syn. *paṭ-wāsī*.

**pāṭh** S. Hill-plateau.

**paṭhā** S. Pleuresy. Ex. under *ub-kārñā*.

**pathra'ānā** V. tr. 1. To stretch out (limbs). *Nin endrge kheddan khek-*

*khan pathrāckai ra'adai?* — 2. To strew, to sprinkle or scatter all round. *Khaddas maṇḍin phīn pathrāckas ra'adas*.

**pathrārṇā** Reflex. and passive of *pathra'ānā*. *Tākātī taṭkhā pathrārṇkī ra'ī*, the mangoes were strewing the ground owing to that wind.

**paṭhrū** S. Young goat, kid. Syn. *khadda-eṛā*, or *eṛā-khadd*.

**paṭhyā** (in Barway). S. Semi-spherical bamboo basket, for keeping grains, carrying earth etc. On the Ranchi side, it is called *damrahī*.

**paṭhyā** S. A she-goat, before she has had kids. *Enghai paṭhyā eb'srā*.

**pāṭhyar** S. pl. Inhabitants of hill-plateaux.

**paunā** S. Claim against a debtor; payments, arrears to which a person is entitled as creditor. *Ning gusan enghai ṁnd kāṭh khess paunā ra'ī*; you still owe me one maund of paddy. *Chemā-naṅjkā pāp khatrī Dharmesgahi paunā nam gusan ra'ī, adin cī'ā manō*.

**paunī** Adj. (derived from H. *pānā*). Stipendiary, fee-extorting. *Paunī ālar innelā kīrasgahi dhiban urmin ho'onar*. Nowadays, fee drawing people carry off all the money of the poor.

**pawā** (1) S. A land measure restricted, in native use, to the evaluation of low rice-fields (*nāl*). It is the surface which can be sown over with four baskets (*uḍḍu*) containing each 1½ maund of paddy. The *pawā* thus varies in the inverse ratio of the fertility at the spot measured. — N. B. 1. The high rice-fields (*ṭonkā*) are measured by *kāṭh*, or spaces for which one maund (one *uḍḍū*) of seeds is re-

quired. — 2. In Barway, the *pawā* is called *anā*.

**pawā** (2) S. Foot of a bed, of a chair etc.

**pawai** Adj. *Pawai-mainā*, the gray coloured *mainā*. It keeps in the woods.

**pawāpaṭī** S. Bedstead; framework of a chair etc.

**pāy** (1) S. 1. Enchanted index: umbrella, stone roller or winnowing basket supposed, in certain ceremonies for the appointment of a village-priest or the discovery of a witch, to move spontaneously or draw its bearer towards the selected, or guilty, party. *Pāy corogta'ā*. *Pāy ning tarā curgī*, the roller crawls towards thee — 2. Fig. turn of doing etc. *Akkun ning tarā pāy kera*; it is now your turn (of singing e. g.).

**pāy** (2) S. Secret infirmity, hidden defect in bodily conformation (not illness). *Adin ambā beṅjā: adigahi pāy ra'ī*. — For similar vices in animals, *pāypāp* is used; and this word sounds lower than *pāy*. *Ā aḍḍō nū pāypāp ra'ī kā malā?*

**payā** S. Power, strength (Syn. *paṭut*). *Payāmalkā*, weak, feeble.

**pējāj** S. Onion.

**pēcā** S. See *peccā*, which is in greater use.

**peccā** S. The small owl. It is opposed to *duṇḍū*. Both are of a grey plumage with black stripes here and there. — *Peccā duṇḍū lekḥ'ā ērna* (see *duṇḍū*).

**pecpecrṇā** V. n. To abound, to be copious or plentiful. The verb properly applies to all secretions and humours of the body; but may figurati-

vely be said of other things. *Khor'p khādī nū pecpecrkī ra'ī*, there is in the wound an abundance of matter. *Rācī shahr nū ālar pecpecrkar ra'anar*, Ranchi town is crowded with inhabitants. — Adv. *Khor'p khādītī pecpecra'ā urkhālaggī*. *Rācī shahr nū ālar pecpecra'ā ra'anar*. — Syn. *phēcphēcarnā*.

**pedkha'ānā** Alternat. form of the infinitive *pedēkhnā*.

**pedēkhnā** [*pedkhas*, *pedkh'os*]. V. tr. 1. To pinch, i. e. to press hard between the ends of the fingers or with an instrument; to catch and press between the hands. *Onṭā khaddasgahi gallan pedēkhnā*, to press a child's cheeks between the hands. *Phusrin pedēkhnā*, to pinch or squeeze a boil. — 2. To squeeze, to catch at the throat, to strangle. *Ṭaṭkhan pedēkhnā*, to squeeze a mango. *Āsin pedkhas*, he caught him at the throat. *Kheser pedēkhnā*, to strangle. *Āsgahi kūlan pedkhas darā piṭyas*, he squeezed the man's waist between his arms and killed him.

**pēghā** Also *pēghī*. S. A jungle bird, of the size of a *mainā*, but of a blackish plumage with some yellow tints. This bird is said to follow tigers in their moves; hence, its cry (*ceḍ meḍ*) is much credited by wayfarers.

**pekhnā** S. Criticising, nagging, fault-finding. *Pekhnā nannā*, to pick holes. *Ās urmī nū pekhnā otthorkāsim ra'as*, he is finding fault with everything. *Iṇdā'im nanā, pahē ās pekhnā otthro'ōsim*; do what you like, he is sure to criticise you.

**pēkhpēkhamba'anā** V. tr. To cause to swell; to dilate, inflate, puff up.

**pēkhpēkhrnā** Reflex. or pass. of preceding. — Cf. *pokpokrnā*.

**pekpekamba'anā** V. tr. Same as *pēkhpēkhamba'anā*.

**pekpekrnā** Reflex. or pass. of preceding. — Cf. Syn. *pokpokrnā*.

**pelā** S. Encroachment (upon a neighbour's field). *Ās enghain pelā nahjas*.

**pell** S. 1. Maid-servant; syn. *pellō*. — 2. Adjectival form of *pellō*. *Adigahi pell-pariyā nū*, during her girlhood. *Pell-erpā*, the girls' quarters; a sort of school for dance and common dormitory for girls in pagan villages.

**pellō** S. 1. A female child. *Ningdā pellō*, your baby-girl. — 2. A female not arrived at puberty. *Jūrṭ-pellō*, female friend; sweetheart. *Pellō-ḍaṇḍē*, fine imposed for outrage to a girl. *Pellō jōkh paryā nū erpāpallīgahi tihā korhē mallā*; in one's young days, one has no great concern about the welfare of a house. — 3. Bride or young woman (before she has had children). *Pellō-pāhī kānā*, to go on a matrimonial errand. *Pellō jōkh khatrī kānā*, same meaning. *Pareā pellō*, absconding or runaway wife. *Āsgahi āli pel-lom ra'ī*, his wife has not had any child yet. *Masrā gusan ḍiṇḍā kukkō kā kukoy-khaddar kā pellō-ālīgūṭhyar mal kānar*, unmarried boys and girls and young wives do not accompany the body to the cremating-ground. *Pacgī mēt pellō-mukkā nū banā mal ban'ī*; no harmony of views can exist between an old husband and a young wife. — 4. Maid-servant; Syn. *pell*. *Namāge onṭā pellō uyyā manḍ*. *Ēm gollas gusan pellō jōkh ra'adam kī ujjdam*; I and my wife are in the landlord's service

**pelpelē** Adj. Very thin, transparent. *Pelpelē kicrī, ciṭhī*.



**pēn** S. Louse. *Pēn ērnā*, to seek out lice. *Pēnan patrānā*, to kill one's vermin. The several kinds of lice are distinguished as *āl-pēn*, *mankhāpēn*, *kherpēn*, *kisspēn* etc. But *allā-pēn* means a flea.

**penchō** S. 1. Feather (of all kinds of birds). — 2. The feathery part, or tail of an arrow. — 3. Gill (of fishes).

**penddā** S. 1. Bottom (of a well, of a hole, of a hat, of a box or vase etc.). — 2. Underpart, underside. *Mōṛā-gahi penddā*.

**penḍkō** Adj. Syn. of *penḍō*.

**penḍō** Adj. Yellowish, of a golden hue (as a fruit when beginning to ripen). *Penḍō mannā*, to take colour. Syn. *penḍrō*, *paṇḍrā*, *paṇḍō*.

**penḍpenḍrnā** V. n. Same as *paṇḍpaṇḍrnā*.

**penḍrē** S. 1. Sort of flute, a pipe consisting of a tube of brass, wood, leaves or straw, pierced with six holes. — 2. Funnel. — Syn. *dhukṛī*, *sarkhī*.

**penghā** S. See *pēghā*.

**peōḍ** S. A piece of cloth sewed on a garment to repair it, a patch. *Ī kicrī nū peōḍ lagāba'ā*. *Ī kicrī nū peōḍ nanā*.

**peōḍa'ānā** V. tr. To mend (clothes), to patch, to darn, to repair (a garment). *Ī lālan peōḍa'ā*, patch up this hole. *Ī kicrin peōḍa'ā*.

**perē** See *cayā-perē*.

**pēṛē** See *penḍrē*.

**perperē** See *cayā-perē*.

**perperērnā** V. n. 1. (Of a vessel in which something is cooking), to hum, to buzz, to sing. *Kaṭṭū perper-rīṭ*. Said also of the lid's trepidations: *ḍabnā perper-rīṭ*. — 2. To make the

noise peculiar to paper or cloth in being torn suddenly. — 3. Fig. To talk with a high-pitched voice, to prate, to prattle.

**perrē** S. Hair-like filaments which spread in huge packets on the surface of tanks and streams. Syn. *borrē*.

**perwā** or *perwā*. Better use *murkhur*.

**pesēgnā** [*pesgas*, *pesgo'sos*.] V. tr. To weed; to cleanse by removing (with the fingers) that which is objectionable. *Khallan pesegnā*, to weed the field. *Tikhlan*, *maṇḍin pesegnā*; to pick paddy or rice. *Goḍḍā khal-lantā laṭṭī pesga'āgē ra'ṭ*.

**pēskā** Verb. noun. Command, order, precept. *Pēskan man'nā*, to obey.

**pesnā** [*pettas*, *pesos*]. V. tr. 1. To gather up, to pick up. *Nerr urmī lawan pettā*. *Pet pet mōkhānā*. *Khess pesnā*, to glean. *Khākhā tiryon pettā*. — 2. To pick out what is objectionable. *Tikhilnūṭī khessan pesnā*, to pick out the unhusked grains of paddy. *Pas-ran pesnā*, to pick the undesirable rice out of the main kind. — 3. Fig. To choose, to select, to cull. *Dau telengārin pesnā cājnā*, to pick soldiers (In this ex., two verbs are used, because *pesnā* means properly to pick out by lifting up: hence a corrective must be added).

**pēsna** [*pēsas*, *pēs'sos*]. V. tr. 1. To command, to intimate an order.

**pēsta'ānā** V. tr., causal of *pēsna*, 1. To call for repeated commands, or details (about one's work); hence. — 2. To be a bad hand at work. *Ās nagad nalakhnanus taldas*, *maṭ pēsta'ādas*. He is a fine worker, he needs no detail-givings about this and that.

**peṭār** S. Girth, belly-band. Syn. *peṭārī*.

**peṭārā** S. A balloon in paper. *Peṭāran argta'ānā*. — Cf. *gubbārā*.

**peṭārī** S. Same as *peṭār*.

**pēṭh** S. Market place, the market itself. See *pīṭh*. — *Pēṭhentī kirryas*.

**peṭhā** Adj. 1. Eating much, voracious. — 2. Greedy. *Jokkh unus hō jokkhātī 'peṭhā' ek'am dhaḍ taldas*; sometimes, even one who eats little is (called) by comparison 'peṭhā'. — S. *Peṭhas*, a great eater; a glutton.

**peṭh'le** Adv. Onomat. for the dead sound produced by the fall of a small object. *Ond ṭippā amm mēd nū peṭh'lē khattrā*, a drop of rain fell heavily on my body. *Peṭh peṭh'le launā*, to beat soundly. *Mann nū lauckā ōrā peṭh'lē khēkhel khattrā*.

**peṭhpeṭhra'ā** Adv. *Peṭhpeṭhra'ā launā*, to beat soundly. — Cf. *peṭh'lē*.

**peṭṭī** S. A tiny box of plaited bamboo shavings, to keep thread, receipts, medicines etc. It is usually 1 1/2 ft. long and 1/2 ft. high.

**pībos** S. 1. Paternal uncle (younger than the father). — Nephew (son of an elder brother).

**picka'ānā** V. tr. To press and bruise, to flatten by crushing.

**pickārānā** Reflex. or pass. of preceding. *Urmī kitantā ṭaṭkhā pickārā*, all the mangoes at the bottom of the basket have been crushed.

**pichrī** S. The loose cloak-like outer garment in which natives, wrap themselves; burnous, plaid. When of a large a size and worn double, it takes the name of *barkā*.

**pighla'ānā** Same as *paghla'ānā*.

**pighlārānā** Same as *paghlārānā*.

**pīk** S. 1. Excrements. *Pīkan tirikh-nā*, to walk into dirt. *Allā-pīk, ber-khā-pīk*; excrements of a dog, of a cat. *Pīk-li'ū giddhī*, the white vulture. *Pīk-tūr'ū*, the dung-beetle. (Prov.) *Nin-ghai kher-pīk, enghai gullē gullē*; the fowl-dirt to you, to me the sugar. — 2. Ear-wax, cerumen. *Ninghai khebda nū pīk pecpecrkī ra'ī*, you have an amount of dirt in your ears.

**pīkhna** [*pīkhyas, pīkhos*]. V. tr. 1. *Isung pīkhna*, to make oil, to press it out. — 2. (Fig.) To squeeze, to be hard upon, to harass, to persecute. *Gollas Kārkhārīn pīkhdas*, the landlord presses hard upon Oraons.

**pikh'rpā** S. The back of the body behind the shoulders.

**pīkhta'ānā** Causal and perm. of *pīkhna*. *Bēlas ā ālasīn kulhū pīkhtācas*.

**pīlnī** S. A triangular net of loosely woven linen, for catching small fish. It is fixed at the end of a stick and remains permanently open. Syn. *ṭoksō*.

**piñdā** S. 1. In Oraon houses, flat elevated ground, to sit upon. It may be narrow and meant for one person; it occupies in some cases the whole space from one wall to another. — 2. Any raised structure, as basement of a verandah, garden terrace, railway platform; even, altar. — 3. Verandah; Syn. *sārē*.

**piñḍī** S. Embankment. Syn. *pagār*.

**piñjā** [*piñjyas, piñjos*]. V. tr. 1. To impose a name, to give an appellation to. *Ār ā kukkosin Budhu nāme piñjyar. En sannī rahckan, ekā-*

*bīrī ingyō-embā engan nāme piñjā-lagyar, ābīrī rahckai?* — 2. To mention or call out somebody's name. *Mitā ālargahi nāme mal piñjnar*, namesakes do not call each other by name. *Nīn enghai nāme piñjdai?* (in anger) You pronounce my name?

**piñjrnā** Reflex. and passive of *piñjnā*. *Budhu nāme piñjrdan*, my name is Budhu. *Endr nāme piñjrdai?*

**pinntī** S. 1. Auntie (wife of any of the father's younger brothers). — 2. Niece (an elder brother's daughter).

**piō** S. A small yellow bird, oriole. *Nik'im piō oṛan mennar, hōlē jhaṛā-gahi asrā nannar*. Whoever hears the *piō* bird expects to be offered bear in the day.

**pipnī** or *khann-pipnī*, eyelashes.

**pīṛī** S. Same as *piṇḍī*.

**piryā** S. A tall tree with a black bark and fruits of a cubic form (*Terminalia tomentosa*). Its small straight branches hang down round the trunk. It is one of the trees on which silk-worms feed.

**pisā** Adv. 1. Afterwards. (Prov.) *Ujjnā gūṭī korē korē attā ṇnā; pisā endr manō endr malā, adin ne hō baldat*. While alive, dress well and eat well; what shall or shan't come afterwards, nobody of us knows. — 2. Rather late, too late. *Pisam cākh-kam*, we made our sowings rather late.

**pisnā** Adv. Next year. *Pisnā ujjot okkot hōlē, idin ērot*. Next year if we are still alive, we'll see about that

**pīsṇā** [*pīsyas, pīsos*]. V. tr. 1. To take off the water from something (e. g. from boiled rice), by carefulling tilting the vessel and nearly stopping

its mouth with the lid, the hand, a cloth etc. *Amḍin pīsṇā*. — 2. To pass a liquid through a cullender or a cloth, to strain, to filter.

**pistā** Adj. (from *pisā + tā*, lit. of afterwards). 1. Subsequent, later, arrived after or recently, newcomer. *Pistā beñjrnā*, a second marriage. *Pistā mukkā*, a second wife. *Pistā ālar paddā nū barcar darā urmin bagṛācar*, new people settled in the village and spoiled everything. — 2. Subordinate, merely auxiliary, having to come second. *Pistā nalkhan mundh ambā nanā*, in your work do not make first what ought to come second. — Syn. *khokhantā*.

**pīl** S. Bile; also the vesicle containing bile. *Pīt baī nū khaṛkhā laggī*, I have a taste of bile in the mouth. *Pīt argyā khaṇē, kukk nuñj'ā-laggī*. *Naryār'ālagyas ābīrī pīt pīt puttras*; while the fever was on, he vomited bile. Syn. *amalpīt*. *Āsgahi pīt ciryārā kerā*, he has got jaundice (lit. his bile has got spread).

**pitalī** Adj. See *pītālī*.

**piṭhā** S. Cracknel (sort of sugared round biscuit, baked in boiling oil).

**pīṭī** S. Same as *pēṭī*.

**pītinpārā** Adj. and adv. See *pītinpārā*.

**pītālī** S. Brass. *Pitlī pēṇe, pitlī bhēr*.

**pītnā** [*pittiyas, pītos*]. V. n. To emit winds, to fart. *Cihuṭ ra'ā, ī ghorō pītī*. — Said also of men. *Āsge urmighaṛī pītā cap'ī*.

**piṭnā** [*piṭyas, piṭos*; the dotted ṭ to be carefully pronounced]. 1. To kill. *Aḍḍon, manmāsan, ālarin piṭnā*. *Pīṭar cī'nā*, to kill on the spot. —

2. To fish (for the table). *Īnjō darā kakṛō piṭnā*. — 3. To make die, to cause the death of. *Dharmes āsin piṭyas. Ā khādī nīngan piṭō*. — 4. To abolish. *Onṭā rītan piṭnā*. — 5. To foil, to defeat.

**pit'npārā** Adj. and adv. 1. Many, all kinds of. *Ālar pitinpārā ittrā injō piṭā barnar*, all sorts of people come here to fish. — 2. Adv. irregularly, without order. — Cf. *patanpārā*.

**pitrhā** S. A *pailā* or grain measure in metal (copper, nickel-silver etc.).

**piṭrī** S. Mat. *Piṭrin aṭṭnā, cōda-ānā, termnā*; to spread out, raise up, roll up the mat. *Ī pellō tang'ā ālas-gahi piṭrin iklā hō mal tirkhḥkī ra'tī*, this young woman never had any intercourse with her husband, lit. never put her feet on his mat. *Tang'ā ālī-gahi piṭrin iklā hō mal tirkhḥdas*.

**piṭrnā** Refl. and pass. of *piṭnā*. To be killed. *Aḍḍō piṭ'ra'ālaggī*, the bullock is being slaughtered.

**piṭta'ānā** V. tr. Causal of *piṭnā*. *Hākimas Jisūsīn krūs-kank maṇyā piṭtācas*, the judge had Jesus put to death upon the cross. *Gollas aḍḍō-ēran piṭto'os*, the landlord will have two bullocks slaughtered.

**piṭh** S. Also *pēth*. 1. Market; market place. *Piṭh kānā*, to go to the market, to the bazar. *Piṭh nū khḥēdnā-piṭnā*, to buy in the bazar. — 2. Week. *Ī khaddasgahi piṭh ēṛ maṇj-kī ra'tī*; this child is two weeks old.

**piṭṛī** S. See *pyṛī*.

**poccnā** [*puccyas, poccus*]. V. n. 1. To engender worms (*pocgō*), as a wound, rotten cheese and other rubbish. *Khādī āsgahi puccyā*. — 2. To live somewhere in crowds, to be (ha-

bitually) swarming. *Rācī shahr nū ālar pucckar ra'anar*, in Ranchi town people are simply swarming, there is a multitude of them. *Ī erpā nū nargā puccī*, in this house there are bugs everywhere. *Poccānek'ā!* (a curse; *ninghai mēd nū* being understood). Be a prey to worms! — 3. To rotten. *Ekā ekā khaṇjpā (khādī) begar pocgō nū puccī*. Sometimes fruits will rotten (wounds fester) of themselves.

**pocerā** S. Brush of grass or filaments for whitewashing. *Pocerā nan-nā*, to whitewash.

**pocgō** S. Any small worm, caterpillar or fleshy larve, esp. of beetle. The earth worm and the worm which develops in the human stomach are better called *leṇḍā*. The latter is sometimes also called *kūltā pocgō*, stomach worm.

**poc-ha** Adj. Lousy. *Poc-has*, a low fellow, a scoundrel.

**pocra'ānā** V. tr. To fall on somebody (abuse, beat him) merely because others are already at him; to howl with the wolves. *Khēr madhē nū onṭā thūrī kai, khane nannā urmī khēr khattan pucṛī'tī*. If one hen be pecked at by another, all the other hens fall upon the poor wretch.

**pocrārṇā** Passive of preceding.

**poēdnā** [*poēdas, poēd'os*]. V. tr. To cause rain to fall. *Dharmes idnā bessim cēp poēdas*, heaven sent us this year just the quantity of rain we wanted, and in the time required.

**poēnā** [*possā, poṇhō*]. — Before endings beginning by a vowel, the radical *poē* alters in *poṇh* or *pōyy*. V. n. To fall (of rain only). *Cēp poṇhā-laggī, possā, poṇhō*. *Jhaṣ jhaṣ cēp pōyyālaggī*, it rains a pelting rain.

**poṣṭa'ānā** V. tr. Causal of preceding. *Dharmes namhai khal nū cēp poṣṭa'ādas. Bambhnar kā ek'am ortar mantrī poṣṭa'ānar;* brahmins and other people cause rainfalls by their incantations.

**pogrō** Adj. Weak, wanting in physical strength, frail, delicate.

**pojñā** [pūjyas, pojjos]. V. tr. To wrap (paper, cloth etc.) round some object or person. *Rigībigī kāgadguṭṭhin dāng nū pojñā. Mēd nū kicrin pojñā. Bairakhin pojñā,* to roll up a flag. — N. B. 1. *Ter'mnā* means to roll up a thing upon itself, as a mat. — 2. *Pojñā* is sometimes used instead of *pojrnā*. *Ī khār nū nerr ālarin pujjī;* in this river there are snakes which coil round people.

**pojrnā** V. tr. Refl. and pass. of *pojñā*. 1. To coil or twist oneself round some object or person. *Larang kheḍḍ nū pojrrā,* a bindweed twisted itself round my feet. *Nerr khekhhā nū pujjīrī,* snakes coil round a man's arm. Also: To roll (a piece of garment etc.) round oneself. *Karmā nū gamchā pojrras,* he rolled a cloth round his waist. — 2. In a pass. sense: To be folded or wrapt round some person or object; (of a drapery) to involve; (of a large piece of cloth) to enrobe; hence, to suit well, to wear nicely. *Kicrī mēd nū mal pujjīrī,* the garment does not fit the body.

**pojta'ānā** V. act. Causal of *pojñā*. *Ingyō engan ī punā kicrin eng-daiīl pojttācā.*

**pōjñā** [pūjyā, pōjō]. V. n. To propagate, to spread along by degrees (as a swelling, an infectious sore), to gain ground (as a culture of lac on a tree). *Āsge amm mañjā khañē*

*urmī mēd nū pūjyā,* dropsy set in and spread to his whole body. *Lāhī mann nū pōjō,* lac will propagate along a tree. *Khādīl pūjī,* ulcers propagate. — 2. To be multiplied and propagated from one common stock or place. *Ālar urmī khekkel nū pūjyar kerar.* — 3. V. act. To irritate, to ulcerate (as acids). *Ṭaṭkhā-rāsī khekhan pūjī,* mango juice irritates the hands.

**pojornā** [pojrrā, pojro'ō]. A substitute form of *pojrnā*. *Nerr khekhhā nū pojrrā. Kicrī mēd nū dau'le mal pujjīrī.*

**pōk** S. Ant (not whiteant however). (Prov.) *Pōk mal khē'enā lek'hā ēknā,* to move about slowly (lit. so that ants may not be killed).

**pōk-aṛkhā** S. A small herb, eaten with rice.

**pokkhnā** [pukkhya, pokkhō]. V. n. 1. To get blistered. *Āsgahi kheḍḍ ēknātī pokkhō* — 2. To get irritated, to swell. *Enghai khekhhā ugtātī pukkhya,* with the rubbing of the plough my hand has swollen. *Ṭaṭkhā mōkhā mōkhā ārgahi bai pukkhya,* they ate mangoes till their mouths got sore.

**pokkhta'ānā** [pokhtācas, pokhto'os]. V. tr. Causal of *pokkhnā*. 1. To cause a swelling or blisters. — 2. To stuff, to cram, to fill (with food etc.) beyond satiety or prudence. Father to mother: *Khaddārin ambai pokhta'ai,* do not give too much (food, money) to the children. *Urbas jōkharin ṭaṭkhā mokhta'ā mokhta'ā pokhtācas,* the landlord made the servants eat mangoes in plenty.

**pok<sup>l</sup>** S. 1. Cocoon *Pokl mēr,* silk thread. *Pokl pocgō,* silkworm. — 2. Silk.

**poknā** (1) S. Better *phoknā*, bladder.

**poknā** (2) [*pokcas*, *pok'os*]. V. n. To have loose stools, diarrhea or dysentery. *Ās cherdas pokdas*. — 2. To vomit.

**pok'ō** Adj. Chubby-cheeked.

**pok'ō-mūkhā** S. A species of small frog, the body of which inflates at the spot where it is touched.

**pokō-jarā** S. See *jarā*.

**pokol** See *pok'l*.

**pokot** Adj. See *pok't*.

**pokoy-poṇḍoy** Adj. 1. Quite grey with dust, white with flour etc. — 2. Musty, mouldy. — 3. Hoary-headed. *Pokoy-poṇḍoy pacgis*.

**pokpokamba'anā** V. tr. Same m. as *pēkhpēkhamba'anā*.

**pokpokrnā** V. n. 1. To puff out, to bloat. *Āsgahi gallē pokpokri'ti*, his cheeks are puffing out, he is very chubby. — 2. To swell much. *Khek-khā mesg'rkāit pokpokra'a pūkhkī ra'ti*; as an effect of the sprain, his hand is exceedingly swollen. — Syn. *pēkhpēkharnā*.

**pokroḥ'ō** S. Toad. Syn. *khasuā mūkhā*.

**pok'ot** Adj. It is only another form of *poktā*, which see.

**poktā** Adj. 1. Strong, powerfully built. *Poktā ālas. Ī erpan poktā kam'ā*, make this house solid, build it solidly. — 2. Firm, immovable. *Poktā jiyā nannā*, to form a firm resolution. *Ekā ḍahren sikherkai, abṛā nū poktā ekā*, walk firm in the ways thou hast been shown. — 3. Sure, reliable. *Poktā nannā*, to guarantee. *Khak-*

*ro'ō, ēn idin poktā nandan*; it will happen, I assure you. — 4. Straight-forward, undissembling; (of things) precise without possibility of doubt or escape. *Ād gā poktā katthā talī*, this indeed is plain speaking. — 5. Civil, polite, hospitable.

**pokhā** S. The green pigeon or dove.

**pōkhāba'anā** V. tr. To feed and support, to bring up, to rear. *Īādā ullanti ningan maṇḍī amkhī cicc cicc pōkhābācchan*: innā enghai bīḍō mandai?

**pokhārī** S. Tank. This name applies only to tanks that have been dug out and are surrounded with raised banks. A large pool, a natural tank is called *pokhārī lek'h'ā gaḍḍī*.

**pōkhārnā** V. n. Reflex. and pass. of *pōkhāba'anā*.

**pokhtā** S. Froth produced by falling water, foam of cattle, of an epileptic. *Āganem mīrgīti khattrdas darā pokhtā urkhī*, then and there he has an epileptic fall, and foam is issuing from his mouth.

**polā** S. Ball of sewing or weaving thread.

**pollā** S. Same as *polā*. *Pollan bīnnā*, to unwind a skein off its reel.

**polnā** [*pollas*, *pollos*]. V. n. To be unable; not to succeed; to fail. *Nīn ī nalkhan nanā pullāi?* You cannot do this work? *Ēn ī otthan polnum ond'rkan*, I brought this burden with great difficulty. *Ās ningane pollos*, he is not a match for you, he won't have the better of you. *Allā engan parmā beddālagyā: kaṭikunā pollā*; the dog very nearly bit me. *Ongā* (or *ongam*) *pullī*, she is altogether unable. *Polkan*

*ērā, polkan menā*; I did not see, I did not hear; i. e. I failed to see or hear. As subst. *Dharmes polnan bal-das*, God knows of no impossibility. As adj. *Polnā katthā*, an impossible thing.

**polpolrnā** [polpolras, polpol-ro'os]. V. n. 1. To be soft, to yield to pressure, to offer little or no resistance to piercing etc. *Ī uḍḍū nū aṭṭhā polpolra'ā ra'ī*; in this basket the leaves are not pressed down. *Ī kank polpolrī'ī*, this wood is soft. — 2. To be of delicate health, to be an easy prey to illness etc. *Ās polpolra'ā ra'adas, mal uijos kālos*. He is weak, he won't continue in life.

**polrnā** V. n. Reflex. and pass. of *polnā*. See *poltārnā*, which has the same meaning.

**polta'ānā** V. tr. Causal of *polnā*. To prevent one from doing some action, to render the carrying out of it impossible to him. *Ī cirkhin ēn ongon pahē*; *ās poltācas*. I could have brought this load; he prevented me (i. e. he said he would bring it himself, or put a fresh and too great weight in the baskets etc.).

**poltārnā** V. n. To be rendered impossible, to prove an impossibility; to be beyond the strength of. *Tangyō ānī khaddar karne nalakh poltārnā*, the mother says that, on account of the children, the work could not be done. *Secchā karne, cēp karne ī nalakh poltārā*. *Ī otthan ond'rnā enghai'ī poltārī*, to bring this weight is impossible to me. *lāndā geccham kānā āsī poltār'ō*, he won't be able to go so far.

**poṇḍnā** [pundyas, poṇḍos]. V. n. 1. To get mouldy or musty, as old

bread, curry, rice etc. — 2. To become grey, hoary (said of the beard, the hair or the man himself).

**poṇḍrā** S. (H. *kāsī*). A kind of strong grass, of which nets, brooms, fillets for the hair (*paṭwā*) and native straw-hats are manufactured.

**poṇḍro'oy** Adj. Red pale. *Ās-gahi khēsō poṇḍro'oy ra'ī*, he is anemic.

**pop'rnā** [popryas, popros]. V. n. To swell up. Syn. *dophrnā*, which see.

**porchō** Adj. (of grains only). 1. Half cooked not sufficiently boiled. *Maṇḍī porcho ra'ī*. Of all other under-cooked or underboiled eatables (meat, curry, vegetables, potatoes, eggs), *khēnā* is used. *Ahrā khēnam ra'ī*. — 2. Lazy. *Hūd ērage eklā ramramrī'ī*; *nalakhge porchō nīdīd*; she is only good to look at, for work she is null.

**porē** or **pōrē**. 1. Limb, espec. the arms and legs. *Basskantī khōkhā, urmī porentā oṇṭā khocol pesnar*. *Porē-pōr*, all the limbs of the body. — 2. In the bamboo-tree, the part between two successive knots.

**por'khnā** [purkhyas, porkhos]. V. n. To swell as a result of imbibed water. *Khekhel, tikhil, kicrī ammi'ī purkhī*.

**poroch** See *porchō*.

**pōroy** S. Mulberry, the fruit of a tree. The berries are not accumulated round a center, but disposed along a flexible stem. *Pōroy-dumbārī*, a species of very small fig.

**porsā** S. A rough measure of height: the height of a man standing erect with his arm thrown up.

**pōskā** Verb. adj. Tame, domesticated. *Pōskā khākhā, pōskā cigālō*.

**pōsnā** [pōscas or pōsas, pōs'os]. V. tr. 1. To feed. — 2. To rear (an animal), to bring up (a child). — 3. To tame, to domesticate. — 4. To keep as one's wife. *Nekhai khaddan pōsdai?* whose daughter is your wife? — 5. To worship (a pagan deity). — N.B. In the first three meanings, *pōsnā pardnā* is in great use. *Ā kukoyñ pōsas pardas. En ī khākhān pōskan pardkan.*

**pōspardnā** [pōspardas, pōs-pard'os]. V. tr. 1. To feed. — 2. To rear, to bring up. — 3. To tame. — N.B. This compound is less common than *pōsnā-pardnā*.

**posskā** Partic. of *poēnā*. *Posskā amm*, rainwater.

**poṭā** S. The generative organ in females.

**potkī** Same as *putkī*.

**poṭm** S. Bundle, package; parcel. *Kicriguṭṭhin poṭom nannā*, to make a bundle of one's clothes. *Poṭman he'ā*, tie the bundle.

**potnā** [potcas, poṭ'os]. V. tr. 1. To whitewash. — 2. To plaster.

**poṭom** See *poṭ'm*.

**potrō** S. In corn-blades, plantain-trees etc., the grain or fruit in its first stage. Often used as an adj. meaning: just formed or forming. *Innelā khess potrō mahjā*.

**poṭṭā** S. 1. Bowels, entrails. *Laddi poṭṭā*, stomach. — 2. Term of abuse: low fellow! coward! *Arē poṭṭā!*

**poṭṭō** S. A variety of gooseberries. Syn. *pakō*.

**pothā** S. Wallet (of leather or cloth). Syn. *putkī*.

**poṭhā** S. Name of a large sized fish.

**poṭhārka** Adj. Ripe (said only of pulses). *Ciṭhō simbin ambā cokh'ā: poṭhārka poṭhārkan cokh'ā*.

**poṭhī** S. A name common to several kinds of small fish.

**pratprat** Adv. Onomat. for a switching or lashing. *Tambas tangdāsin pratprat laucas*. Syn. *sratsrat*

**puḍḍā** Adj. 1. Short, not tall. *Puḍḍā ālas. Ās enghaitī puḍḍā ra'as*. — 2. Below the standard length; too short for a purpose. *Ī ēp khōyāge puḍḍā ra'ī*, this rope has not the proper length to serve as a measure. *Ī ēp nind'āge puḍḍā mahjā*, this rope has become too small to haul up water.

**puḍḍnā** [puḍḍyas, puḍḍos]. V. n. To be too small or too short for. *Ī ēp amm nind'āge puḍḍyā. Nīn em ganē cer'āge puḍḍkai*, thou art too small for carrying loads with us.

**pud<sup>u</sup>gnā** [pudgas, pudgo'os]. V. tr. 1. To pluck out (hair, etc.). *Laggānakhnum mukkar tāmtām cuṭṭī pudga'ā nakhra'ālagyar*. — 2. To strip by plucking, to plume (a fowl). *Khēran pud<sup>u</sup>gnā*.

**pudg<sup>u</sup>rnā** V. n. Reflex. and pass. of *pud<sup>u</sup>gnā*; to come off, to be plucked out. *Kherr pudugrā kā mala?* Is the fowl plucked?

**pūgnā** [pūgcas, pūg'os]. V. n. To win in a game or match. *Mangrāsim bīcnum pūgcas*, it is Mangra who won the game.

**pugrī** S. 1. Yearly pay, in paddy, of a rayat-servant (*dhangar*). — 2. Such a servant's hoard, personal property in rice or money. — 3. In the Barway, the pay for which a young man serves in a house is sometimes the hand of his master's daughter; in that case, *pugrī*



means a free gift of rice. — Cf. *jaḍd-khaddis* and *kurpī*.

**puṭ-arkhā** S. A small creeper, the berries of which yield a red juice. Better say *ḍṭ-arkhā*.

**puṭdnā** See *puydnā*.

**puṭa'ānā** Same as *poṭa'ānā*.

**pūjā** S. Sacrifice. *Jatrā ullā, jatrā ṭonkā nū nād pūjā nannar. Pūjā-ojhā*, the sacrifice and accessory rites.

**pūjār** S. The priest who sacrifices at great feasts or when the naigas is absent.

**pūjtā** S. A jungle grass which serves to make ropes.

**pūkhhā** V. n. A swelling, an abscess. *Enghai pūkhhā ḍhrārā*. Better say *pūkhhā khādī*.

**pūkhñā** (1) [*pūkhas, pūkh'os*]. V. tr. To boil (potatoes, vegetables, also grains destined to animals, dirty clothes etc.). *Engāge pūkh'ā khēta'āge nē hḍ malkar*, I have nobody to make my cooking (rice included).

**pūkhñā** (2) [*pūkhyas, pūkhos*]. V. n. To swell (as rice put in cold water; as the result of a fall, of an illness). *Ās pūkhyas. Āsgahī mēd pūkhyā*.

**pūkhñā** V. n. Reflex. and pass. of the two preceding. *Amkhī pūkhñā*, the vegetables are boiled (better say: *biccā*, are cooked). *Khatrkanṭī ālas pūkhñas*. (Fig.) *Pūkhñā besē laggī; pūkhñā lekh'ā aḍkhī*. We have a hot and damp day, a sultry weather.

**pullū** Verb. adj. Incapable. *Pullūsin nalakh helāba'adar*, you apply to the work a man unable to do it.

**puluy-puluy** Adj. 1. Panting with fear (as a bird caught in the hand). — 2. Uneasy in one's mind,

concerned, troubled, in a state of anxiety. *Puluy-puluy mannā*. — 3. *Putt-bārī tākā puluy-puluy tāgrīṭ*; at sunset a light breeze sets in.

**puluy-puluyrnā** V. n. Syn. of *puluy-puluy mannā*.

**pūn** S. 1. A little ball to be strung on a thread. *Mēr nū pūnan kuṛā*, string the beads on a thread. — 2. Necklace (for men, women, children). *Kore kore pūnan attā*, put on your fine necklace. *Pūn-khocol*, the collar bone.

**punā** Adj. New; i. e. 1. Never used before. *Punā aṛī, erpā. Punā kicrintā bālkā ṭuḍḍkā dapdapriṭ*; a new dress marked with yellow spots catches the eye. — 2. Of the present time or season, as different from a former. *Punā cān. Punā ḍnnā; punā goḍḍā ḍnnā*; to eat for the first time of the rice grown in the present year. *Punā khaigutṭhyar*, the girls married during the year. *Punā ubsur*, those who fast for the first time. — 3. Recently born or come into being. *Punā khaddas. Punā candō*, new moon. — *Punā khall kamnā*, to convert waste ground into a field. — 4. Unaccustomed, not habituated. *Punā ālas*, a fresh man. *Punā punā barckan*, I am newly arrived. *Punā khñndkā aḍḍō. Punā barckā iskūlyar*, the fresh batch of schoolboys. — 5. Of recent introduction, brought into use by innovation, marking a new departure. *Jatrātā surrā-saprauan nik'im punā kamnar-kī jatrā-ṭonkā nū argnar hōlē, khōb launā manī*; if anybody brings new flags or insignia on the dancing field, serious fights are the consequence. — N. B. The expression *punā kamnā* means also to cause to look like new. *Erpan punā kamnā*, to repair a house so as to make it look like new.

**punai** S. 1. The full moon. *Nelā punai manō. Bhādōgahi punaitī ul-mūnd mundhim, Karamgahi ohmā nannar.* (From H. *purnimā.*) — 2. Proper name of a boy born at the time of the full moon.

**pūndlō** S. Otter. *Pūndlō amm nū ra'ī, inhōguṭṭhin mūkhī.*

**pundnā** [*pundcas*, also *pundas*; *pund'os*]. V. act. To yoke *Addon pundnā. Gohlā pundnā bīrī*, the time of team-yoking, i. e. from sunrise to 7 or 8 o'clock A. M.

**puṇḍrī** S. Lotus flower (white or red).

**pundʳnā** V. tr. Reflex. and pass. of *pundnā*. To pass round one's neck. In this meaning, two verbs are generally used, *aṭṭnā pundʳnā. Pūn aṭṭnā pundʳnā. Kicrī aṭṭnā pundʳnā*, to attire oneself, to dress up a bit.

**puṇjī** S. 1. Personal fund or stock; small quantity of rice or other commodity, laid aside in a family for the benefit of one of its members, as a sort of initial stock to be traded upon and thus steadily increase. — 2. Gains in general, whether obtained by industry or the employment of capital. — 3. Property movable or immovable, means of living, wealth.

**puṇjyārnā** [*puṇjyāras, puṇjy-ār'os*]. V. n. 1. To become wealthy, to increase one's means of living. *Ās jōkh ra'anum ra'anum puṇjyāras*; by working a long time as a servant he has become wealthy. — 2. (Of a capital or stock in trade.) To augment in quantity or amount. *Āsgahi khurjī cān cān bacchrnum bacchrnum puṇjyārā*; by making savings every year, he has rounded off his initial stock.

**punrī** S. Same as *purnī, puṇḍrī*, lotus flower.

**punyā** Proper name of a girl born at the time of the full moon.

**pūp** S. 1. Flower. *Akkū pūp bhare puydā*, flowers are now fully blown. — 2. Afterbirth. *Adige pūp mal mañjā (mal urkhā).* — 3. Film on the eye. *Āsgahi khann nū pūp mañjī ra'ī.*

**purā** S. A sort of satchel with a lid, or small basket made of leaves stitched together, and tied round with strings. It is used to keep salt, sugar, dried vegetables; and generally remains hung in the house. For daily use, a small hole is practised sidewise.

**purāba'anā** V. tr. 1. To finish up, to complete, to bring to conclusion a work already begun. *Ninghai cānan purāba'ā, khaṇē benjro'oy*; finish up your year (of service), then you shall marry. — 2. To carry out, to execute. — Cf. *pharya'anā*.

**purbahā** Adj. Eastern.

**purbyā** Adj. Eastern.

**pūrem** Adv. Perfectly, entirely.

**pūrhem** Adj. Too much, too many. Adv. superabundantly, more than enough; more than required. *Ī māsin pūrhem iṛkī, cūryā kerā, dalī mal ban'ō*; thou hast heated this urid too much, it has broken open and won't divide any more.

**purkhā** Adj. Ancestral. *Purkhas, purkhar*, ancestor, ancestors. Better say *pacbālar*, or *-bābagar*.

**purʳmnā** [*purmyas, purmos*]. V. tr. 1. To mix in general, to unite two or more ingredients into one mass or compound. — 2. To eat one's rice and vegetables mixed into one mass. *Ās purmā purmā ōndas.* — 3. *Purmā*

*purmā irtnā*, to cook rice and *dāl* in the same cooking vessel, at one time.

— 4. To mix certain kinds of paddy seeds with cowdung previous to sowing, in order to quicken germination.

**pūrnā** (1) [*pūrcas*, *pūr'os*]. V. n.  
1. To have reached one's full measure, perfection or numbers. *Āsgahi pall pūrcā*, he has got all his teeth. (Cf. *pūr'ū*.) *Adigahi ullā pūrcā*, her term of pregnancy arrived; or (in another meaning) her life is at an end. *Enghai ī khusmārnā pūrcā*, this my joy is fulfilled. *Jisus sirkā oṇḍas darā bācas*: *Pūrcā*. — 2. To be finished; Syn. *munjrnā*. *Erpā kamnā pūrcā*. *Urmīgusan pūrcā*, we have now gone to every house. *Īsgahi argī cān pūr'ā*, he has not yet completed his first year. — 3. To be sufficient, to be enough. *Bēk mal pūr'ō*, there won't be enough salt. — 4. To bear all the expenses for the maintenance or support of, etc. *Mal beñjro'oy hōlē, ningā khatriṛ urmī-ullā ekāsē pūrckan?* If you do not marry, how shall I provide for your without end? — N. B. *Pūrnā* does not mean to happen, to be carried out. *Mannā, mannā kānā, mañj barnā* may be used for these meanings. *Ānkā lekh'ā urmī mañjā kerā, manj barcā*; everything came off as had been agreed.

**pūrnā** (2) [*pūryas*, *pūros*]. V. n.  
1. To be mad. *Pūrdai?* art thou mad? *Pūrū allā*, a mad dog. — 2. To be seized by a hypnotic trance, to become devil-ridden.

**-pūrnā** (3) Ending which added to cardinal numbers converts them into ordinals. *Sattēpūrnā*, seventh.

**purnī-pāp** S. The white lotus (larger kind); *Nelumbium speciosum*. — Cf. *tuṛū-pāp*.

**purniyā** Adj. Ancient; that existed or happened in former times.

**purī** S. Fully what is required, sufficiency. *Ninghai purī ho'ā*, take of it what you require. *Engā (enghai) purī*, enough for me. *Ā kukkos inelā gūṭī ḍnā mōkhnā purtin mal arja'ādas*, that boy does not earn his measure of rice yet. *Onā purī amm ḍhorhā nū ra'ī*. — Cf. *ujjāpurī*.

**pūr'ū** Verb. adj. [from *pūrnā* (1)]. *Cān pūr'ū khaddas*, a boy of one year of age.

**pūrū** Verb. adj. [from *pūrnā* (2)].  
1. Thrown off one's mind (as those who, during the dances, shoot off, striking themselves or others, steal etc.). — 2. Mad, insane. *Pūrū ālar lekh'ā kacnakhrnā. Īs pūrus taldas; khaikā cālkur nū ekāsē ḍongā ēkō?* This fellow is mad; how could a boat move on dry sand?

**pūse** S. December-January. *Pūsē candō*.

**pusī-pusī** Same as *phusī*.

**puskanjī** S. A kind of small trefoil, tasting like sorrel. It grows in the low-fields, and is eaten by poor people in lieu of vegetables. (*Oxalis corniculata*.)

**pusrā** S. The lac-tree called in H. *kusum*. *Pusrā mann*, a high tree with a widespread crown all covered with red flowers. It is one of the best trees for lac culture (*Schleichera trijuga*).

**pūs'ū** Verb. adj. (from *pōsnā*), paying divine honours to *Deḍtā-pūs'us*, an idolator.

**pushtband** (P.) S. Constipation. *Āsgahi pushtband mañjkī ra'ī*.

**putbelō** S. White-ants'queen.

**putkī** S. Wallet (in cloth or leather).  
Syn. *pothā*.

**put<sup>u</sup>ngī** S. Midge, a minute species of flies which flutter about during the hot days, enter the eyes etc.

**put<sup>u</sup>rnā** [puttras, putr'os]. V. tr.  
1. To vomit. *Puturnā lekḥ'ā laggī*, this has a nauseous taste, it is sickening. *Oṇḍkā maṇḍin urmin puttras*. — 2. To give as a free gift. (Prov.) *Puturkā cījan phīn mal ṭāṭāge manī*, one must not reproach a person with a benefit conferred. — 3. To renounce. *Ās tang'ā puturkā gusan kirryas*, he relapsed into his former evil ways. — *Put<sup>u</sup>r khaccnā* means to overflow (with), to be decked all round (with). *Khesstī uḍḍū putur khaccyā*. *Adigahi khēser pūntī putur khacckī raṭ*.

**puttā** S. Ant-hill. (Prov.) *Ās puttā lekḥ'ā ijjkas ra'as*, he stands there as mute as a fish.

**putta'ānā** Permiss. of *puttnā*.  
*Birputtā sendrā bēcnar, darā bīrī putta'ānar cī'inar*.

**putt<sup>o</sup>bārī** Adv. Same as *putt<sup>o</sup>-bīrī*.

**putt<sup>o</sup>bīrī** S. Evening. *Putt<sup>o</sup>bīrī mañjā khānē*. — Adv. In the evening, late in the day (from 4 o'clock to about 6<sup>1</sup>/<sub>2</sub>). *Putt<sup>o</sup>bīrī eksan kādai? Etwār ullā nū putt<sup>o</sup>bīrī barcas*, he came on Sunday evening.

**puttnā** [puttyā, puttō]. V. n. To set (of the sun only). *Bīrī puttō hole kaot*, we'll start by sunset. *Puttyā khane, āsgahi celar kōhādāh oṭṭā ittyar*; when the evening was come (when it grew dark), his disciples went down to the sea. — *Kānum kānum phalnā addā nū engāge puttyā*; I arrived at such a place at sunset.

**putt<sup>u</sup>rnā** Same as *put<sup>u</sup>rnā*, which is the proper form.

**puṭū** S. A kind of mushroom. (*Puṭū* is Sadri; better say *orsgō*.)

**putungī** S. Midge, and extremely small fly which appears during the hottest days and is very troublesome to the eyes.

**puṭur** S. 1. Scratch, a slight wound or incision. *Pannātī puṭur mañjas*, he scratched himself at a nail. *Berḥhā khaddāsin puṭur nañjā*, the cat has scratched the child. — 2. Furrow lacking in depth; surface-ploughing. *Hēnder puṭur uynā*, to plough superficially.

**puṭus** S. A kind of strong creeper of which hedges are made. *Puṭus khoppā, puṭus laṭang*.

**puṭhī** S. A book. *Puṭhītu bicār nanta'ānā*, to use a book for divination.

**puṭhī** S. See *poṭhī*.

**puwā-asmā** S. Small loaf of bread, conical in form, hollow inside.

**puṣḍa'ānā** [puyḍacā, puyḍo'ō]. Same meanings as *puṣḍnā* (1) and (2).

**puṣḍnā** (1) [puyḍā, puyḍ'ō]. V. n.  
1. To bloom, to flower, to blossom. *Baṭgī nū pūp puyḍā. Ī kaṭhrā cārē puyḍ'ō*, this jackfruit tree will soon blossom. — 2. Fig. *Bīrī puyḍā kī puttālaggī*, the sun is setting in a glory of purple and gold.

**puṣḍnā** (2) [puyḍas, puyḍ'os; v. tr. with same root as *poēnā*, with *d* causative]. To pour some water on rice when ready for meal. *Enghai maṇḍin puyḍ'on kī ōnon*, I shall have some water with my rice.

**puyḍta'ānā** V. tr. causal of *puyḍnā*. *Bīrnā baṭgin puyḍtī'ī*, it is heat

which makes the garden bloom and blossom.

**pyūrī** S. Small roll of cleaned cotton (*tūlī*), prepared for spinning.

**phac'anā** Adv. Quickly, suddenly, unexpectedly. *Phac'anā kālālagyas*, he was walking briskly. *Phac'anā barcas*, he arrived unexpectedly. *Phac'anā tuppñā*, to spit all of a sudden.

**phackārnā** V. n. To be flattened, to get spread along a surface, to be reduced (of a swelling). *Khaddasgahi kūl phackār'ālaggī*, the stomach of this child is getting down to normal size. *Mannū khatras darā āsgahi neddō phackārā*, he fell from a tree and his brains were thrown along.

**phac'lē** Adv. Syn. of *phac'anā*.

**phaḍḍā** S. 1. Free space between. *Phaḍḍā ērā ērā thamb'ā*, step with care in the middle path (do not walk upon the things either on the right or the left). — 2. Joint; hence opportunity offered by the absence of someone. *Phaḍḍā ērnā*, to find out the joint. *Larai-khaltā khessan mudais phaḍḍā īryaski khossas*; in our absence, the accused cut the crop of the field in dispute. — Adj. Sparse, having elbow-room, not pressed against one another. *Ālarin phaḍḍā manā cī'ā khane*, heḍḍē kaot. When the crowd has thinned down a little, we'll approach. — Adv. At convenient distance, at convenient intervals. *Phaḍḍā phaḍḍā thamb'ā*. *Phaḍḍā phaḍḍā idnā*. *Ī katthan ningan phaḍḍā nū tengon*, I shall speak with you about that in private.

**phadilkā** S. The square piece of cloth which unites the strings of the pellet-bow.

**phadkārñā** V. n. To burst open and spread. Hence: 1. To rise in bubbles, to send up bubbles. *Amm culhā nū phadkār'ālagyā*, the water on the fire was bubbling. — 2. Of a wound, to reopen and spread further. — 3. To open suddenly the wings. *Kherr, berkhā chachē chachē kerā khanē, phadkārā*; when the cat approached it on the sly, the hen flapped her wings.

**phadphadrñā** V. n. 1. To move suddenly the wings with a rustle (as a cock before crowing, a fowl when caught, a bird asleep on a tree). — 2. To bubble with a quick succession of small explosions (as boiling water, or water squeezed out).

**phaggū** S. *Phaggū candō*, February-March. *Phaggū parab*, a feast kept at the full moon of *Phaggū*, on the eve of the new year. A bough of *sembar* having a triple row of smaller branches is planted in the ground, covered with straw rice, set fire to, and at length cut down with axes.

**phaham** S. (Arabic.) Presentiment of evil, previous apprehension of coming grief, anticipation or intuition of impending ill-luck, misgiving, suspicion. *Adigahi phaham engā barcā*, I had a presentiment of it. *Īs engan ṭhak'os, adigahi phahamdim engāge mal rahcā*; I had no idea that he could deceive me. *Phaham nannā*, to anticipate by surmise.

**phahra'ānā** V. tr. To open out, to spread at its fullest (folded or rolled up cloth). *Tākā bairākhin phahra'ālaggī*, the brise displays the flag at its full length.

**phahūr** S. Splashing sound, thump of a heavy weight falling in water. Syn. *phau*.

**phaidā** S. Gain, advantage. *Iḥram* *phaidā mañjā*.

**phaiḥā** Adj. Untrue, delusive, deceitful. *Phaiḥā ālas*, liar. *Phaiḥā katthā*, a lie.

**phāḥk** S. A chink, crack, crevice. Syn. *phaṭar*.

**phakat** Restrictive adverb. Only (at the beginning of a sentence), however.

**phaknā** [*phakcas*, *phak'os*]. V. tr. To throw (tobacco, roasted grains) into one's mouth from a distance. Syn. *bhaknā*.

**phak-phokba'anā** To make a noise deep and hollow (as liquid clapping in bottles during transport).

**phakṭārṇā** V. n. To die Syn. *khē'enā*, *muñj'rnā*.

**phaktyā** Adj. Good for nothing, rogue.

**phalangārṇā** V. n. To scale, to climb on, to mount upon. *Ghoṛō maṭṭā phalangārṇā*, to mount a horse. *Pacrin phalangārṇā*.

**phallī** S. The iron of a native axe (*ballu*).

**phalnā** Indef. adj. Such a..., so and so. Syn. *phalnā-cūlnā*. *Onnar*; antile *akh'ā helernar phalnas phalnā aḍḍanta khall phalnā khīdū ālasge ciccās*. The witnesses sit down to drink; they are then informed that so and so has handed over a field situated at such a spot to this or that purchaser. Better use *hannī*.

**phand** S. Snare, espec. in a figur. sense. *Ortos khatrī phand icnā, lagā-ba'anā*; to lay a snare for somebody. *Ortosin phand nannā*, to entangle one and bring him into trouble.

**phandā** S. Snare, trap; springe, noose. Syn. *phāsṛī*.

**phānk** See *phāḥk*.

**phankre'e** Adj. Bandy-legged. *Phankre'e mañjkai*. *Phankre'e phankre'e ēknā*.

**phanphanrnā** V. n. To turn sour (as rice left exposed to the sun, after cooking). *Ī maṇḍī phanphanra'ālaggī*. — Adv. *Phanphanra'ā ēknā*, to walk about hurriedly, in a bustling manner. *Phanphanra'ā kacnakhrnā*, to talk rapidly and loud, to jabber.

**pharā** Same as *phārā*.

**phārā** Adj. Split, rent in pieces. *Laukālī oṇṭā mann phārā mañjā*, a tree has been struck by lightning. *Khaddargahi cicyārṇātī kukk phārā manālaggī*.

**pharā** S. 1. Fuel (from pieces of wood split lengthwise, then cut up in bits); small logs. — 2. One half of a tree or long beam sawn longitudinally. *Taṭkhan palkar oṇḍ pharā engāge cī'ā*. — 3. A piece in general, a portion, one part. *Adhā pharā rājī oṇṭā belasgahi talī, arā adhā pharā oṇṭā bēlasgahi*; one half of the country belongs to one king, the other half to another. *Nīn hō oṇḍ pharā mokhā*, you also have some of it.

**pharcārṇā** V. n. 1. To be clear, to be bright. *Innelā pharcārṇā ullā ra'ī*, we are having a spell of bright days — 2. To dawn, to break. *Pairī pharcārā*, the morning dawned.

**pharē** S. Any eatable tubercle when still freshly rooted up. *Aluā-pharē*, new potatoes. *Ī pharē kohā kohā ra'ī*, these new (turnips, carrots, onions) are very big. *Innelā pharē manālaggī*, at this season underground vegetables are forming. Syn. *bhare*

**pharhar** Adj. 1. Quick, active. — 2. Clean in one's person, neat, tidy. — 3. (Of rice properly cooked) not sticky. *Pharhar maṇḍī*.

**pharī** Adj. Clear, transparent. *Pharī amm. Adigahi khann pharī itthriṭi*.

**pharic** Adj. 1. Clean. *Pharic amm. Kicrin, kheadḍkhekkhan, baimuhin pharic nannā*; to wash one's clothes, one's hand and feet, one's face. *Erpāpallin, khallukhṛin pharic nannā*. — 2. Pure. *Jiyan urmī lālactī pharic uynā*. — 3. Clear, bright. *Pharic ullā*. — 4. Distinct. *Pharic ērnā*, to see distinctly. *Pharic kacnakhrnā*, to pronounce purely, or without stammering.

**pharic-sarī** Adv. Cleanly, distinctly, with order, properly. *Pharic-sarī onnā mōkhṇā. Pharicsarī kacnakhra'ā*, do not stammer. *Pharic-sarī nalakh nannā*, go about work orderly.

**phariya'ānā** See *pharya'ānā*.

**pharkā** S. Convulsions, cataleptosis, trance.

**pharkārnā** V. n. To have fits of convulsions. *Ghaṭī ghaṭī pharkārdas*.

**pharkaṭ** S. Same m. as *caṭuā*.

**pharma'ānā** V. tr. To decree, to enact, to command strictly.

**phaṛnā** [*phaṛcā, phaṛ'ō*]. V. n. (Of tubers) to grow, to gain size. Syn. *bhaṛnā*.

**pharphar<sup>e</sup>rnā** [*pharpharrā, pharpharro'ō*]. 1. To creak, to make a sharp grating sound, as cloth or paper when rent rapidly. *Carrā khane, kicrī pharpharrā*. — 2. To talk loudly and with rapidity. — Adv. *Pharpharra'ā carrnā*, to rend (paper etc.) noisily.

**pharphar<sup>e</sup>rnā** [*pharpharrā, pharpharro'ō*]. V. n. To writhe, to struggle; to kick and plunge; to flutter; to move the limbs about convulsively (as a dying animal).

**pharphur<sup>e</sup>rnā** See *bharbhur<sup>e</sup>rnā*.

**pharphur<sup>e</sup>rnā** [*pharphurrā, pharphurro'ō*]. V. n. 1. To flutter (of birds). — 2. To jump (of frogs, fishes). — 3. To crackle in or on the fire (as grains being roasted). — Syn. *bharbhur<sup>e</sup>rnā*.

**pharr** Onomat. for the sound produced by the flapping of wings. *Ābirim oṇṭā oṇṭā uṛhyārā pharr'le (pharr'anā)*.

**pharya'ānā** V. tr. 1. To clean, to purify. *Amm pharya'ānā*. — 2. To settle a pending question, to adjust a difference. *Mahtos keras darā pharyācas*, the mahto went and settled about the quarrel. *Ēn ī nalkhan pharyo'on*.

**pharyār<sup>nā</sup>** [*pharyārā, pharyār'o*]. V. n., reflex. and pass. of preceding. *Newai nū nekkhay pharyār'o, ār hō'or*. Those shall have it whose claim will be made good in judgment.

**phasiya'ānā** See *phasya'ānā*.

**phasiyār** See *phasayār*.

**phaskat** Adj. Untrue, false. *Phaskat katthā ānnā. Ī kukkos ajgaṛ phaskat taldas*.

**phasphasā** Adj. Jocose, waggish. *Phasphasas*, a wag.

**phasphasrnā** V. n. To move swiftly, nimbly. *Kheadḍgaṛī phasphasra'ā kālī*.

**phāsri** or *phasrī*. S. Slip knot, running knot, noose, stringe. *Phāsrin kohā nannā*, to open a knot. *Phās-*

*rin surkha'ānā*, to run down or to tighten a knot. Syn. *phandā*. *Āsin kheser nū phāsrī nañjas kī taṅcas*.

**phāsrnā** Reflex. or pass. of *phā*-*syā'ānā*. To be entangled etc.

**phaṣṭa'ānā** V. tr. 1. To deceive. *Eḥ ullā nīngan phaṣṭo'on?* why keep you in error any longer? — 2. To decoy. *Ār ḍahrē-īkūrin phaṣṭa'ālagyar*. — 3. To steal by cheating. *Enghai baggē ḍhiban phaṣṭācas*.

**phasya'ānā** V. tr. To entangle; to pass a rope round. *Āsin ēptī phasya'ar eṛā-bekkhtāc bekkhtāc piṭyar*.

**phasyār** S. Untruth, falsehood. *Phasyār ambā kacnakhra'ā*. — Adj. Deceitful, lying. *Ās phasyar maldas*. *Īs nū phasyar katthā mallā*. *Ortosin phasyār nannā*, to give the lie to one.

**phaṭār** S. Chink, crevice. (Fig.) *Phaṭār phaṭār katthā ānnā*, to talk idly, without purpose, lit. to keep discourses that have holes in them.

**phau** Onomat., syn. of *phahūr*. *Dhāsrētī khajj khattrā khane 'phau' 'le mēdrā*; when the earth fell from the river bank, a big splashing sound was heard. *Dhāsrētā khajj phau'le khattrā*.

**phauba'anā** V. n. To make a noise as of some heavy weight falling in water. *Endrā phau-phauba'ī?*

**phaud** S. 1. Multitude, crowd. *Asan endr phaud ra'ī, bar'ālaggī?* — 2. Rowdy crowd, tumultuous mob. *Pēṭh nū urmūtārī khḍḍarar, darā phaud mīkhnum mīkhnum āsin piṭyā*. — 3. Army. — 4. Hubbub, riot. *Phaud manō hole, ekātārā bongot?* If a riot takes place, where shall we fly?

**phaudar** N. pl. (sg. not used). Soldiers, a rajah's men; policemen.

**phauhem** Adv. Unprofitably, uselessly. *Āsgahi jiyā phauhem kerā*.

**phaurā** Adj. Thickset, small and stout. *Orot ālas barḥas rahcas; anne phaurā ne hḥ mal rahcā*. One man had come there, squat-built as no one else.

**phēc'e** Adj. Gushing out. *Phēc'e nannā*, to make gush by sudden and violent squeezing. *Khādīn phēc'e nannā*, to make gush out the pus of a wound. *Belaitin phēc'e nannā*, to make a tomato burst and send forth its juice.

**pheckā** S. Syringe, made of bamboo wood.

**phecka'ānā** V. tr. To throw by means of a syringe; to wet some one in that way. *Phaggū nū Sāmsarar engan rangackā ammit pheckācar*. *Amman ālar mañyā phecka'ānā*.

**phēcphēc'rnā** Same as *pec-pec'rnā*.

**phedphedamba'anā** V. tr., permissive of *phedphed'rnā*. *Maṇḍi-bit'us kaṭṭun phedphedambācas*, the cook let the (boiling) rice run over from the earthen kettle.

**phedphed'rnā** V. n. 1. To run over, to overflow while boiling. — 2. To liquefy, to resolve, to melt into a lixivium (as cooked rice left in the sun). — 3. To slabber, to drivel. *Ā kukkosgahi baī phedphedra'ā ra'ī*.

**phekā** S. A large black bee. Better say *bhḍwro*.

**phekrārñā** V. tr. 1. (Of flowers) to open, to bloom. — 2. To yell at the top of one's voice, as a lonely jackal at night.

**phēn** S. 1. Cobra's hood. *Khetta nerr phēn juṛī'ī*, the cobra expands



its hood. — 2. Abundance of drivel, foam. *Baggē nalakh nanō bīrī, man-khā ghorō adḍōtī phēn urkhī. Khat-tras khañē āsgahi baitī phēn urkhā.*

**pheng's pheng's** Adv. Pantingly. *Phenges phenges nākhnā, phenges phenges<sup>rnā</sup>, to be out of breath.*

**pheō** Onomat. for the jackal's howling. *Pheō pheō nannā* is a synonym to *phekrārnā*.

**phephē** S. Papaya fruit. *Phephē mann*, a papaya tree. — This word is not used in the Barway.

**pherā** S. The tuft of hair worn by men on the back of the head. *Pherā uydas*, he wears a hair tail.

**phesphes<sup>rnā</sup>** V. n. (Of the mouth) to be filled with an unpleasant, acrid taste. *Khandr cōckantī, dher gahṇḍī gūṭī kacnakhrnantī baī phesphesra'ālaggī.*

**phet'h'lē** Same as *pet'h'lē*.

**phetphetamba'anā** V. tr. To flap. *Ḍēnan phetphetamba'anā.*

**phet- phetrnā** [*phetphetras, phetphetro'os*]. V. n. To flap the wings rapidly without flying, to flutter. *Ek'am ek'am orā, em'ā khañē, ayyam phetphetra'ālagyā. Cār laggyā; ērā, khākhā phetphetri'ī.* The arrow has touched; behold, the crow is fluttering.

**phicka'ānā** V. tr. 1. To oust, to boycott. *Ortosin sangēti phicka'ānā.* — 2. In pressing or pounding any soft substance, to cause part of it to spring sidewise from under the pestle, or between the fingers; to press out.

**phickārnā** V. n. Reflex. and passive of *phicka'ānā*. 1. To get away, to evade, to escape, to slip away. — 2. To elbow one's way out of a dense

crowd. — 3. To be boycotted by, or withdraw voluntarily from, an uncongenial society. *Eṛ'nga'ā ālasin pad-dantar otokh nanjar, khañē ās phickāras.* — 4. To spring sidewise under the pestle, or under pression. *Pañjkā khañjan cip'ā khañē, rāsī goṭā urmī phickār'ī.*

**phikā** S. Cigar, cigarette. Syn. *cuṭā, cunḡī.*

**phikṛō** S. The mango tree bird. Its beak and wings are black, the gizzard white; one red spot about the tail; a tuft on the head.

**phīn** Adv. Again. *Phīn phīn*, repeatedly. *Phīn hō*, once more. *Phīn hō nē'āge barckai!* you are here once more, begging!

**phiphiryā** Adj. Having the gift of the gab, clever in finding a retort and in putting plausible appearances on things. As subst., a platform-orator, a glib tongue. *Phiphiryār gane nē laggō?* Who will join issue with speechmakers?

**phirī** S. Shield (used when fighting with sticks). *Phirī bēcnā*, to have a mock-fight with the sticks. *Khañḍā phirī bēcnā*, to have a sham-fight with swords.

**phirphir<sup>rnā</sup>** V. n. To revolve (as a wheel), to spin round (as a button threaded on a couple of strings). *Phirphirra'ā kindrārnā*, to spin round and round. *Nannā kukkos enghai bēcnan baccyas darā akkun phirphirra'ā kindra'ādas.*

**phirphiryā** S. Bicycle. Syn. *Ruy-ruyū, khedḍgarī.*

**phitā** S. Tape, ribbon, welt.

**phiting** Adj. 1. High, elevated. *Kukkos phiting agḡ nū argyas*, the

boy ascended a high mountaintop. —  
2. Lonely and open to the winds. *Ās*  
*phiṭṭing ṭonkā nū otkhāsīm keccas*,  
he died alone on the inhospitable plain.  
— S. A deserted and windy, inhospitable spot.

**phitkurī** S. Alum.

**phodā** S. Playball (in cloth or india-rubber). *Phodā bēcānā*, to play hockey. — Cf. *aṭa*.

**phōk** S. 1. An open roundish space within the crown of a tree. —  
2. Free space in the middle of a crowd, in the centre of collected stones. —  
3. A glade.

**phokā** S. A thin watery bladder on the skin, blister.

**phoknā** S. Bladder.

**phokō** Adj. Coming after the proper time. *Phokō mañjas*, he was late.

**phokrārṇā** V. n. To snore. Syn. *bar<sup>a</sup>khṇā*.

**phok<sup>o</sup>rnā** [*phokkras*, *phok<sup>o</sup>os*]. V. n. To come late. *En ciṭhī saṭ<sup>ā</sup> kerkan khane*, *phokorkan*; I went to post a letter, but arrived after the clearance. *Rēl argā keras khane*, *phokkras*. He went to catch the train, but missed it. *Maṇḍī ṭnāge phokornā*, to miss one's meal for arriving late.

**phoksā** S. Lungs.

**pholok** Adj. Loose, not compressed, not trampled down. *Ī uḍ-ḍuntā arb<sup>u</sup>kā aṭkhan pholok nañj-kan*, I have given a little air to the vegetables crammed in this basket.

**phonk** S. See *phōk*.

**phōphar** S. A tube of any material; a waterpipe; a tunnel etc. — Adj. Hollow. *Phōphar bās*, a hollow bamboo.

**phoskō** Adj. Apt to break under traction; as thread, or very soft twigs.

**phosomrṇā** See under *dhorom*.

**phoson** See under *dhoron*.

**phosphosra<sup>a</sup>** Adv. Easily, readily. *Phosphosra<sup>a</sup> khandrṇā*, to sleep free of care. *Phosphosra<sup>a</sup> laghrṇā*, to burn easily.

**phoṭṇā** [*phoṭcas*, *phoṭ<sup>o</sup>os*]. V. tr. To hit with a stick some hanging object (as a fruit); also, to hit with a stick in order to make fly through the air to a distance. *Phoṭockā gēndā engan laggyā*.

**phū** Syn. of *phuh*, which see.

**phuc<sup>o</sup>ānā** or *phuc<sup>o</sup>le*. Syn. of *phač<sup>o</sup>ānā*, *phač<sup>o</sup>le*.

**phucphucyā-oṛā** S. The tailor-bird.

**phudena** S. A plant which is grown in wet and fatty soil. Its scent resembles that of mint. Its fruit, pounded and mixed with onion, tamarind etc., makes a good *chutni*.

**phudkī** S. A disease characterized by painful throbs in the bowels.

**phudnā** S. Fringe, knot of coloured thread, hanging from pagris, waistbands etc.

**phuh** S. Onomat. imitative of the noise made by any soft material (as cloth) when beating against some other object, or when being beaten upon (heap of dust, dry cowdung, straw etc.). *Goṭṭhan guṇḍā nanāge*, *gharrātī phuh phuh<sup>o</sup>anā lau<sup>o</sup>ālagdas*.

**phuhāṛī** Adj. Dirty. *Phuhāṛī ālas*, *ālī*, *erṇā*, *amm*.

**phuhī** or *puphī*. S. Long hole, bore; cavity or hollow of a bamboo, gun etc.

**phuklu** Adj. Same m. as *dhursā*.

**phuksī** S. Lungs. Syn. *phoksā*.

**phulāba'anā** V. tr. To cause to swell.

**phulai** Adj. Difficult to please, overnice, fastidious. *Phulaijiyas*, a squeamish fellow. *Phulai nannā*, to be squeamish.

**phulī** S. 1. Film over the eye. — 2. Native spirits made of pure *mahuā* flowers (Oraon *madgi*). It is also called *phulī arkhī* and *caranyā arkhī*. Two other less good qualities are called *duanyā arkhī* and *dokānī arkhī*.

**phulkās** S. Pewter. (This alloy is much whiter than the *kāsa* alloy.)

**phul'agī** S. Spark, flake of fire. *Phulungin kicrītī tep'e nannā*, to throw a spark of fire off one's garment.

**phulrnā** V. n. To swell.

**phundī** S. 1. Buttonhole. — 2. Button.

**phungī** S. 1. A tree top. — 2. A spark of fire.

**phūphī** S. and adj. Syn. of *phō-phar*.

**phuphurā** Onomat. for the sound of a heavy beating. *Ortosin phuphurā launā*, to thrash one soundly.

**phurca'anā** V. tr. To articulate, to pronounce. *Ās katthan mal phurca'ādas*, he doesn't pronounce his words. *Āsgahī bai phurca'ā pullī*, he has a defect of tongue.

**phūrī** S. A boil. *Phūrī manī*, *pānnī*, *kore manī*. The *phūrī* is of a larger size than the boil called *telgo*.

**phurma'anā** Same as *pharma'anā*.

**phursat** S. 1. Vacant timefreedom from occupation, leisure. — 2. Deliverance. *Akkun gūṭi enghai ālī phursat mal mañjā*.

**phusī** Interj. 1. A familiar cry for calling cats or driving them away. — 2. In abuse or challenge, to anybody: *Phusī re*, *arē phusī*; go to the moon, thou art a bother; or: I do not fear thee.

**phuskī** S. Nauseous wind (noiseless). *Phuskī nannā*, *phuskī pītānā*.

**phusphurna** V. n. To drizzle. *Phusphurīt*, it drizzles.

**phusphusī** Adj. Drizzling *Phusphusī cēp*, a mere drizzle, a fine rain.

**phusphus'rna** V. n. To whisper.

**phusphusyā** S. Shavings of wood. Syn. *bhusbhusyā*.

**phusrī** S. 1. Pimple. *Enghai khek-khā nū phusrī urkhā*. — 2. Small pox. *Innelā paddā nū phusrīgūṭhī urkhī*; *ambā kuddā*. *Phusrī lekh'ā...hō mal*, no... whatever, nothing whatever. *Phusrī lekh'ā hō nalakh mal nandas*. *Phusrī lekh'ā katthan hō mal nūddas*, he doesn't make any secret of it.

**phuṭ** S. Escape door, back exit. Syn. *uṇṭluū*.

**phuṭā** *Phuṭā-phuṭā*, different, distinct. *Ī irib kukkor cān nū oṇṭam ra'anar*, *candō nū eklā phuṭā phuṭā ra'anar*. These two boys have been born the same year, but on different months. *Ḍaṇḍī ḍaṇḍīgahī phuṭā phuṭā rāgē ra'ī*; every song has its own tune. Syn. *chīṇḍā*, *chingā*, *chīṇḍā*.

**phuṭāba'anā** V. tr. (Of persons.) To sound correctly, to have a distinct or pure utterance. *Phuṭāba'ā parhnā*, to read distinctly.

**phuṭārṇā** Reflex. or pass. of preceding. (Of instruments or sounds) to be sounded correctly; to be pure, distinct. *Āsgahi labaj mal phuṭār'i*; his pronunciation is indistinct. *Ī bajā-gahi rāgē bēs phuṭār'i*, the sound of this instrument is correct and pure.

**phuṭcirā** S. A kind of strong grass, of which fishing-baskets, brooms, armlets etc. are made. It has a big knotty root.

**phuṭkirā** S. Melon (cucumis mormordica). The true Oraon name is *cāṭṛā*.

**phuṭ<sup>u</sup>rnā** V. n. Same m. as *phuṭārṇā*.

**phuṭṭalgō** S. Same as *bhuṭanglō*, etc. The *phuṭkal* tree. Syn. *phuṭalgō*, *bhuṭalgō*.

**phuṭyā** S. Change (i. e. pice only); small coin. *Enghai rupiyāge phuṭyā ciā*. *Eng gusan onṭē rupiyāgahi phuṭyā ra'i*; *adīn ēn goṭṭā nanā beddan*; I have one rupee in pice; I want silver instead of it (lit. I want to lump them together). Syn. *bhāñj*.

## R.

**ra'anā** [*rahcas, ra'os*]. V. n.

I. 1. To be, to exist; to be alive. N. B. The perfect *rahackan* is the full equivalent of I was (F. j'étais, je fus); *ra'ālakkan* means I used to be or I was simultaneously. *Ōṇṭā bēlas rahcas*, there was a king. *Mānim annem rahcā*, so indeed it was. *Endrā ra'i, ēn mōkḥon?* what have you that I might eat? *Nimbās ra'adas kā mal-kas?* Is your father alive? — 2. To belong. *Āsgahi kharā baggē mankhā ra'i*. *Enghai sattē kukkō-khaddar rahcar*. *Āsgē Budhu nāmē ra'i*. *Nē-khai ra'i, ār mal tembnar*; well-to-do people don't beg. *Ra'anā ālar*, people of means. *Rahackā ālarge kharabarac otthā malli*, expenses are nothing to rich people. — 3. Impers., to be a necessity. *Ōrmarge khilpat cōd-nā ra'i*, everyone has to suffer. *Namā pālī pālī khāpnā ra'ō*; we'll have to watch by turns.

II. 1. To be (state or quality). *Īd lellē rahcā ābirī*, when she was but an infant. *Enghai erpā nū kīrā ra'a-*

*nar*, we are poor at home. *Āsim bēlasgahi bhaṇḍārī rahcas*, he was the king's storekeeper. *Ād khokhā-mundhbhārē khōb bujhru'ū rahcā*, she was most clever (lit. knowing the past and the future. — 2. To become, to be appointed. *Nīnim saḍsē rājī-gahi bēl ra'oy*; yourself are to be our king. — 3. To stand as, to act as. *Nē dharmbangā ra'i?* who acts as god-father? *Īngyō gā mallā*. *Ēnim ra'adan*. I have no mother. I am a mother to you. — When an opposition is implied between a certain person and another, *ra'anā* may be used instead of *talnā*. *Ēnim bār ra'adan*, I am the bridegroom (not he). *Ēnim ra'adan*, it is myself (i. e. : The person present before you is the one of whom we talk).

III. 1. To be present; to be contained in. *Khalbas asānim rahcas*, the thief was there. *Enghai muṭṭhī nū endrā ra'i?* *Ra'anan otthra'ā*; take out the contents. — 2. To live, to inhabit. *Enghai ra'anā aḍḍā*,

my residence. *Daudasgahi rahackā paddā*, the village where David has lived. *Ān bēṭi, ās gusan, endr īrkī, ra'oy?* Daughter, art thou mad enough to marry him? — 3. To stay, to remain fixed. *Āsgahi ayyā ra'anum*, while he was staying there. *Ra'ā ci'ā*, let this alone. *Ās tanghai katthā nū mal rahcas*, he did not prove true to his promise. *Ī khaddas phalnā candō nū kūl ra'ā helras*; this child was conceived in the womb this or that mouth.

The perfect, pluperfect and past future of all verbs are formed by joining *ra'adan*, *rahackan*, *ra'on* to a past participle. — *Ra'anā* with a past participle (or the gerund in *-num*) is also frequently used to denote long continued action; it then means to keep on, and is at times better rendered by adverbs (steadily, all along). *Ambkē elcā, ningan gā em kūl ulā nuddkam ra'om*; have no fear, we shall make for you a rampart with our bodies. *Ōnd mākhā kacnakhrnum rahcas*, he kept talking all night. *Nimhai nalakh nannum ra'akē*; be steady at your work. *Ḍhēr gahnḍi honnem alkhnum ra'adas*; for quite a long while he remains laughing.

**rabay-rubuyra'ā** Adv. 1. *Rabay-rubuyra'ā kānā, barnā*; to knock about listlessly, as a prowling animal. — 2. *Rabay-rubuyra'ā ēknā*, to walk with pain or difficulty.

**rabbā** or *rabbā-kakrō*. S. A crab fish, of the large kind. *Rabbāgahi kañjī namāge kam'ā*, prepare us a soup with crabs.

**rac'ā**. *Rac'ā mannā*. 1. To snatch from. *Enghai khekhhātī taṭkhan rac'ā nañjas*. — 2. To pluck, pull or nip off. — 3. To catch and carry away. *Isā-*

*nim itingālī lakrā oñṭā ālasin rac'ā nañjā*, on this very spot last year a tiger carried away a man. — 4. To gripe, to clutch. *Ṭorāng nū acc kicrin rac'ā nanō*, in the forest thorns will catch into your clothes.

**racnā** [*rac'cā, rac'ō*]. V. n. To spread about or over (as grass, an epidemic, a herd or crowd). *Dubbā ghāsi goṭṭā khalī nū rac'cā*.

**rāch** S. In a weaver's loom, the long pectinated frame through which the threads pass and by which they are kept separated.

**rac'h'anā** or *rac'h'lē*. Adv. With a sudden snatch of the teeth, hands or claws. *Lakrā aḍḍōgahi mēdī ōnd kurī ahṛan rac'h'anā khaccyā*.

**rāe** S. See *rāy*.

**rag** S. Joint, articulation.

**ragābagā** Adj. 1. Many coloured, variegated, of various colours or hues. *Ragābagā nerr. Ragābagā oṛā. Ragābagā kicrin bācrnā*, to wrap oneself in a gaudy garment. *Ragābagā bairākhī*, a party-coloured flag. — 2. High in colour, brightly coloured.

**ragbagnā** V. reflex. and pass. 1. To wear a motley dress. — 2. To be bright in colour.

**ragda'anā** V. tr. 1. To clean, to scour by moving backwards and forwards upon the surface, to scrape. *Kaṭṭun ragda'ai*, clean the rice kettle. *Em'ō bīrī kheḍḍan pakhnā nū ragda'anar. Cind ondra'ā, chipan ragdo'on. Bus'ūtī ghōṛon ragda'alagdas*. — 2. To rub, to shampoo.

**ragdārṇā** V. n. Reflex. and pass. of *ragda'anā*. *Belas khajjra'ā ragdār'alagyas*, the king was washing and rubbing himself with clay.

**rāge** S. The voice. *Āsgahi mōṭ rāgē kai*, he has a deep voice. *Āsgahi rāge kacnokhro'o bīrī sirwā kai*, he speaks with a shrill voice. *Āsgahi rāgē ukkyā*, he talked himself hoarse.

**raggā** or **raggā-khōcol**. S. 1. Rib (of the human body). — 2. Any bone of brute animals, espec. the breast-bone of fowls. *Māran basskantī khō-khā raggantā onṭā onṭā khoclan pesnar*; when the body is burnt, all the ribs are picked up. *Ī ghorōgahi raggā ṭāk itthri'i* (or *urkhā*), the bones of this horse are sticking out on all sides.

**ragra'ānā** V. tr. Same m. as *ragda'ānā*.

**rahā** Interj. 1. Wait, stop. Syn. *rahkē*. — 2. Wait (containing a menace of reprisals, etc.)

**rahrī** S. A species of pulse. *Endr amkhī mōkkai? Dālī. Endr dālī? Rahrī dālī*. What curry did you eat? Split peas. What kind of split peas? Split peas of *Cajanus indicus*.

**rahṭā** S. A wooden contrivance for cleaning cotton from its seeds. The cotton passes between two small cylinders, one of which revolves by means of a handle. The operation is called *kabsī kasnā*. *Adigahi rahṭā bir-puttā cīkhī*.

**rahuṣārṇā** V. n. To come down with a thundering crash; as a house, a landslip, a high tree. *Mann rahuṣār'i*; *mann rahuṣār'a khattri'i*.

**rāibaṣī** S. Judgment. *Āsin rāibaṣī nantācar*, they took him as arbiter. *Mūhin ērā ērā rāibaṣī nannā*, to judge with partiality.

**raihka'ānā** V. n. 1. To remain over, after a part has been withdrawn.

— 2. To remain in the statu quo. *Āl-dukkhē, khall parti raih kālaggī*; for lack of hands, our field lies fallow. — 3. To remain alone, by oneself. *Ār ur-khar khane, en otkhan raih kerkan*.

**rajai** S. 1. Same m. as *turai*. — 2. Kingship, sovereignty, royal office or dignity. *Rajai c'inā, khakkhnā, hō'onā*.

**rājī** S. 1. Country, land. *Nannā rājī*, a foreign country. *Ṭonkā rājī, ṭorang rājī*, highland, forest land. *Rājī kīrā*, a famine. — 2. Kingdom. *Mer-khā rājī. Tākā rājī, amm rājī*. — 3. World. *Dharmes undim jurī ālar tī rājīn nindas*, God filled the world from only one pair. *Rājī kuddnā*, to travel about. *Ekāse rājī ra'i?* how is the world getting on? — 4. Action of governing. *Rājī nannā*, to reign, to govern.

**rajōt** S. 1. Agreement, union of opinion; resolution or decision arrived at in common. *Barnā Somar ullā nū sendrā becāge rajōt hēcar* (or *nahjar*); they are agreed to have a hunt next Monday. — 2. Opinion, view common in a certain party, or section of a deliberative assembly. *Nimhai rajōt nū ēn mal kōrdan*; I differ from you and your friends; I am not siding with this part of the assembly.

**rajūtyā** Adj. Siding with, of the same way of thinking as a number of other persons. *Īs emhai rajūtyā madhēs*, he thinks like ourselves, he is at one with ourselves.

**rājyas** S. Native (of a certain country), subject. *Ī rājyar*, the people of this land.

**rakas** S. A fabulous giant supposed to devour men. According to legend, there is a number of these be-

ings. *Asām tartī mal kīrnnar*; *ayyā rakas ārin mūkhī*. *Rakas lekḥ'ā ḍn-nā mokhnā*, to eat gluttonously. *Onṭā bēlasgahi tangdā rakas rahcā*.

**rakpakra'ā** Adv. Vigorously and quickly, at once and with energy. *Rakpakra'ā dharnā, kheḍcnā, arbnā*. *Rakpakra'ā nalakh nannā*. *Rakpakra'ā helrnā*, to begin without delay.

**rakpakrnā** [*rakpakkrā, rakpro'o*]. V. n. To make a rustling noise in a confined space, sack, basket etc. *Ninghai thailā nū endr rakpakrī'?*

**rakrakā** Adj. 1. Stripped of its foliage (tree). — 2. Dried up, withered to death (branch, tree). — 3. Very much emaciated, nothing but skin and bones.

**rakrakrnā** V. n. Syn. of *rakrakā ra'anā*.

**rakta'anā** V. tr. To throw into a mad fit of rage.

**raktārnā** V. n. To be in a mad fit of rage, to be beside oneself with anger.

**ralī** S. Bell (of any form and size). *Girjantā kōhā ralī*, a church-bell. *Ralī ghan ghan kharkhālaggī*; the bell is ringing, tinkle tinkle.

**ralkhā** S. Pitch (the black sticky substance).

**ram-ḍhiluā** S. See *ḍhiluā*.

**ram-jhingā** S. See under *jhingā*.

**ramkantō** S. A creeper which bears a kind of gram. See *jhurungā*.

**rām-lachu** Adj. m. pl. Twins (of boys only) *lbrā kukkō-guṭṭhyar rām-lachu talnar*. Etym. *Rām* and *Lakshman*. — Cf. *gangī-jamunī*.

**rampā-calpā** S. Sort of village banner, used ad jatras. From the horizontal cross-piece hang small flags of

the village colours, bells, and other ornaments.

**rampḥ** S. Same as *rāph*.

**ramramrnā** V. n. To be gaudily dressed, to put on fine clothes. *Ād punā kicrin kūryā-dara ramramra'ā em guttā barcā*. — 2. To have or put on a grand appearance. *Ramramikā ijjnā*, to stand idle in majestic fashion. *Ramramrkā kuddnā*, to show off one's leg, to strut about the place. *Hūd ērage eklā ramramrī'?*; *nalakh nanāge porchō nīdid*; she is pleasant to look at, but she is laziness itself.

**ramuj** S. Group. *Onṭē ramuj mañjar*; they have united together, they are all of one mind.

**ranājītā** Adj. Warlike; connected with victory. *Ranājītā ḍammā*, battle-drum (a large-sized kettledrum). *Ranājītā aḍḍā, khall*; the seat of a past victory, glorious battlefield.

**raṇḍī** S. Widow. *Raṇḍī paccō*, an old widow. *Raṇḍīgahi erpan mōkhñā*, to devour the houses of widows. — Cf. *rāṇ*.

**raṇḍkūṭ** Adj. *Raṇḍkūṭ nannā*, to smash to atoms; to destroy or devastate wholesale, to stamp out, to annihilate, to exterminate to the last man. *Tākāpūlī mann-māsan raṇḍkūṭ nañjā*.

**raṇḍyāhī** S. Same as *raṇḍī*.

**rang** S. Colour, paint, dye. *Rang lagāba'anā*, to paint.

**rangḍhang** S. 1. Dances and rejoicings. — 2. Dissipation. — 3. Con-  
triving. *Īsin beñjāge rangḍhang nanot*.

**rangnā** [*rangcas, rang'os*]. V. tr. 1. To paint. — 2. To dye. *Rangackā amm, dye, tincture*. *Rangackā kicrī*, coloured cloth.

**rangrang** Adj. Same m. as *kharkhar*.

**rangrangrnā** V. n. Same meanings as *kharkhar*rnā.

**ranjak** S. 1. Igniting of gun powder. *Banduqtī ranjak mal cocā*, the musket missed fire. — 2. Explosion, bursting, blowing up. *Ranjak cu'i*, the explosion takes place.

**ranjkhāñj** S. A bush, a thicket (see *anjkhāñj*). *Ranjkhāñj forang*, impenetrable forest.

**rankā** S. The biggest kind of parrots. Its wings are coloured with red.

**ranpāwan** S. A thorny creeper, the fruit of which is a deep-red coloured berry; the leaves have much resemblance with the yam leaves.

**ranth** S. The Juggernāth cart (of Pūrī, or any of its numerous imitations). *Gadgadra'a khattā Kurur ranth ērā kanar, natagnar dara adī khatrī khe' enar*. Lots of foreigners and Hindus go to see the cart, drag it along, die under its wheels.

**ranū** (Gaw). S. Yeast. Better say *biccī*.

**rap-rapamba'anā** V. tr. 1. To derange (the hair). *Tākā ninghai kukkan rap-rapambācā*. — 2. To let (one's hair) become bushy and uncombed.

**rap-raprñā** Reflex. or pass. of preceding. (Of the hair), to be ruffled, to be bushy and uncombed. *Ī kukoy-gahi kukk rapraprī*.

**rap-ropra'ā** Adv. Same m. as *rakpakra'ā*.

**rapṭa'anā** V. tr. 1. To catch (with the claws, the clutches, the hand), to grasp, to gripe. *Berkhā coṭṭon rapṭ'i darā mūkhī*. *Arbanakhra'ā bīrī mukkar cutṭī cutṭin rapṭac nakhrnar*.

*Bhāwrō jallī injon rapṭa'āge kamrkī ra'i*, the *bhāwrō* net is made so as to shut itself over the fish. — 2. To pounce upon, to fall upon (for catching). *Cenkhō cyaman rapṭācā, pāhē dhar'ā pollā*; the kite made for the chicken, but could not seize it.

**rap'ū** Adj. Thrown out of shape (as a tin-box trampled upon, etc.). Syn. *orgō*.

**rāph** or *ramph*. S. Dazzling light. *Bīrigahi rāphṭī ērā pōldan*.

**raphā-daphā** (Barway); elsewhere *urūpurū*. Hurried, in a hurry; quickly, hastily.

**raph'anā** or *raph'lē*. Adv. With a quick motion. *Raph'anā cī'inā, ho'onā, hebṛnā, co'onā*.

**raphnā** [*raphcā, raph'ō*]. V. n. 1. To shine, to give light. *Billī ma' raph'i*, the lamp doesn't give light. — 2. To sparkle, to twinkle, to scintillate. *Binkō mākhābīrī raph'i*.

**rār** Adj. Widowed. *Rār ālas* or *rāras*. *Rār ālī* or *raṇṭī*.

**rār'e** S. Elephant. Called also *kēter khebā* (the fellow with ears like winnowing baskets) and *bēlasgahi mankhā*. *Rār'e* is unknown in Barway.

**rārñā** [*rāras, rār'os*]. V. n. 1. To be re-echoed. *Ī erpā nū katthā rār'i*, there is an echo in this house. *Badālī-murrñā partā gusan rār'ālaggī*, thunder re-echoes against the mountains. — 2. To resound; to ring with. *Ā ghanṭāgahi kharkhnā kōs bhar rār'i*. *Ārgahi kacnakhrnāṭī goṭṭā erpā rār'i*.

**rasā-rasā** Adv. Drop by drop, or in a gentle flow. *Rasā-rasā puññī*. *Amm ayyantī rasā-rasā ittī*.



**rasāba'anā** V. tr. Same m. as *rasnā* (2).

**rasārṇā** Same as *ras<sup>a</sup>rnā*, which see.

**rasē rasē** Adv. 1. Very leisurely, most quietly. *Nalkhan rasē rasē nanā, mal bagrāṇā lekh'ā*, work leisurely, so as not to bungle. *Cēp rasē rasē puṇṇī*, it handily rains. — 2. Slowly. *Khārādkā ālar rasē rasē ēknar*. — 3. Little by little, by degrees. *Sikhṛnā bācnātī rāsē rasē nū akil bar'ō*; by study and reading you will in time become clever.

**rāsī** S. 1. Juice of fruits, suck of flowers, of certain leaves. *Pāp-rāsīn bhāwrō cīpālaggī*. — 2. Creamy contents of some sweetmeats. *Tīnī rāsī*, honey.

**raskā** Adj. 1. Playful, frolicsome, jovial. — 2. Licentious, wanton, loose, unrestrained. — 3. Foppish, vain in dress, affected in manners, spruce. *Raskā kukkos*, a dandyish boy. *Raskā-guṭṭhiyār*, people of joyous life. *Raskā pellō*, a girl addicted to dress and pleasures. *Raskā mannā*, to dress oneself with affectation. *Raskas*, a young man given to sports and games, a gamester, a dance-goer; a dissipated fop.

**raskārṇā** V. n. To act in any of the ways described above; see *raskā*.

**rasnā** (1) [*rascas, ras'os*]. V. tr. or intr. 1. (Of the evil spirit.) To possess, to have full mastery over. *Ningan nād ras'ickī ra'ī*, thou art possessed by a devil. *Pūryas, nād as maṇyā rascā aōnge*; he became like mad, the devil having taken possession of him. — 2. (Of gold, silver, copper etc.) To be spread over in thin coating. *Ī balā sonā mallī, pahē adi*

*nū sonā rasackā ra'ī*; this armlet is not of gold, it is only gilt. — 3. To adhere, to catch upon, to become one with (said of metals). *Ā pannā ganē muddī mal ras'ī*, the ring does not stick to that iron.

**rasnā** (2) [*rascas, ras'os*]. V. tr. 1. To deliver unto the devil, prop. to set the devil upon. *Ort ālas nū nādan rasnā*. — 2. To cover superficially with a coat of silver, gold or other metal. *Pannā nū gelat rasnā*, to apply a coating of nickel-silver on iron. — Syn. *rasāba'anā*.

**raspas** or *raspus*. S. Rustling noise. *Endr raspasan meṇjkan?*

**raspasamba'anā** or *raspus-amba'anā*. To rustle among; to cause (dry leaves, papers etc.) to rustle. *Ṭeṭ'ngā paksan raspasamba'ī*. *Ekā jaunt jhūṛan raspasamba'ī?*

**raspas<sup>a</sup>rnā** Reflex. and pass. of preceding. To make a succession of small sounds like the rubbing of silk cloth or dry leaves. *Ṭeṭ'ngā paksā nū ik'ī khane, paksā raspasrī'ī*. *Ekā jaunt jhūṛ nū raspasrī'ī?*

**raspus** S. Same as *raspas*.

**raspusrnā** Same as *raspasrnā*.

**rasrasī** S. Incipient attack of fever, characterized by a slight rising of the hair and a general feeling of uncomfortableness. *Engāge rasrasī laggālaggī*.

**rasrasnā** V. n. To set about or go through any action leisurely, step by step, bit by bit; to march in slow time; to take one's time (cf. *rasē rasē*). *Ā kōhā nerr engustī rasras-ra'ā kērā*, that large snake walked away from me quite leisurely. *Ras-rasra'ā cīkhnā*, to weep big tears which roll down one by one.

**rasrī** S. Garlic. Also called *nasrī*. *Iphigenia Indica*.

**rasrīyā** Adj. Smelling of garlic. *Rasrīyā taṭkhā*, a variety of mango.

**ras'rnā** [*rasras, rasro's*]. Reflex. and pass. of *rasnā*. To possess oneself of (speaking of the devil); to become possessed. *Nād ās maṇyā ras-rī't*. *Ās nādī rasrkas ra'as*. Syn. *ras-ār'nā*.

**rasta'anā** V. tr. Causal of *rasnā* and *rasāba'anā*.

**rasūnyā** S. An armllet worn by Sadri women.

**raṭā** S. A thatching-grass with longer stems than the spear-grass or *khamī*.

**ratnā** S. A tuber akin to the *sakhin* (the *ratna's* bulb is reddish, and its leaves are not pointed). *Ratnā-arkhā baiyan*, *ratnā-kāndā tatkhān cakkhī*.

**raṭpaṭra'ā** Adv. (from *raṭpaṭrnā*). 1. At full speed, running with all one's might. *Allā, muṇyan kā indri'inim īrī darā, raṭpaṭra'ā khed'ā hilrī't*; dogs, on catching sight of a hare or any other game whatever, start on a fierce chase after it. — 2. Briskly, with one's heart and soul, quickly and vigorously.

**raṭpaṭrnā** V. n. (Of dry wood or branches in the act of breaking.) To crackle; to crash. *Taṭkhā-dārā raṭpaṭrā kī khatrā*, the bough of the mango-tree came down with a crash. *Mesgā essrā kī raṭpaṭra'ā khatrā*. *Paksā dara jhurīgahī raṭpaṭrnā mendrā*, we heard a rustle among the leaves and dry wood.

**raṭraṭra'ā** Adv. Tightly, firmly. *Raṭraṭra'ā hē'enā*. *Balī raṭraṭra'ā mucrkī ra't*.

**raṭraṭrnā** V. n. 1. To grate (as the wheel of a cart, or a door on its hinges); to crack (as some object on the point of breaking). — 2. To become hard and rough in drying; also to become rough with some adhering and hardened substance. *Ninghai mēd nū kassā raṭraṭrī't*. *Oṇdkā chippā sakhrī't raṭraṭrī't*.

**raṭum-raṭum** Onomat. imitative of the peculiar crunching noise made by hard dry food, fried grains etc. being crushed between the teeth. *Īkā bhūtan ratum ratum ba'i (mīndrī't, cabrī't)*. — Cf. *kacarkecer*.

**raunda'anā** V. tr. To trample, to tread down, to ride over. *Tonkantī khessan ēkar-kī ambā raunda'a*.

**raūraūr'nā** [*raūraurar, raūraūro'or*]. V. n. To shout or clamour confusedly and in troops (bazar noise, disputes etc.), to roar (as a multitude). *Endrā raūraūrī't? Turkar tanghai Mohurruṃ kālagnar*. What din fills the air? The Mohammedans are having their Mohurruṃ. *Ormar raūraūrā'ā ānyar: Īsin gā mal'ā, Barabāsīn ambar cī'ā!* All clamoured: Not this one; but Barabbas!

**ra'us** Verb. noun (from *ra'anā*); Inhabitant, resident, tenant. *Rdī nū ra'ur*.

**rawais** S. 1. Fire-works. *Rawais dagnā*. — 2. All the apparatus for fireworks. *Dher rawais khīndkar rahcar*, they had bought an amount of squibs.

**rāy** (1) S. 1. Custom. *Ī paddā-gahī rāy ekāsē ra't?* how is the custom in this village? *Rāy nū ēknā*, to act according to custom. *Punā rāy nannā*, to start a new custom. — 2. Manner of acting, way of thinking.

*Ortosgahi rāy dharnā*, to imitate. *Irbar onṭā rāy ra'anar*, they are at one. *Enghai rāy malā barcas, malā calras*, he did not follow my advice. *Rāy nannā*, to resolve. — 3. Judgment, sentence. *Hakmas tanghai rāyī āsin ambyas*, the judge gave him a sentence of acquittal. *Rāy-khōrhā*, a jury; a legislative assembly. *Rāy-erpā*, tribunal. *Rāy nannā (ortosin)*, to judge one, to pass judgment on him. *Ā ālpitūsgē argī rāy manā*, sentence has not yet been passed on that murderer. *Rāen menta'ānā, phur-ca'ānā*; to pass or pronounce sentence. *Bar'ot, namhai mokodmāgahi rāen menāgē*.

**rāy** (2) S. Grain of mustard. Syn. *rāy-manī*.

**reb'ē** S. Small cavity, narrow corner; or space between (e. g. the earth and a stone somewhat uplifted, a post and the wall, the arm and the body). *Endra'ādīm reb'ē nannā*; to introduce, fix or force some object into a narrow cavity which presses it, or between the sides of which it is pinched and remains hanging. *Tamaku reb'ē nanā*, hide thy tobacco. *Puthin reb'ē nanā*, put thy book under thy arm. — *Reb'ē mannā*, passive meaning. *Reb'ē manar kī kānā*, to pass through a very narrow space. *Ālar majhī reb'ē mannum kaṭṭyas*, he elbowed his way through the crowd. — Syn. *reṇḍ'ē* n. or m.; *cep'ē* n. or m.

**recā** S. 1. Turnpike. — 2. A toy (two paperwings rapidly revolving round a free axis, thus rising aloof).

**recrecrnā** V. n. Of a soil, to be of rather hard ploughing, to scream under the plough. *Ī khall uyāge recrecrī*.

**reghā** Also *righā*. S. 1. Wrinkle. — 2. The slight vestige left on the human skin by a pressure at that spot. — 3. Any undulating design (on the border of a garment, along a cornice etc.).

**rekē-pekē** Adj. Feeling some degree of pain either physical or mental, uneasy, anxious, cramped, in discomfort.

**reknā** [*rekcas, rek'os*]. V. n. 1. To groan; to whine; to insist for a thing in a pitiable tone, as children. *Ennē rekdar, ēn mal c'ōn*. You make such entreaties; I won't give. — 2. (Of the ass.) To bray.

**rēlā** Adj. Many, in numbers. *Rēlā ālar, rēlā addō gāy*.

**remṭa'ānā** See *rimṭa'ānā*.

**reṇḍāḍhesā** Adj. competing, emulating. *Reṇḍāḍhesā mannā*, to vie with, to contend with for some privilege; to rival together. *Punyā darā Karmī beḥjā-pāhī kālage reṇḍāḍhesā manālagyar*; *Punyā* and *Karmī* were contending for the privilege of going to the wedding. *Ormā bīsūr tanghai saudan bisāge reṇḍāḍhesā mannar*; all merchants are rivals for the selling of their goods. *Budhuas arā Mangras biṭṭhī kālage reṇḍāḍhesā mañjar*; *Budhu* and *Mangrā* wanted each that the other should go to the corvee; or: each wanted to go himself.

**reṇḍ'ē** S. Synon. of *reb'ē*. *Ī bēkan reṇḍ'ē nanar c'ā*, stow away this salt. Fig. *Dhiban, kicrin, khess tikhlān reṇḍ'ē nanarkī uyyā*; use of money, clothes, rice sparingly, do not make useless expenses, do not throw things away.

**rengā** *Rengā-jallī* sweep-net. Better use *errnā-jallī*

**reñjnā** [reñjas, reñj'os]. 1. V. n. To get accustomed (to toil or hardships), to grow inured. — 2. V. tr. To weaken; to impair in growth, in health. — Syn. *giñjnā*.

**reñjrnā** [reñjras, reñjr'os]. 1. To be constitutionally impaired (as by overwork, premature toil etc.) *Ī kukkos, ōnd sannintim cirkhī ceñnā karne, reñjras*. — 2. To grow inured. *Paññā sah'āge reñjrkān ra'adan*. — Syn. *reñjnā* (1), *kheñjrnā*.

**reñjta'ānā** V. tr. To accustom, train, inure to hardships or toil. *Tanghai mēdan paññā sah'āge reñjta'ānā*. *Jiyan laṛai nanāge reñjta'ānā*.

**reō** Adj. Alluvial. *Reō khajj*, alluvium. *Reō khall*, *reō oktiāckā ũonkā*.

**reōtha'ānā** V. tr. To utter the ends of words with a good long drawl (as old people, or speakers at a loss for what to say next). *Kacnakhro'ō bīrī katthan reōtha'ānā*, to drawl out one's word. *Pārō bīrī rāgen reōtha'ānā*, to drawl out a song.

**rep'ē** Adj. Flattened, crushed at the top; damaged and falling. *Muk-kargahī kukk kummnā kummnātī rep'ē manī kai*; by dint of carrying burdens on their heads, women flatten their skull. *Ī paccā diliagī rep'ē manā-laggī*, this old rice basket is drooping; its top-part sinks, hangs down.

**rep'ō** Adj. Syn. of *rep'ē*.

**rēṛ-mewā** S. (H.) Papaya.

**resem** S. Silk. *Resem-kicrī*, silk-cloth.

**retnā** [retcas, re'tos]. V. tr. 1. To file; to whet. *Kanton retnā*, to set knives. — 2. To wear away by prolonged rubbing. *Ēp āsgahī kapren re'tālagyā*; his burden-rope was rubb-

ing against his forehead. *Ār, ēptī re'tarkī, ēṛā-khesran khañdyar*; they beheaded the goat by seesawing its neck with a rope.

**reṛreṛē** Adj. Big-bellied. *Ā khaddas eōndā reṛreṛē ra'as!* *Reṛreṛēs*, very small boy, little urchin. *Reṛreṛer addō khāpā mal kānar*, little brats do not go to look after the cattle.

**reṛreṛrnā** (1) V. n. Frequentative of *retnā*; to grate (as a door turning on its hinges); to scream (as the wheels of a cart).

**reṛreṛrnā** (2) V. n. To be backward in growing. *Ī khadd-kukkoy, ī mann, ī khess reṛreṛrī*; this baby-girl, this tree, this paddy does not grow (lit. remains a roundish mass, hard an tight). — *Reṛreṛra'ā*, tightly, too tight. *Reṛreṛra'ā kicrin ambā bācr'ā*, do not wrap the cloth round you too tight. *Reṛreṛra'ā bachrun ambā hē'ā*, do not tie the calf too close, too hard.

**reṛṛē** Adj. (Of persons.) Small and weak, imperfectly developed in size, thinned by illness.

**rēwā** S. A species of bird, which affects lonely places.

**reyat** S. A cultivator on rent under a zemindar. Syn. *reyatparjā*, *asāmī*.

**-rī** See *-ḍī*.

**ribribrnā** V. n. To be slightly or pleasantly pungent, acid etc. *Engāge gā ī amkhī ribribrī*, this curry is not too hot to my taste.

**rīgībigī** Adj. Synon. of *ragā-bagā*.

**rīgī-cīgī** Adj. 1. Synon. of *ragā-bagā*. — 2. Term of endearment to a woman.

**rigrī** S. Same as *rugrī*.

**righā** S. Syn. of *reghā*.

**rijh** S. Pleasure, joy. *Abirī jiyā rijhtū nīndō*, then the soul will be filled with joy. *Ās gane rijh ra'tī*, one finds pleasure with him. *Aulā khob rijh nanor*.

**rijhāba'anā** V. tr. 1. To make happy, to give pleasure to. *Ī hal jīyan rijhāba'tī*, this piece of news makes our heart warm. *Ēn ārin jokkh dhibā c'īnātī rijhābāckan*, with a small gift of money I made them happy — 2 To befriend, to coax a girl for an evil purpose.

**rijhḍhang** S. (*rijh* + *ḍhang*). Round of pleasures, dissipation, merry-making. *Āsgahi jōkkh-paryā raskā rijhḍhangtī kerā*, his adolescence was spent in fun and merrymaking. *Rijhḍhang nannā*, to make great rejoicings; or: to be fond of amusements, to think but of pleasure. Syn. *rangḍhang* (1st and 2d m.).

**rijhrang** S. Syn. of *rijhḍhang*. *Rijhrang nanū ālas*, a dissipated fellow; much given to drink, gambling, song-singing etc. *Ennēm ḍher ullā gūṭī rijhrang mañjas*; he remained the same jolly fellow for many years.

**rijhrnā** V. n. To rejoice in one's heart, to be happy, to feel pleasure. *Jiyā nū rijhrnā*. *Ragābagā bairakkin dhar'ot hole, ekāse rijhro'ot*; if we carry off the bright flag, what will be our joy!

**rijhta'anā** Causal and permiss. of *rijhrnā*. *Assnum pārnum ās jōkkharin pellarin bēcta'ā-rijhta'ālagyas*. By his drums and songs, he helped the young people to dance and rejoice.

**rimūjhimī** Adj. and adv. Moderately, pretty much, enough. *Rimūjhimī cēp bar'ī*, it is a moderate rain.

**rimrimrnā** V. n. 1. To scintillate, to twinkle. *Bīnkō mākhā nū rimrimra'ālaggī*, the stars are scintillating in the night. — 2. To be filled with a bright dazzling light, to glare. *Tākā rimrimr'ī*, the air is dazzling. *Rimrimra'a bīrā laggī*, the heat is oppressive.

**rimṭa'anā** V. tr. To squeeze (between hard bodies), to press and bruise, to crush. *Balī khekkan rimṭācā*, the door has caught and crushed my hand. *Kukkor āsin pacrī nū rimṭacar*, the boys squeezed him against the wall. Syn. *cimṭa'anā*, *parmṭa'anā*.

**rimṭārnā** V. tr. Reflexive or passive of preceding. *Ēn balī nū enghai khekkan rimṭāarkan*.

**rīṭhā** S. Wavy outline, sinuous surface or profile. Hence, as adj. 1. Ribbed or sulcated (as certain trees, fruits). — 2. Furrowed (as a road broken by the rains). — 3. Undulating, wavy (as the top of the fist, as a far off hill). — Syn. *sīrhā*.

**rīṭō** S. Dust, the light and hardly visible dust which settles on pieces of furniture, dirties the hands and face. *Mēd nū rīṭō ukkī, adin khetṭā*; tho art covered with dust, brush it off. *Rīṭō mannā*, to be dusty. — N. B. The coarser dust of roads is called *dhūlī*.

**riryārnā** V. n. To exult, to rejoice, to express one's joy by shouts, songs or gestures. *Bachrū riryār'ālaggī*, the calf is skipping for joy.

**-ris** See *-dis*.

**risārnā** V. n. To be furious, to be transported with anger.

**risrisrnā** V. n. 1. (Of the hair, feathers etc.) to bristle up, to stand erect (through fear or anger). *Āsgahi khann-oṭṭantā cuṭṭī risrisra'ā helrā. Ilckātī āsgahi mēdtā cuṭṭī risrisra'ā-lagyā.* Fig. *Partā manntī risrisra'ā itthri'ī.* — 2. To experience a violent fear. *Lakṣan ernātī risrisrkan.* — 3. To be nagging at everybody and everything. *Endrge risrisrakai kuddai?* Why go about always bristling with anger?

**rissā** Adj. 1. Erect, bristling up. *Rissā cuṭṭī.* — 2 *Rissā ālas, rissā khēr, rissā partā.*

**rīt** S. The received manner of doing a certain action; also, a religious rite. *Pahyārin ollagnā rītan baldai?* Thou doest not know the form to be observed in saluting guests?

**ritāba'anā** V. n. 1. To attract one's fancy, to provoke desire, to whet the appetite. *Ennē kicrī adin ritāba'ī. Jīyan ritāba'anā,* to please, to be to one's liking. — 2. To seduce a girl or a woman (by alluring words or evil behaviour). *Ā kukkos engdan ritābācas,* that youth has caused my daughter to forget her duty.

**ritrnā** Reflex. and passive of *ritāba'anā*. *Ēn ī rājī nū mal ritirkan,* I am not accustomed to this country. *Īs adi gane rittras,* this fellow has committed sin with her.

**rittā** Adv. 1. Suddenly. — 2. Quite of late, just now. *Qahrē nū rittā keccas keras;* he died suddenly, or: he has just expired.

**rityārnā** V. n. Same meanings as *ritrnā*.

**riṭhāba'anā** V. tr. 1. To wear out a garment till it shines, to dirty it as with spots of grease or snail-

stickiness. — 2. To give polish and brilliancy to. *Ṭempan riṭhāba'anā,* to brighten a stick (the stick, being oiled, is suspended over the fireplace for soot to depose on it; a vigorous rubbing up and down completes the operation).

**roā** or *ro'ā*. S. Rice seedlings (as transplanted or destined to transplantation). *Roā khess,* paddy grown from transplanted seedlings. *Roā-khall. Roā maṇḍī,* a meal of choice rice (of rice coming from transplanted seedlings). *Roā idnā,* to transplant paddy. *Nim endrnā iddkā rōan caṇḍar?* Why on earth root out the transplanted seedlings? — N. B. *Roā khess* is opposed to *cākhkā khess,* rice grown without transplantation.

**roēroērnā** V. n. 1. To render uneven or rugged, to roughen a surface, to cover it with asperities. *Ī khall nū ghāsī roēroēra'ā kundkī ra'ī,* this field is bristling with grass. — 2. Fig. (of perspiration drops). *Roēroēra'ā bīṛalaggī,* this warm weather makes perspiration stand in drops on my brow. — 3 To whine (said of pigs). — 4. Fig. To find fault with everything, to nag. *Ās phīn roēroēra'ā kuddas.* — Cf. *rimrimrnā* and *risrisrnā*.

**rōgārnā** V. n. 1. To become or be ill. *Innelā emhai khērguṭṭhi rōgārki ra'ī.* — 2. To be emaciated and without strength. *Ī adḍō kharcā mal-kātī rogārā;* the want of proper food has much reduced this bullock.

**rōgē** S. Illness. Epidemic. *Ī rogē khē'āge mallī,* this illness is not unto death. *Ā rogētī aṇḍar ālar keccar. Kaṭṭnā rogē. Rogē kaṭṭa'anā. Rogē heḇrnā* (see under *bimārī*).

**rōgnā** [*rōgcas, rōg'os*]. V. n. 1. To be reduced, emaciated enfeebled

(by malady). *Dukkhēti rōgcas keras.* — 2. To suffer from diarrhoea. *Rog'ā-lagdan, mandran c'ā.*

**rogrog<sup>o</sup>rnā** V. n. 1. To drag along in indifferent health, to suffer from protracted ill-health. — 2. To look weak, as a boy or girl in the growing age.

**rōghā** Adj. In ill health, sick. *Rōghas, a sick man.*

**rōh** S. Freshness of the countenance, brightness of face. *Ḍahrē ek-nāti āsgahi rōh ittyā,* his journeys have given him a tired look. *En āsin lajjēti rōh ettāckan,* I have put him to shame, lit. I have put down his brightness of countenance

**Rohidās** S. A fortified place, 27 miles in circumference, at the confluence of the Sone and Northern Koel rivers. It is famous in Oraon traditions as having been the residence of the Oraon kings, in the palmy days of the tribe.

**rokārī** S. Work by the day. *Rokārī nannā,* to work by the day. *Rokārī hisāb,* the pay of a day's work.

**rokchek** S. Hindrance, hitch, interference, *Ālarin nalakh nannāti rokchek nanā kḥanē, nalakh dau mal manī;* bad work is the result of interfering with the men's work. Syn. *rokcher.*

**rokcher** S. See *rokchek.*

**rokkā** Adj. Fresh. *Rokkā bī. Rokkā kundrkā kḥadd,* a newly born babe. *Rokkā maṇḍī ōnnā,* to eat one's rice without adding any water. *Rokkā maṇḍī* may also mean rice just cooked. *Rokkā amm,* water just brought from the well. *Ās rokkā bidā mañjas,* he took his leave at once, or at an early

hour. *Rokkā cuñjā,* to unhusk rice as it comes from the field (i. e. not previously scalded).

**rokō-pokō** Adj. Same m. as *rekē-peke.*

**rōl** S. Name given to any walking or defence stick, if carefully rounded, oiled and polished.

**rongē** or *rongō.* Adj. Burnt to ashes, cindery. *Rongē mannā,* to be charred (as fruits or roots accidentally burnt under live embers).

**rop'ō** Adj. Same m. as *roprō*

**roprō** Adj. Broken in or thrown out of shape (as a tin-box trampled upon); sunken (as the cheeks); collapsed (as a broken football). *Āsgahi gallē roprō manālaggi.*

**rōrī** S. Name of a shrub. Its berries, in drying, become covered with a red pulverulence used in dyeing.

**rōs** S. Vehemence, violence; intensity of, or excess in, action or motion. *Tākā, cēp rōs nanā hēlrā. Ā katthā āsgahi kḥḥḥgahi rōsan ohrācā Ghōrōgahi bongnāgahi rōsan ghaṭṭa-ba'anā.* — Adj. Excessive. *Ortosge* (or *ortosgahi*) *nalakh rōs nannā,* to overwork one. — Adv. With all one's might. *Rōs nalakh nannā. Rōs ēknā, rōs bongnā;* to walk apace, to run fast.

**rosāba'anā** V. tr. 1. To develop, to increase. — 2. To exaggerate. *Ās ba'anum ba'anum urmī katthan rosāba'adas;* once set a-talking, he must exaggerate anything he says. — 3. To embitter; to make worse. *Ī katthā ārgahi laggānakhrnan rosāba'ō. Enghai manāba'anā bujhāba'anā āsin mal ujgācā, pahē adkō rosābācā.*

**rosārnā** Reflex. or pass. of preceding. 1. To grow or expand, to de-

velop (v. n.). *Paṛhnum sikhnum ās-gahi akil rosārō*; with his studies, his mind will develop — 2. To grow worse, to come to a head. *Ās-gahi khīs kacnakhrnum kacnakhrnum rosār'ālagyā*; the more he was talking, the worse his anger was becoming. *Mal dau sangir ganē ēknāfi, ās-gahi calan aur rosārā kerā*; his bad frequentations made his conduct even worse than before. Syn. *dohanjārnā*. — 3. To rage (as a storm, an epidemic); to prevail (with bad effect).

**roḥō** Adv. Only. Syn. *ḍoḥō*.

**roṭṭhā** Adj. Twisted together (said of lengths of thread, etc.). *Mēr roṭṭhā nanon kī ojjon*; for sewing this, I will twist several lengths of thread together.

**rub'ā** Same as *rubbā*.

**rubbā** S. A small quantity taken at a time; prop. as much as will hold between the joined extremities of the five fingers. *Maṇḍin, rubbā nanar kī, ḍnnā*; to eat one's rice, picking it up between the ends of fingers. *Rubbā idnā*, to put two or three seeds (or seedlings) together in the same hole.

**rūḍar** S. Cart-axle. *Rūḍar cha-gran tatāba'i*, the axle wears away the wheel. — N.B. *Dhurī* is in greater use.

**rudbus'ā** S. Any little asperities marring the smoothness of a surface (as on roughly planed wood, on coarse cloth); parasitic growth on a stone, a road etc.

**ruē ruē hur** Interj. The usual cry for calling the pigs home.

**rugrī** S. Small stones or fragments of stones; gravel. *Rugrī-ḍahrē*, a rugged road. *Rugrī-khēkheḥel*, a gravelly soil. *Rugrī-aṭṭkā khēkheḥel*, floor covered with concrete. Syn. *guṛhī*.

**rugur-rugur'rnā** V. II. 1. To make a noise like that of the hand-mill stone rolling over grains. — 2. In general, to produce any sound like that made by gravel, grains of sand etc. in being moved.

**rukrukṛnā** V. n. To be ruined in health, in bodily strength; to be only the shadow of one's former self. *Akkū naṭṭī rukrukṛdas. Paccō paccis ḍher ullā nū ra'arkī rukrukṛnar*, old folks crumble down from sheer antiquity *Ī khattā kukkosin ambā nalakh nantā'a: ās rukrukṛā'ā etthṛdas*. Do not exact work from this poor boy, he looks so poorly. — Cf. *rakrakṛā*.

**rumbā** Adj. Close set or planted. *Rumbā rumbā iddkar aḍnge, tākā mal laggī, darā mal pardī*; you have planted them too thick, they have no air and cannot grow. — S. A dense patch of seedlings. *Eng gusan pēāj-gachī ḍnd rumbā ra'i*. — N.B. *Rumbā* is also used for *sobbā*.

**runu-jhunu** S. Small round bells; F. grelot. Syn. *ghughṛī, nipur*.

**runyā** S. A small bird, the male of which is of a perfectly red plumage. Syn. *cuī-orā*.

**rūpā** S. Silver. *Rūpāgahi balā*, armlet of silver. *Rūpā-gidhī*, a variety of vulture. *Rūpā aḍḍō*, a perfectly white bullock.

**rupū** S. Parrot. Its varieties are (by order of increasing size) the *tuṇā* or *ṭeē*, the *majhlā rupū* and the *ranakā*.

**ruḥā** S. Assemblage of similar objects spread over a certain surface (as crowd, herd, creeping plants, stones thrown about etc.). *Ālargahi ruḥā nū kōrcas*, he stepped into the crowd. *Ī ruḥā tarā ambā bēcā, nerr ra'ā*



*ṭak'o*; do not play close to that thicket, a snake may lurk inside.

**rusī** S. Dandruff; scurf. *Rusītī mēd bhusurbhund itthrīṭ. Rusin othornā, choṛāba'anā.*

**rūsī** Adj. Displeased, offended, hurt in one's feelings. *Rūsī nannā, to offend, to shock. Rūsī mannā, to take offence. To a guest: Rūsī ambke*

*manā; jē rahcā, sē ōnā mōkhāge cicckam.* Be not offended (of the poor fare); what (little) we had, we have served it up for you. *Rūsī kṇā, to go out of the house in a fit of humour. Dharmesin rūsī nannā, to offend God.*

**ruyruyū** S. Bicycle. Syn. *phir-phiryā, kṇēddgaṛī.*

## S.

**sab'ā** Adj. Unsavoury, tasteless, insipid. *Kecckā aḍḍōgahi ahrā sab'ā laggī. Ormā ālar mundh munō dā-khrāsīn cī'inar; ūrcckā kṇokṇanū sa-b'an cī'inar.*

**sabai** S. (Gaw.) Better say *pujtā.*

**sabjārṇā** [*sabjārā, sabjār'ō*]. V. n. To become damp, from air moisture, or for having stayed on the ground. *Kicrī, piṭrī, tīkṇil ekṇāgalī sabjār'ī. Sabjārṇā kicrin biṇā nū othra'ā.*

**sabuti** S. Proof, any process to establish a fact. *Ī katthāgahi sabuti cī'oy? wilt thou prove this statement? Jisus ārin ānyas: En maldau ānkan hole, ā maldaugahi sabuti cī'ā.*

**sācā** Also *sacā*. S. Mould, matrix in which anything is cast. *Paṇḍrur tamhai urmī pannāgahi kamhaṛan sācā nū qhārnar, Europeans cast in moulds all their iron implements.*

**sacem** Adj. and adverb. Silent, quiet. In a low voice. Syn. *chachem.*

**sadābartī** S. Gratuitous and free distribution (as during famine or on a festive occasion). Fig. *Endr kuddar nungdar? kalā, isan nimāge sadābartī mal maṇjkī ra'ī. What are you*

roving about here for? go; no pilfering! (lit. there is no free distribution for you here).

**sadar** See *sad'r.*

**sadau** Adv. Always. *Akkuntī sadau gūṭī.*

**saddṇā** [*saddya, saddō*]. V. n. To emit a sound, to make noise, to ring, to clank. Out of Barway, *kṇarkṇā* is used in this meaning. *Tākāphūlī bar'ī ābīrī, adigahi saddṇā gecchantim min-drīṭ. Rār'ēgahi ēknā mal saddī. Kṇār qher saddālagyā. Endr ralī saddya? Has the bell been rung? Ī kṇēl mal saddī, this drum has a muffled sound.*

**sad'r** *Sadar-la'ur.* Partisans, any faction fighting for self-government. *Sadar-la'ur tamhai rājī cō-d'āge qher qhibā ūjkar ra'anar.*

**sadr'har** Syn. of *sadar-la'ur.*

**sadriyā** Adj. Connected with the Munda claims. *Ī Muṇḍas dau taldas: sadriyā katthā nū mal calrdas.* This Munda is wise; he has no connection with the *rāj* war.

**sadur badur** 1. In disorder. *Nē ī urmī kicrin sadur badur nanjā?* — 2. Promiscuously, in a crowd. *Jatrā*

*uḍhrārkā khōkhā*, *bīcur sadur badur manar kī erpā kīrnnar kānar*.

**sādhnā** [sādhcas, sād'h'os]. V. tr. 1. To cause pain to, to make suffer, to persecute. *Jōkherpā nū koghar sannūrin ajgar sādhnar. Ā gollas ak-kū mundhtā lekh'ā ālarin mal sādhdas. Ār engan sādhhkar raanar, niman hō sād'or. Kukknūhjnā engan ōnd candō sādhcā*. — 2. To reform one, to correct him of some vice. *Khilpat āsin sād'h'ō darā ujo'ō. Enghai ghorō ajgar lath'i; nalakhtī ēn adin sād'h'on*. — N. B. To train to work, to break in must be expressed by *damnā*.

**sādhnrā** [sādhras, sād'hro'os]. V. n. 1. To suffer, espec. for a long time. *Kukknūhjnātī ond candō sādhar-arkan. Ā ālas tanghai alī khadkhar-rātī eōndā sādhras!* — 2. To correct oneself, to alter for the better, to be more settled (by dint of work or hardships). *Ī aḍḍō mundh ajgar kussā-lagyā: uynum uynum sādhrā*; this bullock at first used to butt: with ploughwork, it has altered for the better. *Ā paddantā samsarar, khurjī ra'anā gūfī, ajgar erbālagyar; khurjī munjrkātī sādhrar, darā annē nalkhan ambyar*. The heathen of that village made plenty of sacrifices, as long as they continued wealthy; when their wealth became a thing of the past, they grew wiser and discontinued this sort of thing.

**sāḍhī** Also *sārhi*. S. The shaft which connects the body of the plough with the yoke.

**saē** Onomat. for the whiz of an arrow through the air. *Saē ba'anā. Saē saē mendrā*.

**sael sael** Adj. and adv. Quickly, alertly, briskly. *Sael sael ēknā. Sael*

*sael nalakh nannā. Bongō bīrī, garī-tukkurghahi cuṭṭi sael sael manī*. The hair of the trap-drivers, as they run along, dances (on their shoulders).

**saer** S. (Better say *mankhā*, as in Barway). Swing-basket. Ropes are tied on both sides; and two men swing it in and out a tank or stream. *Saertī amman echnar darā injon dharnar*.

**saēsoē** Adv. Onomat. expressive of any slightly hissing sound, as sniffing, snoring. See *saēsoērnā*.

**saēsoērnā** V. n. 1. To emit a hissing or humming sound; to simmer. *Damar kank mal laghrī; saēsoēri'ī eklā*. Syn. *soēsoērnā*. — 2. To breathe with a hissing sound. — 3. Sometimes used for *naēnoērnā*. *Arē, ibṛāge oṇṭā nerr saēsoērkī kuddī*; halloo, a snake is there wriggling along.

**saēsūn** S. Severe and widespread famine. *Saēsūn mañjā. Saēsūn cān, ālar bandin cākhnar*; in years of extreme famine, people use plaits of rice-bales as sowings (for the few grains that remain in them). Syn. *sansun*.

**sag'ā** S. 1. Prop., the seed of a kind of prickly grass. — 2. That grass itself. *Khall ērālakkān ābīrī, enghai khedḍ nū sag'ā cakkhya*. Better use *sungā*.

**sagai** S. 1. A widow's marriage. *Sukras adin sagai nañjas*, Sukra took her though a widow. *Urung khōkhā nū āsgahi ālī sagai mañjā*; soon after (his death), his wife married again. *Phalnī jharan kummyā darā sagai manā kerā*; she (a widow) put a pot of beer on her head and went to live with some one else. *Ra'ā; akkun jokkh ullā sagai manot*. Wait; in a few days, we shall marry (widow, to a bachelor). — 2. A widow who has remarried.

*Adigahi nāmen ambā ho'ā, ād sagai eklā talī*; do not name her, she is but a married widow (i. e. according to native prejudice, a harlot). — In Barway, *sagai* means a marriage between a widower and widow. Cf. *pistā bejrnā*.

**sagais** S. Remarried widower.

**sagar** Adj. All, whole, entire.  
1. *Sagar mākhā ckhya*, she wept all night. *Sagar ullā cēp possā*, it rained all day. — 2. *Sagar* applies also to space, but only with respect to things more or less undefined in extension. *Sagar dahrē nū khēsō ra't*, there is blood all along the road. *Sagar merkhā nū badālī ra't*, the whole sky is overcast. (With reference to objects considered as tridimensional, *goṭṭā* must be used. *Goṭṭā erpā namhaidim talī*, the whole house belongs to us.)

**sagar** S. In better Oraon, *chagar*, which see.

**sagargharī** Adv. 1. Always. — 2. Continually. *Ēn akkun urkhā pol-dan, cēp sagargharī pusskī ra't*; I cannot go out now, it is raining all the time. — 3. Often, every now and then. *Ī kamhar ningā mal c'on; cughai itī sagargharī nalakh ra't*. I won't give you these implements, I require them every moment. *Lakrā allan dharāge paddā nū sagargharī bar't*. — Syn. *sagarkhan, sagarkhanē*.

**sagarkhan** or *sagarkhanē*. See *sagargharī*.

**sagrē** Adj. All, whole entire. (*Sagrē* puts perhaps more stress on the idea of totality than *sagar*). *Erpantā sagrē nalkhan nahjkan, khanē kerkan. Pokhārigahi sagrē amm khēsō lek'hā mahjā. Istā sagrē kicrin nōrā*.

— N. B. *Sagrē* does not refer to time; one cannot say *sagrē ullā*.

**sagrēgusan** Adv. Everywhere, on every spot.

**sagrī** Adj. which, though a synonym of *sagrē*, may be used only with nouns containing *i* in their ending. *Sagrī* (or *sagrē*) *kicrī, piṭrī. Sagrī* (or *sagrē*) *maṇḍin, amkhin. Erpā nū sagrīgusan pīk endrgē ra'i?* — S. Everything. *Āgahi khēser nū sagrī sonā rupātī jhabrārkā rahcā*. Every spot on his neck was covered with gold and silver.

**sagrī** S. A superstitious practice, the object of which is to get at the knowledge of the *when* and *where* of anything. *Sagrī nahjas darā akkhas nēlā cēp bar'ō. Īhō ecch'ā kānā mundh, sagrītī adḍan ērot, antle kaot*. Before starting on our fishing expedition, we'll make a charm to find out a good spot; then, we'll start. *Sagrī guṭṭhī nanā akhnā*, to be an adept at divination.

**sagrīnanus** S. One who, by profession, is a seer, a clairvoyant; who, by help of charms, finds out the truth about anything, or a special class of things.

**sagrō** Adj. synonym of *sagrē*. *Sagrōtarā*, on all sides. *Sagrōgusan*, everywhere.

**sagun** S. Omen, presage, portent, prognostic. *Sagunguṭṭhī īrnum kānar*, on their way they observe omens. *Īd gā anthan dau sagun mahjā*; this, for one, is an excellent presage. *Sagun bēs mal mahjā*, this is bad omen.

**sagur** S. Any faint clinking or rattling sound, mostly as betraying some object inside a receptacle. *Īṭehrā nū calkur ra't hotang: adigahi sagur ba'anan meṇjkan*; there must be sand

in this *surāhī*, I have heard the sound of it. *Enghai thailantā qhiban, ēkō bīrī, kḥedḍ sagur sagur nanālagyā*; as I was making my way, the money in my bag jingled against my leg. *Enghai qhibā thailā nū sagur sagur manālagyā* (was clinking).— Cf. *sahur*.

**sagur bagur** Adv. Syn. of *sadur badur*. *Paddantā erpāguṭṭhi sagur bagur ra'i*, village houses are turned at random. *Sagur bagur ēknā*, to walk in a crowd.

**sahārā** S. Help. Also *sahrā*. Better say *sangrā*.

**saharyā** Adj. 1. Found in, or living in, a town. *Saharyās*, a town-citizen. — 2. Small and tidy (Barway). *Saharyā ugtā*. *Saharyā kullā*, an umbrella in cloth. *Saharyā uḍḍū*. *Saharyā ḍaurā*, or *ḍalyā*, a tiny basket for putting the rice to cool before serving up.

**sāhē** S. 1. Season in general. *Ṭaṭkhā sāhē cārē ārsō*. *Sāhē sāhē urmin mōkhā tukḥī*; with each season, the taste returns for every produce of it. *Sāhē sāhē urmin mōkhā cāhī*, everything must be eaten in its own season. — 2. In a partic. sense, the harvest season. — 3. *Sāhē tākā*, a refreshing wind which blows at times during the rains. *Innā, sāhē tākā tāgrī*.

**sahī** (1) S. Hedgehog.

**sahī** (2) Adj. 1. Just, right, correct; also s., the right thing, truth. *Ninghai katthā sahī*, your remark is right. *Sahī mal nannā lekḥ'ā*, wrongly. *Nīn sahī mal nannā lekḥ'ā āsin kepp-kai*, you have abused him unjustly. *Āsgahi katthā nū sahī mallā*, there is no foundation to what he says. — 2. Si nature, authentication. *Ī cīḥī nū*

*sahī mallā*, this letter is not signed. *Sahī nannā*, to sign, to authenticate. — Adv., certainly, no doubt. *Nīn mal īrkai? Sahī, īrkan*. *Sahī akḥḍai?* Knowest thou it for sure?

**sahis** S. Syce. Syn. *cerwadāras*.

**sahīyā** See *saiḥā*.

**sahnā** [*sahcas, sah'os*]. V. tr. 1. To suffer from. *Kullkīrā, ammōnkā sahnā*, to suffer from hunger, from thirst. *Kukknuṇjan, kēbnan sahnā*, to be a victim to headaches, to be the butt of abuses. *Oṭthā sahnā*, to suffer much. *Mār sahnā*, to get a beating. — 2. To bear, to put up with, to stand. *Cirkhīgahi oṭthan dher gah'ṇḍī sahn'ckan; akkū pōllon*. I have long stood the carrying of heavy loads; I cannot any longer.

**sahrā** S. Better say *sangrā*.

**sāhu** Adj. (One) who advances or owes money.

**sahur** S. 1. Synon. of *sagur*, which see. — 2. The rustle of dry leaves, of paper being crumpled etc. *Paksan errō bīrī, ād sahur sahur ba'i*. *Bīrdō-kḥedḍ gahi ēknā sahur sahur mindrī'rī*; the back-footed ghou (cf. *curin*), when walking, produces a peculiar rustle.

**sāhus** S. Retailer (in any commodities).

**sai** Subst. A hundred. *Pancē sai cān bīr'drā* (or: *maḥjā*), five centuries ago. *Sai-kem*, about one hundred. *Sai-tim baggē ālar*, upwards of a hundred men.

**saiguṭī** S. 1. Project, plan, scheme, design common to several persons; plotting; compact, agreement, convention. *Īnjō ech'āge saiguṭī naḥjar*, they agreed upon a fishing outing. *Ār, sai,*

*guṭī mañj mañj (saigutī manar), Karmaśin lau'ā kerkar rahcar*; they on common agreement were going to thrash Karma — 2. Consent. *Ār āsin ēdar, backan ās bar'āge saiguṭī mal nahjas*.

**saihā** S. Pledged friendship between two females, or a male and a female (cf. *guṭī* (2)). *Ortosin saiha nannā*, to swear friendship to one. *Saiha-guyhā nahjnakhrrnā*, to enter into pledged friendship together. *Irbārim saiha jōrcar*, these two have sworn friendship to each other. *Saihās*, a sworn friend; any bosom friend or *alter ego* (with respect to a female).

**sais** S. Same as *sās*.

**sait** S. 1. Chance, accident. *Saitgahi pakhnā kīyā thaukam īryas*, he just discovered it by chance under a stone. *Saitgahi mākan piyar*. *Sait nū*, by chance, accidentally. *Sait nū barcas*, he turned up unexpectedly. — 2. Occasion, opportunity, one's chance for. *Kālāge engā saiddim mal paṭcā*, no suitable occasion for going offered itself to me. *Sait sait nū*, now and then, occasionally. *Isan sait sait nū ajaar injō khakkhrī'ī*. — 3. The most favourable time, the nick of time. *Ēn ērdan nimhai erpā sait nū ārskan; munō engā khakkhrō'ō*; I see I have been coming to your house at the right hour; I shall have beer of the first make. — Adv. Perhaps, maybe.

**saita'ānā** V. tr. 1. To set right, to seize the opportunity of reprisals. In threat: *Bēs; ikla'am ningan saito'on*. Very good; some day I shall put thee to rights. — 2. To seize one's chance with respect to; to secure or make sure of, with deceit. *Ās sendrā-ahran saitācas*, he took of the game more

than his share (lit. he made his full profit of the hunt meat).

**saiyā** Adj. Made of one hundred threads. *Pāc-saiyā kicrī*.

**sajai** S. Better say *ḍaṇḍē*.

**sajja'ānā** [sajgācas, sajgo'os]. V. tr. To arrange according to a certain order, to put (e. g. onions) in a row etc.; to dispose one's implements for work; to arrange, so as to beautify. Syn. *sajya'ānā*.

**sajiya'ānā** V. tr. See *sajya'ānā*.

**sajnā** [sajjas, saj'os]. V. tr. 1. To put into. *Bai nū gā sajjas, magari mal nun'khyas*; he put it into his mouth, but did not swallow it. *Īsus, tuppalkhōtī khajjan liṇḍar, ā liṇḍkā khajjan kārasgahi khann nū sajjas*. — 2. To drop a thing into. *Pokhārī nū sajkan ra'adan. Ciṭhin dāk-erpā nū sajnā*, to drop a letter at the post-office. — 3. To pour into. *Dudhī nū amm sajnā. Aurkā nū khessan lōp lōp sajnar*, they pour the paddy, without pressing it, into the *pailā*. — 4. To introduce, to let into. *Aḍḍon ī khall nū ambkē saj'ā. Usangin sajnā*, to introduce (and fix) the coulter into the foot of the plough. — 5. Fig. *Ortosin, oṇṭā katthan rāibārī nū sajnā*; to bring an action against one, to refer a case to court. — N. B. No particular idea is attached to *sajnā* as to the size of the receptacle. *Mankkhnā*, on the contrary, distinctly evokes before the mind some large receptacle (house, garden etc.). So, one may say: *Aḍḍon ī khall nū ambkē mankkhā*, or *ambkē saj'ā*. But one is not allowed to say: *Ciṭhin dāk-erpā nū mankkhnā*, because the sentence evokes before the mind the vision of the letter-box.

**sajrnā** [sajjras, sajro'os]. V. Reflex. and pass. of *sajnā*. 1. To fall

into, to let oneself into, to penetrate or introduce oneself into. *Gaddī nū sajjas*, he walked into a hole. *Engai dhibā lātā nū sajjrā*, my two-pice has rolled into a hole. — 2. To find place into, to hold in. *Garī nū urmī sajjrā*, everything has found place in the cart. — 3. To be dropped, put or poured into. *Judas gusan dhibā-guṭṭhī ra'ālagyā*, *dara*, *endrā endrā sajra'ālagyā*, *abran āsim ho'ā kuddā-lagyas*.

**sajta'ānā** V. tr. Causal or permissive of *sajnā*. *Tambas tangdāsin garī nū sanjgin sajtačas*; the father ordered (allowed) his son to put the articles into the cart. *Ho'onā bhar saṅgī sajtačai kā malā?* Hast thou made hold (into the cart) all the articles to be carried away?

**sajtārnā** To prove containable in; to allow of oneself being put, dropped, introduced into. *Ho'onā bhar saṅgī garī nū sajta'rā?* Has it been possible to put in the cart all the articles for conveyance?

**sajya'ānā** V. tr. To perform point by point, to arrange nicely. Syn. *sajga'ānā*.

**sajhā** S. Joint-work with joint-profits (a native contract of labour). *Ēn āsgahi khallan sajhātī uydān*, I plough his fields with him and have a share in his profits. *Merkhā ārsta'ānā*, *Dharmes ālasgahi sajhā nalakh talī*. *Ortosgahi khallan sajhā nannā*, to work somebody's field at half labour and profits. *Iyyantā khall enghai darā māmusgahi sajhā manī*; this field is worked half by me, half by an uncle of mine, and we divide the produce. *Sajhā-urbas*, co-owner.

**sājhlās** S. In a family, the boy who comes third in the order of age.

If the third child be a girl, she is called *sājhlī*. — One may however say also, of a child who comes fourth or fifth in rank: *Kukkō mādhe nū sājhlās*, the third of the boys. *Kukoy madhe nū sājhlī*, the third of the daughters.

**sājhlī** S. See under *sājhlās*.

**sakā** S. Propitiatory offering or vow of a gift to the spirits, before a voyage, a hunt, a war etc. *Nādan sakā nanar darā*, *kālot*. After having made an offering to the spirits, we will start. (By this offering or vow, the personal *nād* of the offerer will have its hands tied; it shall neither do mischief, nor suffer the *nād* of anybody else to do any.)

**sakcārnā** V. n. 1. To feel shy; bashful, embarrassed. *Kukkō kukoy mund ērānakhra'āge sakcār'ālagyar*. — 2. To shrink from. *Iengāge sakcārdan*. *Ennem ālar sādthur mundh-bhārē kacnakhra'ā ij'āge sakcārmar*, ordinary people feel shy in presence of holy men.

**sakkar-kāndā** S. Sweet-potato (*Ipomaea batatas*). *Idnā enghai sakkar-kāndā jarabjurub ukkyā*.

**sakon** S. Any of the four points of the compass.

**saksakrnā** [*saksakras*, *saksakro'os*]. V. n. To be pressed together tightly. *Pīth nū ālar saksakrnar (saksakra'ā ra'anar)*, in bazars people live heaped upon one another. *Khessan uḍḍū nū ambke saksakra'ā: lōp lōp sa'ā*. *Aṭkhan jukkim sajkan*; *saksakra'ā mal sajkan*; I have put in leaves moderately; I have not pressed them down. *Pōk imā saksakra'ā cal-rī'ī*, ants and white-ants walk in troupes. *Maitantī amm saksakra'ā bar'ī*; from

these heights, the water comes down in a thick flow.

**sakhin** S. An edible tubercle (*Alocasia antiquorum?*; H. *pechkī*). Its leaves, three or four feet in height, are also good to eat. A smaller kind of the same tuber is called *kisgō*

**sakhṛī** S. 1. Stray grain or grains of cooked rice, after a meal. *Ninghai bai nū onṭū sakhṛī ra'ī*, there is one grain of rice on thy lip. *Ciṭhī saṭ'āge sakhṛin ondra'ā*, bring a few grains of rice to paste this paper. — 2. Espec. the grains of rice which, after a meal, remain adherent to the plate, to the fingers. *Sakhṛin kḥerge ci'ā*. *Sakhṛī aḍḍan nemhā nannā*, to purify (by ablutions) the place where a meal has been eaten. Hence, as adjective, *sakhṛī* means unwashed (after a meal). *Niṅghai kḥekkhā sakhṛī ra'ī*. *Sakhṛī-chipan nōrā*. *Sakhṛī-barī kḥekkhā*, hand with grains of rice sticking to it.

**sakhta'ānā** V. tr. Better say *bhiṛta'ānā*.

**sāl** S. Name of the pins or pivots, upper and lower, on which native doors turn.

**salāe salāe** Adj. and adv. Synon. of *sael sael*, and of *salam salam*.

**salaisapai** Adj. 1. Strong and of fresh, healthy appearance. *Ā lellē-khaddas salaisapai etthrdas*, that baby looks fresh and healthy. *I khess salaisapaira'ā pardyā*, this paddy has grown beautifully. — 2. Spruce, smug, dressed with affected neatness. *Salaisapai kānā, barnā, mannā*; to go about in smart toilet. — Syn. *silaisapai, siloysopoy*.

**salam-salam** Adv. Quickly, briskly. *Salam salam kudkar kudd-*

*nar*, they walk briskly. Syn. *salae salae, sael sael*.

**salamsalamrnā** V. n. To be quick or alert, to walk or work briskly.

**saleyā** 1. Adj. Marked with stripes. *Saleyā kiss*, a striped boar or pig. — 2. S. Synon. of *salhī*, which see.

**salga'ānā** V. tr. (H.) To light, to kindle. (Better use *ujta'ānā, kḥosta'ānā* etc.) *Tēbrkā katthan ambā salga'ā*; do not rake up an old quarrel.

**salhā** 1. S. Advice, deliberation. (Better use *rajōt*). *Salhā bujhāba'anā*, to cause one to listen to reason, to persuade or try to persuade him. *Āsim ī salhā engāge ciccās, āsgahi salhā lekh'am ēkon*. — 2. *Salhā mannā*, to agree together for a purpose; to make friends again. *Phalnā phalnā-gar phalnāsin lau'āge salhā mañjar*, so and so agreed to give a beating to such a one. *Cerō laggānakhrar, innā salhā mañjar*. — Synon. *salhit*.

**salhai-mann** S. A jungle-tree, the dry resin of which is used to strengthen fiddle-bows (*Boswelīa ser-rātā*).

**salhī** S. A tree valuable only as fuel. The *salhī* is found mostly in jungles; it propagates by cuttings very easily.

**salhit** S. Advice, deliberation, friendly understanding, reconciliation. See *salhā*. *Karmagargahi erpantā ālar ormar salhit ra'anar*, the members of Karmas' family live peaceably together. *Salhit mannā*; cf. *salhā mannā*.

**sālñā** [sālyā, sālō]. Always used with *jiyā*. To be delighted. *Ī baṭgī nū enghai jiyā sālī*, I am delighted with this garden. *Dulhasgahi katthāṭī*

*jiyā sālī, pahē bāynālasgahi kollam laggī.*

**saltant** (Urdu). S. Peace, absence of quarrel or warfare. *Akkun gottā rājī nū, urmī erpā nū saltant mañjā.*

**salū** Adj. Purple, dyed with deep red. *Āsge salū pagā ra'ī.*

**samā** Adv. Together. *Samā nannā.* 1. To supply oneself with a quantity of. *Ekhāge samā nannā,* to take in a stock against the rainy season. — 2. To put by, to make savings. *Ōnā mokhāge, erpā kam'āge, beñjāge samā nannā.* — 3. To make preparations. — Cf. *jurā.*

**samai** S. A good year, a year of abundant harvest. *Idnā samai manō.*

**sambā** S. 1. Piles, hemorrhoids. *Birsasgahi sambā urkhī,* Birsā suffers from piles. — 2. The iron ring at the stouter end of the rice-pounding pestle.

**sambhar** S. 1. Means, strength. *Idin nanāge āstī sambhar mal khak-khrā,* he was not able to do it. — 2. Ableness, capability. *Ī nalakh engti sambhar mal mōkhō,* this work will be above my strength. *Candō nū argnā engāge* (or: *engtī*) *sambhar mal mūkhī.* *Āsge angrejī katthan kacnakhra'āge sambhār mūkhī,* he can speak English. (In these expressions, *mōkhnā* seems to be used in the meaning of *mannā*, by which it may be replaced. *Engāge sambhar manī.*)

**sambhṛa'ānā** V. tr. 1. To hold up, to sustain. *Cirkhin sambhṛa'ā pollas.* — 2. To maintain, to provide for. *Ās eōndā kīṛārin sambhṛācas!* *Dharmes tang'ā sawangtī naman ullā mākhā sambhṛa'ādas.* — 3. To defend, to protect. *Jīsus tang'ā Gir-*

*jan sadau nādtī sambhṛo'os.* — 4. To keep up (conversation, rank etc.). *Ās angrejī katthan sambhṛa'ādas,* he knows English. — 5. To take as wife one's elder brother's widow. *Tang nas-gōnim sambhṛa'ānā.*

**sambhṛāc-nakhrnā** V. tr. Reciprocal of preceding. *Dukkhē nū sambhṛācnakhrnā,* to assist one another in difficulties.

**sambhṛārnā** Reflex. and pass. of *sambhṛa'ānā.* *Sambhṛār'ā pōllas kī ghorōtī khattras.* *Ī kīṛā paccō gollastī sambhṛār'ī;* this poor old woman is supported by the zemindar.

**sāmbhṛī** S. Anything (like clay or grass) which, in the process of ploughing, sticks to the ploughshare and prevents its advance. *Ugtanā sāmbhṛin etta'ā.*

**samḍeṇḍ** Adj. Convex, top-rounded; plump. *Samḍeṇḍ pakhnā,* *khekkhā, nerr.*

**samdō** S. fem. Name of a supposed relationship between the parents of husband and wife. A woman who has a married child is addressed as *samdō* by the parents of her child's consort. *Eng samdō,* my son (or daughter)-in-law's mother. Syn. *dewān.*

**samdhis** S. masc. A name of supposed relationship. By the marriage of his child, a man becomes *samdhī* to the other party's parents. *Pattārkā-gahi cinhā ēd'āge, eṇḍ tartā kheppar co'onar, arā, samdhī samdhī ba'anum, baṛin dharnar.* In sign of their agreement (about a contemplated union between their children), the two peasants rise up and seize each other's arms, mutually saluting as *samdhis.* *Eng samdhis nelā bar'os;* my son-in-law or daughter-in-law's father comes



here to-morrow. *Ninghai jūrīr gane samdhī jōr'ā*; marry thy child into a family of thy own rank.

**sambhṛa'ānā** V. tr. Same as *sambhṛa'ānā*.

**samnā** [samcas, sam'os]. V. n. 1. To be contained in, to hold in a measured amount of space. *Onṭā uḍḍū nū khaṇḍyō mūd sam'i*, one uḍḍū-basket contains sixty pailas. *Nerr lātā nū mal samcā*, the snake was too big for entering the hole. — 2. Inversely, to fit, to be of the right size as a garment, to be adapted to the purpose intended. *Ī jutā, tuprī, mirjai, muḍḍī, balā engāge mal sam'i*. — 3. Fig. *Budhuāgar Karmasgahi khann nū mal samnar*; Karmas' people cannot bear Budhuas' family.

**sam<sup>a</sup>rnā** [sammras, samro'os]. V. n. Reflex. of *samnā*. To be well-matched, to pull together, to agree with. *Ī ērdim aḍḍō mal sammrī'i*, these two bullocks cannot keep the peace between them. *Ā erpanṭā muk-kā mētar mal samnar*; between husband and wife in that house, there is bad understanding. *Ās adigane mal samrdaś*, his and her tempers do not piece well together.

**samsārna** [samsāras, samsā-r'os]. V. n. 1. To elbow one's way into, to slip in. *Dher ālar īrnum īr-num rahcar, asānim ēn hō samsārkan arā bandran īrkan*; a crowd was looking at something, I got into it and saw a monkey. *Ī nerran attrā sam-sārā ambā cī'ā*, do not let the snake slip off that way. Fig. *Āge kachairī nū samsārna otthā ra'ō*, it will be difficult for him to get employment at the kutcherry. — 2. To ingratiate oneself. *Ennē ennē lolōpotō katthātī bēlas gusan samsāras cappyas*; with

such flattering language he soon obtained the king's favour.

**samsihar** S. A strong creeper. Syn. of *lau* and *khassā*, which see.

**samsurrā** Adj. 1. Plain, unadorned; simple, not costly. *Ī khaṭī khedḍan samsurrā kam'ā*; the feet of this cot, make them quite plain. *Bēlguṭṭhyar nam lekh'ā samsurrā kicrin mal attkar kuddnar*, kings do not move about in plain clothes as we do. — 2. Frank, straightforward. *Samsurrā ālar dau talnar; attrā it-trā katthā balnar*; straightforward people are good people; they ignore the use of roundabout phrases.

**samtā'ānā** V. tr. Causal of *samnā*. *Aṭī nū aurkā ēṛ mal sam'ālagyā: adin ek'am lekh'ā samtāckan*; two pailas of paddy were more than the pot could contain; I made them hold in it as I could.

**sam<sup>a</sup>ṭa'ānā** V. tr. To put in proper order; to dispose, arrange or adjust nicely. *Kukkan samṭa'ānā*, to arrange one's hair nicely. *Paghan samṭa'ānā*, to adjust (e. g. to coil up) a rope. *Bus'un samṭa'ar ho'ā*; before taking away this straw, arrange it into a bundle. *Kicrī-erpan samṭa'ānā*, to fold up a tent. *Sahī (accan) samṭī'i*, the porcupine is rolling (his quills) into a ball. *Khekkhan khedḍan samṭa'ānā*, to keep one's hands and feet close to the body (as natives when sitting and chatting).

**sanai** S. Jute (*Jussiaea suffruticosa*). *Sanai-ēp*.

**sañc** S. 1. Bodily comfort. *Mal-dau laggus ek'am tarā cūtāge sañc mal khakkhdas*, a sick man does not find a comfortable position for sleep on any side. — 2. Conveniences in

the matter of, facilities for procuring. *Ā paddā nū onnā mokhnā, bus'ū kank gahi sañc mallā*; in that village, there is no comfort as to food, nor for supplying oneself with straw and fuel. *Āsām rājī nū ujā okkāge khōb sañc raī*, in Assam there is a great convenience in matter of livelihood. — 3. Supply, provisions. *Ekhāge kank-katthan sañc nannā*, to amass a supply of fuel for the rainy season. (Syn. *beddar uynā*.) See *kusañc*.

**sancar** S. Saturday. Also *sanicar*.

**sandak** S. Cart-road. *Sandak gustā mann*, a tree by the roadside.

**sandēs** S. Small present of cake, sweets etc. sent round, in bits, to neighbours as souvenir of a wedding-feast; or distributed to friends by some one who had gone abroad and has returned home. — It is to be noted that, even in case of a wedding, the *sandēs* is always brought from a distance. The people of the bride's village receive it from her parents coming back from the wedding; and the people of the boy's village from his parents, on their return from the customary visit which they pay, after the marriage, to the bride's parents. *Sandēs ond'rnā, sandēs c'īnā*.

**sandhī** S. New moon. *Innā sandhī talī; cēp poñhū ṭak'ō*; to-day is new-moon day; we might have rain.

**sangē** S. Association on equal and friendly terms, fellowship. *Ortorgahi sangē nū kōrnā, sangen ambnā. Āsin tamhai sangēti phickācar*, they boycotted him out of their midst. — Adj. Associated with, fellow-, co-. *Budhu-asgahi sangē-parhū kukkor*, Budhu's schoolfellows. Hence *sangēs, sangēd*, « companion. *Ēn gā mal ōnon; eng*

*sangēs ōnos hotang*. I will not take any food; my companion will, maybe. — Postp. *Eng sangē barcas*, he came with me. — Adv., *sangem*. *Sangem ijjkā ra'alagyar. Tang ālin sangem occas*, he has taken his wife with him. *Kohā kukkos tambas gane sangem ra'adas, akkun gūfī jūdā mal mañj-kas ra'adas*; the eldest boy is living with his father, he has not yet a home of his own. — Cf. *sangtā*.

**sangī** S. 1. Sworn friendship. *Ā irbārim sangī jōrcar. Sangis* (plur. *sangīguṭṭhyar*), a sworn friend. *Sangis* (plur. *sangir*) means also friend, in general. *Tanghai sangirge tang'ā jīyan c'īnā. Īsin amboy hole, kohā bēlasgahi sangī maldai*. — Cf. *sangtā*.

**sangis** S. Bosom-friend. — N. B. To be dist. from *sangyas* or *sanges*.

**sangōṭh** or *sangrā, dāng*. Any long stick used for carrying a load.

**sangrā** S. Aid, assistance, help. *Sangrā nanū*, co-adjutant, helpful, obliging. *Ortosge* (or *ortosin*) *sangrā c'īnā. Āsin sangrā nanāge keras. Āsge ongrā-sangrā nalakh nandan, erpā kam'āge*; I help him a bit occasionally, in the building of his house.

**sangrā** S. Syn. of *sangōṭh*.

**sangra'anā** V. tr. 1. To help. Cf. *sangrā*. — 2. To rake up (scattered bits, leaves, etc.).

**sangtā** Adj. 1. Associated with, coupled with, concomitant. — 2. Friendly. *Sangtā ālas*. — *Sangtas* is a synonym both to *sanges* and *sangis*, and means a companion or a friend.

**sangṭhā** S. A bar used against a fulcrum to overcome a resistance or sustain a weight; lever. — Cf. *succā*.

**sangyas** S. Companion. Syn. *sanges*.

**sanghrā** S. Same as *saugrā*.

**sanghrā** S. Bar of metal or wood for lifting up, lever. *Sanghran ghu-syo'ot*; let us put a lever underneath.

**sanicar** or *sancar*. S. Saturday.

**sanjgī** S. 1. Vessel. — 2. Any movable object, espec. household articles, work implements, luggage etc. *Ninghai sanjgīguṭṭhin ho'ā darā ur-khā*, take off thy goods and chattels and clear the house. *Bēlasgahi sañjgī khalb kerā*, the king's luggage was stolen. *Ḍahrentā sañjgī hē'enā*, to pack up one's luggage. *Khocol punā sañjgī nū ujnar* (in a new earthen-vessel).

**sañjōt** S. 1. The evening meal on the eve of the Karam festival. *Innā sañjōt ōnnā ullā talī*. On that night, rice is served up with two or three sorts of curry, because, on the Karam day itself, fast is observed from midnight till nightfall (or more precisely until the appointed story-teller begins his narratives). — 2. The night before the Karam (from dusk till midnight). *Karam gaṇanī mundh mākhān 'sañjōt' ba'anar*, the night which precedes the plantation of the Karam-tree is called *sañjōt*.

**sanjugut** *Sanjugut nannā*, To invite, to convene.

**sanjhlas** S. Synon. of *sājhlas*, which see.

**sankā** Adj. Little, small. Said of things and persons, with reference to size only, or also to age. *Sankā mancī*. *Sankā jaunṭ*. *Sankā khaddas*. *Sankārin ērā*, look after the little ones. *Sankā sankā kankan ondra'ā*, bring little bits of wood. Syn. *Sannikā*.

**sankh** S. Conch, a marine shell blown at sacrifices by the *deōras* or the *irbus*.

**san'nā** [*sancas, san'os*]. V. tr. To mix, to knead. *Ī khessan hū khess nū tundarkī san'ā*. *Tamku san'nā*, to mix tobacco and lime; better say *tamku guṇḍnā, kamnā*. — N. B. *Purumnā* has the same meaning, but refers only to mixing in view of eating, whereas *san'nā* is general.

**sannī** Adj. 1. Little, small in size, young. *Sannī mann, sannī nerr, sannī ālas*. *Ī dighā dighā katthan sannī nanā*, make your interminable story short. *Sannir, sannīguṭṭhyar*, the little ones. *Sannī nū*; in his (their) early age or boyhood. *Ās engan sannintim pōsas*. — 2. Humble (in station, in sentiments). *Sannī ālar*, the poor folks, or the common people. *Nām sannī ālat*, we wretched men, we puny folks. *Ormā ālarin* (or *ālarge*) *Dharmes mundhbhārē sannī ra'anā manī*. — 3. Despondent, low spirited, downhearted; sad, mournful. *Jīyan sannī nannā*, to lose heart, to become sad. *Ī jahṛī ālas akkū sannījiyar lekh'ā mañjas*, this haughty fellow has by this time come to resemble the half hearted.

**sansanrnā** V. n. To move swiftly, nimbly, briskly. *Tākā sansanra'ā-lagyā*, there blew a strong breeze. *Nīm sansanrkar kuddālagdar*, you are walking at a good pace. — *Sansanra'ā*, swiftly. *Tākā sansanra'ā tāgri'ī*. *Sikrā sansanra'ā urhyār'ī*. *Kheḍḍgarī sansanra'ā kālī*.

**sansun** S. Synon of *saēsun*, which see.

**sant** S. Calcined bones of the human body, after it has been submitted

to cremation. *Santan pesnā, erpā ho'onā, uynā, huṛāba'anā. Ālar santan pesnar uynar kohā beñjāge*, people pick up the cremated bones and put them by until the Great-Marriage day. Syn. *santh*.

**santh** S. Synon. of *sant*.

**saōda'ānā** V. tr. 1. To mingle with an article of good quality some ingredient of a rougher nature, in order to save expenses, to sell cheaper or to cheat. *Khess nū calkur saōda'ānā*, to mix sand with paddy. *Dau tīkhil nū maldaun saōda'ānā. Kuylā nū amm saōda'ānā.* — 2. To give a sprinkling of water, salt, pepper etc. previous to mixing. *Amkhīl nū jōkk bēk cī'ā dara saōda'ā.* — Cf. *ghanī*.

**saōg** S. Synon. of *sawang*, which see.

**saōgyā** Adj. Synon. of *sawangyā*, which see.

**saōsar** Adj. Pagan, heathenish. *Saōsalar*, the pagans.

**saōse** Adj. 1. Whole, entire. *Saōse jiyātī*, with all my heart. *Saōse paddā pēth kerā*, the whole village is off to the market. — 2. All (plur.). *Ī pad-dantā saōse ālar.*

**saōṭha'ānā** See *Saūṭha'ānā*.

**sapā supu** Adv. denoting alternate or rhythmic motions of two agents, with reference to one spot. It may be loosely translated by together. *Tambas tangdāsin sapā supu ōnā cī'idās*, a father allows his son to eat rice together with him, from one and the same plate. *Ā irib mukkar sapā supu cuñjnar*, those two women pound paddy in the same mortar (with different pestles, one rising while the other comes down).

**sapra'ānā** V. tr. 1. To prepare, to get ready, to put in working order. *Tangyō khaddārin missā kālage sapra'ālaggī*, the mother is getting the children ready to go to mass. — 2. To adorn, to beautify. *Gollas jatrā kālage ghoron saprācas.* — Syn. *sobhta'ānā, singār patar nannā.*

**saprārnā** V. n. Reflex. and pass. of *sapra'ānā*. *Saprārkā ra'ā*, keep in readiness. *Saprārkā ra'adan*, I am ready. *Cubbā lekh'ā saprārkā pellar jōkhar*, young people sprucely dressed like peacocks.

**saprau** (N. B. Not *saprau*). S. 1. Trappings and fillings, accoutrements and finery, paraphernalia (as kept or just put in good trim) in view of a feast, of a journey etc. *Ghorōgahi saprau khughir lagām*, the trappings of a horse are its saddle and bridle. *Khristānar Etwar ullā nū tang'ā saprau kūrnar bācrnar*, on Sundays the Christians put on their best clothes. *Ningan saprau nanā*, make thyself clean and nice. *Karamge urmin saprau nannā*, to put everything in good trim for the Karam festival. — 2. Luggage, espec. clothes. *Īd dāhrēgē enghai saprau talī.*

**saput** Adj. 1. Reserved in manner, guarded; cautious to give offence to no one. *Saput pāhyar gane ālar elcnar, ārgahi jiyā sannī amban manā-nek'ā*. With guests of a reserved character, their hosts are uneasy lest something may offend them. — 2. Hence, well behaved, dutiful, righteous, virtuous. Synon. *ujgō. Ās urmī katthā nū saput ra'adas.* — 3. Of a serious turn of mind, grave. *Beñjā nū ēm tamām alkkham, pahē ās malā; ās saput ālas taldas*. At the marriage we were laughing all round; but he

not: he is a serious looking man. *Ī kukkos koghas lekḥ'ā saput taldas*, this small boy is as serious as his big brother.

**sār** Adj. (used only in low abuse). Silly, stupid, asinine, assish.

**sarā** S. Sound, noise. *Lakṛāgahi ēknāgahi sarā mal mindrī'i*, tigers walk noiselessly.

**sārā** S. Stretcher. Syn. *sārē*.

**sarāba'anā** V. tr. and n. 1. To despatch a work, to finish it quickly. *Ār tanghai nalkhan sarābācar darā kerar*. — 2. To make haste, to lose no time. *Rār'e ēkage sarāba'i*, the elephant walks hurriedly. *Ambā mō-khā sarāba'ā*, don't eat hastily.

**sārās** S. Wife's brother. *Eng sārās*. *Eng sāragar*, my wife's younger brothers. *Eng jethsārās*, my wife's elder brother.

**saras** Adj. Greater, higher. *Nin-gḥai khall enghaintī saras ra'i*, thy field is larger than mine. *Mās nannā manntī saras pardī*. *Ī kukkos parhnā nū ormarī saras ra'as*. — Adv. More, more than. *Khall nū khalltī saras up-jar'i*, one field produces more than another. *Mangras Budhuastī saras akhdas*.

**sārē** S. Manure, any fertilizing substance (as dung mixed with ashes, decayed vegetables etc.). *Erpā heddē sārē-gaḍḍī ra'i*; *ayyā gobārī, cind, erpantā kaṇṭēkārsē hēbrnar*. *Baṭgī nū sārē c'inā*. *Sārē-khall nū endra'-ādīm khōb upjār'i*, in a field fertilized with manure any thing will grow to perfection.

**sārē** S. 1. Prop. In a native house, any extremity (side-room or side-verandah) covered with a slanting roof.

Gabled houses consequently cannot have any *sārē* properly to called. When used in the meaning of side-room, *sārē* is opp. to *koṭṭhā*, middle-room. — 2. In the wealthy native houses called *koṭṭhā-erpā*, the corridor which runs along the four sides of the house proper. — 3. In one room houses, the verandah.

**sārē** S. See *sārā*.

**sarhā** S. Funeral pile. *Ek'am erpā nū oṇṭa'ākem ālar muhīrnar, hole sarhā kamnar arā bassnar*. When, in some house or other, one has died, a funeral pile is erected and the corpse burnt.

**sarḥus** S. Wife's sister's husband.

**sarhwā** Adj. See *saruwā*.

**-sarī** (1) Suffix added to adj. and adverbs for the sake of euphony, or when it is desired to put a special stress on them. Other suffixes, equivalent to *-sarī*, are *le, ekan, kan, kanā*. *Pharicsarī ṇā mōkhā*, eat and drink with cleanliness. *Jokkhsarī amm c'i'ā*, give me just a little water. *Jahrī-sarī kacnakhrnā*, to talk big. — N. B. *-sarī* is equivalent to the Hindi particle *sā*.

**sarī** (2) Postpos. In the name of, in lieu of, as a representative or substitute for. *Urbas Jisu Khristas ṛmā ālar sarī keccas*; Our Lord died for all men. *Paddantā irb ālar ormar sarī gollas gusan kerar*; two men of the village went, in the name of all, to the landlord. *Pādris ṛmā Khristā-nar sarī missan ba'adas*; the priest, in saying mass, represents all the Christians.

**sārī** S. Wife's sister. *Sannī eng-sārīn susar nanāge taiyai*.

**sar<sup>a</sup>jām** S. Requisites of any kind (as materials and implements for a work, victuals in view of a feast etc.). *Eṛpā kamnā sarajām*, building materials. *Beñjā sarajām*. *Ībrā sarajām injo dhar'age ho'ālagdan*; these appliances for catching fish, I take with me.

**sarkha'ānā** V. tr. To listen on the sly to other people's talk, to try to catch unperceived their conversation, to eavesdrop. *Sarkha'ā to ār endr katthā kacnakhrnar*; just try to catch what they are talking about. *Nīn eman sarkhāckai!* thou hast spied our conversation!

**sarḥhī** S. 1. Funnel (of metal, paper, leaves). Syn. *pērē*, *dhukrī*. — 2. Name of the *loṭā* and the *ṭekkā* when furnished, on the side, with a pouring tube (*tuṇḍ*). To offer beer or a drink of water with a *sarḥhī* is a mark of special honour.

**sarma'ānā** V. tr. To put to shame. *Ortosin sarma'ānā*. Syn. *lajā-ba'anā*.

**sarmārnā** Reflex. or pass. of preceding. 1. To feel ashamed. *Ēn āsin ānkan khanē*, *sarmāras*. — 2. To fight shy of. *Ēn ī katthan ānāge sarmārdan*. *Sarmār sarmār nē'enā*, to ask for in a bashful manner. — Syn. *lajārnā*, *lajrnā*.

**sarnā** (1) S. A sāl-tree grove. *Kūrkhar khaddī bīrī sarnā gusan pūjā nannar*. *Sarnā tūsā*, the fountain of the grove.

**sarnā** (2) [*sarcā*, *sar'ō*]. V. impers. 1. To be done easily, to proceed quickly. *Gan'āge mal sar'ālī*; the counting (of these pice) is a slow process. — 2. To leave no impression of fatigue, to proceed pleasantly. *Ī kantōtī mō-cage sar'ī*, it is easy to cut up with

this knife. *Khīrītī dahrē ēkage sarcā*, with these stories the journey became a pleasure. *Aur irb ālarin er'ā kḥanē*, *nalakh sar'ō*; if two more men are called in, the work will proceed quickly.

**sārnā** [*sāras*, *sār'os*]. V. tr. To experience, to perceive within oneself, to feel (v. n.). *Kīrā, ōnka sārṇā*; to feel hungry, thirsty. *Bīrṇā, pañṇā sārṇā*; to feel hot, cold. *Umhē sārṇā*, to feel warm. *Īs asman embā sāras*, this fellow has found the bread to his taste.

**sarpa'ānā** [*sarpācas*, *sarpa'os* or *sarpo'os*]. V. tr. To wish or call down by prayer evil against, to curse, to imprecate. *Bambhnarge dhibā mal cī'ā kḥanē*, *ālarin sarpa'ānar*. *Īr sar-pārkā ālar talnar*, these are accursed people.

**sarpē** S. Curse, imprecation. *Nin-gyōgahi sarpē nigan laggānek'ā*, let thy mother's curse fall on thee. *Sarpes*, an accursed man, or one who curses habitually.

**sarr** Onomat. for the whizz of an arrow through the air. *Cār kānum sarr bācā*.

**sārsā** S. 1. Two bamboo-poles fixed slantwise in the ground, and tied together upwards at the point where they meet, an appliance to raise weights. — 2. A folding chair or stretcher.

**sarsarṇā** V. n. To crackle or rustle slightly under the hand, as dead leaves, well dried paddy. *Khess akkun bes lekh'ā khayyā, sarsarṇī* (or *sar-sasarra'ā kḥarkhī*); this paddy is now sufficiently dried, it rustles when moved.

**sārṣī** S. 1. Blacksmith's tongs. — 2. Pincers

**sartī** S. Lottery, raffle, drawing of lots. *Telengar Urbasgahi angan sartī naḥjar*. I ghorō engāge sartīti *khak-khrā*.

**saruwā** Adj. 1. Thin. *Saruwā ālas*. *Saruwā mūhī*, *khekkhā*. — 2. Narrow. *Saruwā ḡahrē*. — 3. Shrill. *Saruwā kacnakhrnā*, to speak with a shrill voice. *Saruwā rāgē*, a shrill voice.

**saruwārṇā** [*saruwāras*, *saruwār'os*]. V. n. To become thin, meagre. *Naṭīti saruwārkā ālas*. — Syn. *saruwā mannā*.

**sarya'ānā** [*saryācas*, *sarya'os* or *saryo'os*]. V. tr. To stow, to put in its proper place. *Onḡkā khōkhānū chipāgūṭṭhin sarya'ā*. *Chiryārkā sanjgin sarya'ā*, range and stow away these scattered things.

**sās** S. Mother-in-law. *Engsās, ning-sās, tangsās*. *Tang sās sasuras*, his wife's parents.

**sās** S. Breath. *Āsgahi sās urkhā*, he has breathed his last.

**sasat** Same meaning as *sastī*.

**sāsbarakat** S. Blessing from on-high. *Ī paddā nū sāsbarakat mallā; iḡḡ'im nannar, annuhḡ mal manī*. There is a curse on that village; whatsoever they undertake proves a failure. *Isan khalī ambā nanā: sāsbarakat mal manī*; do not thresh on this spot, it is an accursed spot. *Dharmes ārgahi beḡjā nū sāsbarakat mal ciccās*.

**saseit** S. Pain, trouble. *Acc cak-khyā darā ḡahrē nū engan saseit naḡjā*, a thorn buried itself (in my foot) and gave me trouble on the way. *Mal ḡrso'oy, saseit ḡahrē talī*; you won't reach, the way is not easy. *Ās saseit ēkdas*, he walks with difficulty. — Cf. *sastī*.

**sasī** Also *sāsī*. S. Asthma. *Āsin sasī dharchī ra'ī*, he has got asthma. *Ās sasī maḡjas*, he has become asthmatic.

**sas<sup>u</sup>rār** S. Father-in-law's house. *Ās sasurār keras, ād sasurār kerā*.

**sas<sup>u</sup>ras** S. Father-in-law. *Hannas Kaiphasgahi tangsasuras rahcas*. *Ā-kunti eng-asurasgahi epā enghai ra'ō*. — Cf. *sasrus*.

**sasrus** S. Father-in-law. *Sasrus* is better Oraon than *sas<sup>u</sup>ras*.

**sastā** Adj. 1. Cheap. *Cirdī nū tīkhīl sastā manī*. — 2. Fig. of easy acquisition, coming to hand without exertion. *Ār mal ērnar: ārgahi ḡhibā sastā ra'ī*; they are not particular about expenses: their money is easily acquired. *Kicrī ambā hēbrā: namāge sastā mallā*; do not cast off your (old) clothes: they are not of such easy acquisition to us. To children squandering food: *Nimāgē mōkhṇā sastā maḡjā, darā ennē bījā kuddar*. Food falls to you from heaven, and so you go dropping it carelessly.

**sastī** S. Pain, suffering, tribulation, misery. *Sastī bīrlī*, in time of trouble. *E Dharmē, sastī beḡ nū eman khāpā*; o God, in the hour of trouble, be with us. *Sastī cōdnā*, to suffer tribulation. Better say *sasat*.

**satā** S. 1. Name of a game played with marbles or bowls. — 2. A round of seven hits, which constitutes winnings at that game. *Satā laucā* or *satā pūrcā*.

**saṭā** Adj. Protective (protection being afforded by contact). *Saṭā pacrī cī'inā*, to build a revetment-wall. *Saṭā khuṭā gārṇā*, to erect a palisade (against). *Saṭā kicrī ojṇā*; to put a patch, or a lining. *Ēn hubrā aṭan*

*saṭā lauckan*, I have hit those (two) balls at one stroke. *Tīn-saṭā pichrī*, garment made of three lengths of cloth sewn together.

**saṭāba'anā** V. tr. 1. To put some object in contact with another. — 2. To press two things close together. *Arin pacrī heddē saṭāba'ā darā uyyā*, depose the earthen vessel (in a reclined position) against the wall. *Ēr khuṭā majhī nū phāk ra'tī*; *ēran saṭāba'ā*. There is a chink between the two posts; force them into contact.

**saṭāsaṭ** Adv. Very close to one another *Saṭāsaṭ okknā, ijnā, uynā* etc.

**saṭbhatryā** S. Harlot, woman of loose character, disreputable woman. From *satte* several, and *bhatār* (Gaw) husband. *Saṭbhatryas*, an unreliable or disreputable man, a scoundrel, a vaurien. *Ī marwāristī qhibā ambā ho'ā: ās saṭbhatryas taldas*; borrow nothing from this money-lender, he is a scamp.

**saṭgiṭhyā** S. A creeper (*Hedyotis pinifolia*), remarkable for its tendril-like convolutions: hence the name. The fruit is used in medicine.

**saṭnā** [saṭcas, saṭ'os]. V. tr. General meaning: to conjoin, to associate two things together, in any way and for any purpose. Hence: 1. To paste. *Ī chapān balī nū saṭ'ot*. — 2. To put a lining to a garment; to stop a hole with lead. *Kicrin saṭnā*. *Chipān si-sātī saṭnā*, to solder up the holes in a brass-vessel. — 3. To put in common. *Karmāgar Mangrāgar gane tamhai gohlan saṭcar*, the two houses of Karma and Mangra have amalgamated (or combined) their teams of bullocks. — 4. To call a boy by a certain

girl's name, or viceversa (for the sake of teasing, or as an innuendo). *Nīm endrgē engan adiganē saṭdar?* — 5. To say that such a boy is misbehaving with such a girl. *Ā kukkosin ningdā gane saṭnar*, people are connecting that boy's name with thy daughter's.

**saṭō** Num. adj. Seven. *Saṭō ṭungrin kaṭṭyar*, they passed over seven hills.

**saṭrnā** [saṭtras, saṭro'os]. V. n. 1. Reflex. and passive of *saṭāba'anā* *Kank-joṛockā akkun saṭtrā*; the joint of the two wooden pieces is now perfect, lit. has been pressed into contact. — 2. To lag behind, not to have returned yet (lit. to stick somewhere). *Ās cicc ondra'ā keras darā saṭtras*, he went to fetch fire and he is still out.

**saṭsaṭrnā** [saṭsaṭtras, saṭsaṭro'os]. V. n. To be thickly set, closely packed, dense, serried. *Saṭsaṭra'ā ijjkā ālar*. *Saṭsaṭra'ā idnā*. *Saṭsaṭra'ā erpā, mann* etc.

**sattē** Adj. 1. Seven. *Sattē rupiyā*. — N B. When enumerating the series of units, *sāt* is used for seven. — 2. A number of, a lot, several. *Sattē aḍḍā ṭrkan, annuhō mal khakkhrā*; I have looked everywhere for it without finding it. *Ōnd mākhā nū sattē paddā bēcālagyas*, in one night he went to play in several villages. *Honnē akil karnē, sattē aḍḍā nalālagdai*; it is on account of that spirit of thine that changest domicile so frequently.

**saṭṭi** S. 1. A shoot or small branch of a tree or other plant. *Ī saṭṭi khēnā khur'tī*, these shoots have a healthy green appearance. — 2. Flexible rod, of any material; switch. *Ortosin saṭṭitī soṭnā*, to lash some one.



**sattū** S. Fried corn in powder. (Wheat, rice, maize, barley are fried and ground to dust; they are eaten diluted in ali ttle water, milk or beer.) *Innā khurṭī jawā-sattun mōkhot*, to-day as supper we'll have barley pap.

**satwās** Adj. *Satwās khadd*: 1. A child born at seven months. — 2. A very troublesome child.

**satyā** Adj. 1. Tintful, voracious. *Ās satyā ālas taldas; āsgahi katthan patta'ā*. — 2. Conformable to fact, true. *Satyā katthā*.

**sath'lē** Also *sath*, *sath'dinā*, *sath'disē*. Adv. 1. Quickly, speedily. *Sath'le cō'oy kā?* Wilt thou rise quickly? *Sath'le kālā darā barā*. *Rēlgaṛī sath'lē kai; tāṛī hāl adkā sath'lē ārsī*. The train goes fast; telegraphic news goes faster. — 2. Suddenly, in no time. *Sath'lē khē'enā*. *Īh'jā kha-nem cār sath'lē ārsī*; together with the unbending of the bow, the arrow is at its mark.

**sathsaṭhra'ā** Adv. imitating the sound of repeated blows. *Ās āsin sathsaṭhra'ā caṭgācas*, he slapped him in the face loudly. Syn. *caṭhcaṭhra'ā*.

**saugar** S. Scoundrel. This term of abuse is used by women only.

**saugat** S. 1. What is added over a full measure by the grain-merchant, as a premium to the purchaser. — 2. The excess of capacity of the harvest-pailā over the pailā used during the rest of the year. *Calānan engāge ondrke, saugatan nīn ho'oke*. Bring me full measures only; the excess (or: the bounty), take it (as compensation for thy trouble).

**saukhīn** Adj. Same as *saukhyā* 1. — Oppos. *harṭhā*.

**saukhyā** Adj. 1. Not given to manual labour, employed in brain-work. *Gollar saukhyā ālar talnar*. (From H. *sukh*.) — 2. Working without pay as a kind of slave to redeem a debt. *Sarkār saukhyārin uīnan codā ciccā*, Government has abolished the keeping of slaves.

**saunā** Adj. Of a white colour with grey spots. *Saunā aḍḍō*. *Saunā ghorō*. **saunda'ānā** See *saōda'ānā*.

**saung** S. Strength. *Saungmalkā*, weak, feeble.

**sāura'ānā** [*sāurācas*, *sāuro'os*]. V. tr. 1. To shape any material, to give it the required form. *Erpā kam'ō bīrī*, adhar *khajj ho'onar*; *orot bhēl irib sāura'ānar*; when a house is in construction, some of the men bring mud, one or two shape it into walls etc. — 2. To arrange nicely, to beautify, to adorn. *Goccon, cutṭin sāura'ānā*. *Erpan sāura'ānā*. *Ā ālas tang'ā mukhan eōndā sāura'ādas*!

**sausaurṇā** V. n. To make a rapid, rustling, continuous noise (as wind or a pelting rain, or a snake gliding among dry leaves etc.). *Jhau mann kaṭi tākāṭī hō sausaure'ī*. *Sausaura'ā*, quickly. *Paṭintā amman cīcā khaṇē, sausaure'ā khāyī*; if a moistened slate is wiped, it dries at once.

**saūṭha'ānā** V. tr. To strengthen, to invigorate; to give life and energy to.

**saūṭhārnā** Reflex. or pass. of preceding. To feel fresh and vigorous; to be strengthened.

**sawā-ghāṣī** S. A species of intoxicating grass, which gives vertigo to the cattle.

**sawāl** S. Question, query. *Sawāl nannā*. *Sawālge utārā cī'inā*, to answer a question.

**sawang** S. 1. Physical strength. *Paudgahi sawang ēdnā*, to be strong like an army. — 2. Moral strength, energy. *Āsge jiyāgahi sawang malkī*. — 3. Power. *Paṇḍurgahi rājige kōhā sawang ra'ī*, the European rule is a powerful one. — 4. Opulence. — 5. Exertion, fatigue. *Sawang-laggū nalakh*, toil labour entailing pain and fatigue.

**sawangyā** Adj. 1. Strong, robust; fully developed. *Ī ghorō akkū sawangyā mahjā*, this horse is now in its full strength. — 2. Powerful, rich. *Sawangyā bēlas*. — Syn. *bariyār*. As noun (*sawangyas*), workman, labourer. *Sawangyarge maṇḍī ondra'ā*, bring the rice to the labourers.

**sawāsin** S. (Sad.). Wife of the second rank. Opp. to *byāhū* (wife) and to *khawāsin* (third rank wife). A Hindoo will drink of the water his *sawāsin* has fetched, but will not touch anything cooked by her. From his *khawāsin*, if he has any, he will take neither food nor drink. *Hū ālī ā barīyasgahi sawāsin talī, tang byāhu mallī*.

**sawayā** Adj. Of the capacity of  $\frac{1}{4}$  ser. *Sawayā aurkā*.

**sāyyā** S. Lord, in the meaning of husband. Used in songs and legends only.

**sē** (1) or *se kā*. Interj. (used with an imperative, in order to encourage or insist). Do; please; though. *Mal bar'on*. — *Barā se, darā ērā*. I won't come. — Come though and see. *Kētran endr cī'īdar? baugin se cī'ā*. Why bring only a shovel-basket? please bring a large basket. *Paddantā ālarin menā se*; please, question the villagers. *Ōnā se, ōnā se kā*; F. 'mangez donc'.

**sē** (2) (Corr. of H. us). *Sē lekh'ā*, like this. *Sē lekh'ā nalakh nanā*.

**sebbā** Adj. 1. Light of weight. *Ī cirkhī sebbā cēr'age ra'ī*. — 2. Easy. *Sebbam ra'ī*, how easy! *Kacnakhra'āge sebbā, nalkh nanāge othā ra'ī*; talking is easy, doing is difficult. — Syn. *nebbā, surrā*. Adv. *Sebbā nū*, easily.

**segsegrnā** [segsegras, segsegr'o's]. V. n. To abound, to be plentiful, to swarm. *Ī khall-kōrā nū pōk segsegrī'ī*, in this corner of the field there are plenty of ants. *Ī maṇḍī nū calkur segsegrī'ī*, there is abundance of sand in this meal of rice. *Ṭorāng-kerā nū bī segsegrī'ī*, there are many seeds in the wild plantain. *Arī pall segsegrī'ī*, a saw has a number of teeth.

**segerseger** Adj. Crackling under the teeth. *Ennē segerseger maṇḍin mal ōnon ēn*. — Cf. *sagur*.

**segerseger<sup>e</sup>rnā** [segerseger-ras, segerseger'o's]. V. n. To crackle under the teeth. *Maṇḍī ōnōbīrī, bai nū calkur segersegerī'ī*.

**sēk** S. Heat (of the sun, of a furnace).

**seknā** [sekcās, sek'o's]. V. tr. 1. To warm before the fire. *Paññātī khēk-khā ballī, en culhā mundhbhāre sek'on*; my hands are benumbed with cold, I will warm them at the fire-place. — 2. To dry before the fire. *Ās catkā kicrin cicc nū sekcas*, he dried his wet clothes at the fire. — N. B. 1. The subject of the verb may be the source of heat itself. *Bīrnā kicrin cārē sek'ō*, sun-heat will soon dry my clothes. Fig. *Āsgahi mēd engān sik'ī*, his body is burning with fever, lit. is warming me (as an open

fire would do). — 2. *Seknā*, does not take names of liquids as direct object. One says amm, *cāh kurja'ānā*, *umhē nannā*, *usum nannā*, *urturlā'ānā*.

**sekrā** S. Account. *Ortosgahi sekrā ho'onā*, to ask for an account of.

**sekrā'ānā** V. tr. To drive into a corner, into a position of difficulty or necessary surrender. *Sendrā ālar mākan oṇṭā kōrā aḍḍā nū sekrācar*. Syn. *jhekrā'ānā*.

**sekrnā** Reflex. and pass. of *seknā*. *Ḍhekārī sekrnā*, to bask in the sun. Syn. *akhrnā*.

**selnā** [*selcas*, *sel'os*] V. tr. To throw or push in the desired direction by a sudden jerk with retraction of the arm. *Ḍongaitar mundh ḍongan khār nū selhar*; *adi khōkhānū tām khōlā tarā argnar*. Ferry-men first push the boat into the river; afterwards, they get into it from behind. *Karmas balman māḥ nū selcas*, *pahē mal laggyā*; Karma threw the spear towards the deer, but missed the animal.

**sembā** S. A large bean, red-coloured. Beans grown on a stalk more than one year old are intoxicating and can even cause death.

**sembālī** S. Cotton-tree (*Bombax malabaricum*). The *sembālī* cotton (*sembālī kabsī*) is not spun.

**sendrā** S. Hunting. *Sendrā nannā*, *sendrā bēcnā*, to hunt. *Sendrā nañjnā*, to beat up (with ensemble and according to rules). *Lodhō sendrā kānā*, to go for an casual hunting, for a hunting of amateurs, four or five men only taking part. *Sendrā ārge laggyā*, their hunt was a success. *Ārendran hō sendrā mal nañjar*, they made no game whatever. *Sendrā-bīcus*, a hunter. *Sendrā-bīcur eksan*

*kerar*? For the Oraons of the plateaux, there are two big hunts only, one in Phagun (*Phaggu sendrā*), the other in Jeth (*Bisu sendrā*). The latter is the more important.

**seōseōr** Adv. 1. Quickly, alertly. 2. Overhastily, hurriedly, precipitately. *Seōseōr kānā*, *nalakh nannā*.

**serhā** (1) S. Synon. of *surang*, which see.

**serhā** (2) Adj. Of one *ser*. *Serhā aurkā*, a pailā of one *ser* capacity.

**sert sert** Adv. Quickly, diligently. *Sert sert ērrnā*, *nalakh nannā*.

**sertā** or *sartā*. S. Wick. *Sertan kaṇnā*, to prepare a wick. *Sertā koḥem argyā*, the lamp is smoking. *Sertan arga'ānā*, *jobra'ānā*; to raise the wick, to dip it into the oil.

**serwā** Adj. See *saruwā*.

**sewā** S. Service. *Ī mann nū ort khaddas ra'as*; *āsīm eman sewā nandas* (it is he who waits upon us). *Sewā-susar nannā*, to serve, to attend to the needs of; syn. *ērā khōjnā*.

**sewnā** [*sewcās*, *sew'os*]. V. tr. 1. To attend a sick person, to nurse. *Naṛī-ālasin sewnā*, to attend a man who has fever. — 2. To mind, to look after, to take care of. *Arkhācēkhel mannmāsan sewnā*. — 3. To rear, to bring up. *Ī turāsin sewā onḍam kā poldam*; we may, or may not, be able to bring up this orphan.

**seyān** (1) Adj. Elder. *Ī irib kukkor madhē nū nē seyān talī?* *Ninḡhai khaddar madhē nū ekā khadd seyān talī?* *Paddantā seyān ālar ennē ennē salhā ciccar*; the elders, the notables of the village, have advised this course.

**seyān** (2) S. 1. Cunning, wile, deceit. *Ās ārgahi seyānan akhar*

*bongas*. — 2. (Adj.) Clever, wily. *Ī kuk-kos kōhā seyān taldas*.

**sībākhārṇā** [sībākhāras, sībā-khār'os]. V. tr. 1. To feel a strong desire of any kind. *Mōkhā sībākhār-dan*, I am craving for food. *Ērā sībā-khār'ī*, she is most curious of seeing. *Ās hō akkun oṇṭā corō pos'āge sībā-khārdas*; he too now has a passion for rearing sparrows. — 2. To covet, to wish inordinately. *Enghai mandī amkhin ērā ērā sībākhār'ā helras*. *Nannasgahi ālin sībākhārṇā*.

**sīdhā** S, often used in the plural (*sīdhāguṭṭhi*). Uncooked foodstuffs (rice, vegetables, turmeric etc.) served at weddings to guests belonging to non-Oraon castes, that they may there and then make their own cooking.

**sīhrārṇā** [sīhrāras, sīhrār'os]. V. n. To change colour (through fright, emotion, sudden illness); to shiver, to tremble, to feel giddy. *Karmāsin mucyār khaṇē, āsgahi tambas sīhrāras*; when they gave that cut to Karma, his father sickened visibly. *En mecchā erpā nū ēkā baldan*; *enghai mēd cārē sīhrār'ō*. I cannot walk on any high building; I would have vertigo at once. *'Kkalbar talnar' mīkhyas, darā āsgahi kheḍḍ khekhhā sīhrār'ā helrā*. These are thieves, he shouted; and he started trembling all over.

**sijhu** Also *sijhu-acc*. S. A plant of the cactus family. Its thick pentagonal branches are armed with thorns along the edges.

**sikā** S. Fire-spot. On boys' fore-arms and hands, small roundish burns are made, with a view to assure their success in life and admittance into their ancestors' society after death. *Ortosgahi khekhhā nū sikā okta'ānā*.

*Buḍhī-anglī gustā sīkāṭī sendrā laggī*, a fire-spot close to the thumb makes hunting successful. *Khekhhantā sīkā ālasin, keccā khōkhānū, pacbālar 'asmā ondra'ālagdas' ba'arkī mesnar*; if a man wears fire-spots on the arm, he is after death welcomed by his ancestors, who say: 'He is bringing bread with him.' — The corresponding superstition for women consists in having straight or zigzagging lines or flowers tattooed on the forehead, temples or left side of the chin, on the wen (if there is any), on the shoulder-blades, chest or feet. All this is considered as an indispensable condition for obtaining the necessities of life in the other world.

**sīkrā** S. Small kind of falcon (about the size of a crow). Syn. *chach-rā, bēsra*.

**sīkṭā** S. (Barway). Jackal. *Sīkṭa-kandā*, a bulb (*Chlorophytum tuberosum*).

**sikhāba'anā** V. tr. To teach. *Engan cār inj'āge sikhāba'ā. Khrist-asgahi sikhābāckā*, Christ's doctrine. *Sikhāba'us*, a teacher.

**sīkhrna** V. n. To study, to learn. *Sendrā bēcāge sīkhrnā*.

**sikhrtārṇā** V. n. impers. To be possibly studied; study to be possible. *Honnē sikhāba'anātī, khaddarge pu-thū ekālekh'ā sikhrtār'ō?* with such a teaching, how will it be possible for the children to study the book?

**sīlaisapai** Also *siloysoyoy*, and *salaisapai*, which see.

**sīlsil'rnā** [sīlsilras, sīlsilro'os]. V. n. 1. To be glossy and pointed like a needle. *Osgā-pall nanmuht lek'hā sīlsilr'ī*, the teeth of rats are neat and sharp like needles. *Mankhā-marag*

*balam lekht'ā silsilirkā ra'ī*, the horns of a buffalo are bright and pointed like spears. Fig. *Āsgahi marag silsilrī'ī*, he is a quarrelsome man; or: he is ready to fight it out. — 2. To have a plump and bright appearance. *Kukoy kukkor, chiṭorā pardkā birī, silsilra'ā etthrnar*; boys and girls in their adolescence have a blooming appearance. *Ī ghorō silsilrī'ī*, this horse is stout and glossy.

**simān-dīr** S. Line of demarcation. *Simān-dīrgahi āpakkhem*, immoderately.

**simbālī** S. See *sembālī*

**simbī** (1) S. Bean.

**simbī** (2) S. A bird of very small size, saffron-coloured.

**simdhārṇā** [*simdhāras, simdhār'os*]. V. n. To become damp. *Ekhāgalī erpā, bus'u, kicrī, ciṭhī simdhār'ī*. During the rains house-floor, straw, garments, papers become damp. — Cf. *sirndhārṇā*.

**sindī-siprī** Adj. Of all sorts. *Sindī-siprī kacnakhrnā, kebnā*; to talk improperly, to vomit indecent abuses.

**siṇḍol boṇḍol** Adj. 1. Smooth and straight on its whole length, without any part rough or crooked. *Siṇḍol boṇḍol mann*, a tree all of one size. — 2. *Siṇḍol boṇḍol ālas, mēd, khekhhā kheḍḍ*. A tall and straight-built man, a body finely shaped, beautiful limbs. *Siṇḍol boṇḍol cuṭṭī*, long smooth hair. — N. B. The word applies only to objects of elongated shape. *Siṇḍol boṇḍol khann, khebda* would be meaningless

**sindrī** S. Vermilion. It is used by Oraons to perform the marriage rite, to consecrate stones etc. to deities.

*Sindrī tūdnā, c'īnā, lagāba'anā. Sindrī nōrnā, otthornā. Sindrī-pāb*, the parting line of the hair (on the middle of the skull).

**singār** S. Ornament, decorations. *Singār attnā*, to put on gewgaws. *Erpā nū singār lagāba'anā*, to decorate a house. *Bēs bēs singār-patār-guṭṭhi*, beautiful trinkets. *Singār-patār nannā*, to adorn, to decorate.

**singī** S. Small iron cone, shaped like an extinguisher; filled with blood and other ingredients acceptable to devils, it is used to throw sortileges. *Singī thōknā*, to cast a spell (lit. to drive a *singī* into somebody's wall).

**singil-mingilrṇā** V. n. 1. (Of fire) To move about rapidly, scintillating in the dark. — 2. To run about in the dark carrying or agitating a torch etc. *Bhagjugnī attrā ittrā singilmingilrī'ī. Khaddar, paṇḍrū kicrī kūrār, ṭonkā nū singilmingilrṇar*; the girls, dressed in white, turn about on the (dark) plain, agitating firebrands.

**singra'ānā** V. tr. 1. To decorate, to adorn. *Erpan singra'ānā*. — 2. To dress, to make clean and tidy. *Khaddharan singra'ānā*, to dress the children. *Khall-ukhrin singra'ānā*, to clean one's field and arrange it nicely. — 3. To saddle (a horse), to put (on an elephant) its trappings. *Ghorō, rār'ē singra'ānā*.

**singrārṇā** Reflex. and pass. of *singra'ānā*. *Anā, sahis, endr ghorō singrārā?* I say, syce, is the horse saddled?

**singhī** S. A fish, 'about half a foot in length; its jaws are armed with a pair of spikes, a blow from which causes strong fever. Called also *bejjē-singhī*.

**sīr** S. 1. Nerve. *Sīr mal rahcā holē, mēdgē nuhjnā mal akhro'ō pahē*; if there were no nerves, no pain would be felt by our body. *Nuhjnā sīr sīr nū kuddkī kuddī*, pain travels from nerve to nerve. — 2. Vein. *Mēdgahi sīrīt kḥēsō urmītarā kuddī*. — 3. Muscle. *Khekkhāgahi sīr tarpārā arā kḥekkhā pūkhāyā*; the muscles of the hand were sprained and a swelling followed. — 4. Filament, fibre (of pulses, flax etc.).

**sīrampūrī** Adj. *Sīrampūrī kā-gad*, straw-paper.

**Sīrāsītā-nāl** S. Proper name of a rice-field famous in Oraon folklore (3 miles N.-W. of Katkahi).

**sirē** Postp. Upon, at. *Ninghai sirē tandal-jālan etta'ā manō*, it will be your task to take down the cobwebs. *Urmī nalakh tambas sirē mahjā*, the whole work has fallen upon his father. *Berā sirē maṇḍī ṭnnā*, to eat at a fixed hour.

**sirga'ā** Adv. The wrong way; against the grain. *Sirga'ā kundrṇā*, to be born feet foremost. *Mesgā nū dāṛan sirga'ā nulg'ā beddoy hole, ekāsē khupto'oy*? If you want to slip this branch in the roof the wrong way, how will you make it penetrate? (i. e. it will hook somewhere). *Allā-cuṭṭin sirga'ā nannā*, to ruffle up the dog's hair. *Cuṭṭin sirga'ā bāgrṇā*, to comb the hair against the grain.

**sīrhā** S. Sinuosity, elevations alternating with depressions. Cf. its synon. *rīrhā*. *Sīrhā uynā*, to plough badly, to trace a waving line with the plough.

**sīrhī** (H.) S. 1. Ladder. — 2. Staircase. *Sīrhī nū 'argnā*, to go up a

ladder. *Sīrhīlī maṇyā argnā, ettnā*; to go upstairs, downstairs.

**sīrhuā** Adj. See *saruwā*.

**sīr'ī** S. 1. The peculiar smell of stale meat or fish. *Rokkā ahṛā injō nū koṛhē sīr'ī mallā; bāsī manī kḥanē, koṛhē sīr'ī manā hīlrī*; in fresh meat or fish there is not much smell; when they become stale, they smell strongly. — 2. The peculiar smell of young infants. *Lellē kḥad-dar sīr'ī cā'anar*. — 3. Smell of stale perspiration. *Sīr'ī ālartī nannar gu-ch'rrnar*; people who do not bathe are avoided. Adjectively, smelling, stinking. *Sīr'ī kicrī*.

**sīrī sīrī** Adv. Drop by drop; in a small file. *Ērā, ī aṛītī jharā sīrī sīrī urkhī*; see, this pot of beer leaks (lit. the beer is oozing out). *Maitā amm sīrī sīrī kīyā gūṭī kai*, the water on the top glides down in a small file.

**sirja'ānā** V. tr. 1. To create. — 2. To constitute, to originate. Jokingly: *Ī sobhnā erpan ekā ālas sirjācas?* — *Nē sirjo'ō? ālar kamcar!*

**sirju'us** Verb. Noun. Creator. *Sirju'ū sawang*, creative power.

**sīrṇdhā'ānā** V. tr. To dampen (through slow oozing; cf. *sīrī*). *Ekḥā-gālī-amm ī erpan kḥōb sīrṇdhī'ī*, the rains make this house very damp. — Cf. *sīrṇdhārṇā*.

**sīrṇdhārṇā** Reflex. and pass. of preceding. To become damp (through capillarity; *sīrṇdhārṇā* is to become damp through air moisture). *Ekḥā-gālī, uttar tartā pacrī koṛhē sīrṇdhār'ī*; during the rains, the wall on the north side gets very damp. *Baggē kḥaidkā kḥajj jokkh amm nu cī'ā, sīrṇdhār'ō*; throw a good amount of

dry earth in a puddle, the earth will pump up the humidity.

**sirnī** S. Offering of flowers, fruits or sweets to a deity. *Dewtāge sirnī ho'onā, nannā, c'inā, arga'ānā, uynā.*

**siṛō** Adj. 1. Half turned, side foremost. *Āsgahi pall siṛō kundkī ra'ī*, his teeth are wheeled to the right about. In abuse: *Ā allā-siṛos endrge barcas?* what business has that dog-mouthed fellow here? — 2. Chapped (the sides of the wound remaining upturned). *Enghai orokh palkrā darā siṛō mañjā*; my nail got slit and grew the wrong way. *Kāc mucyā khañē, gurkhī enghai siṛō mañjā*; a piece of glass cut my heel, which has remained gaping.

**siṛ'oy sop'oy** See *soroy sopoy*.

**sirū** S. Nickname of the jackal, in stories. *Sirū Pādē*, Master Jackal.

**sirwā** Adj. See *saruwā*.

**sīrya'ā** S. Stench, bad smell esp. of rotten fish. *Iñjō-amm sīrya'ā cā'ī*. Syn. *sīr'ī*.

**sīrya'ānā** [sīryācas, sīryo'os or sīryos]. V. tr. To infect, to fill with a foul smell. *Sīr'ī ālar īknum īknum tanghai khokhā tarā tākan hō sīrya'ānar*. Unwashed people, when moving about, infect the very air behind them. A mother sending her boy to the market for meat: *Kicrīn ambkē sīrya'ā*.

**sīryārnā** Reflex. and pass. of preceding. *Kicrī nū iñjō musugkan, khañē sīryārā*; I wrapped fish in this cloth, it tooked the smell of it.

**siṛyō** S. 1. A gramineous plant found in fields and serving as curry. It has a white flower with red stripes on the top. — 2. Fig. *Siṛyō nannā*. To fry in oil, grease, *ghī* something previously boiled. *Atuan (arkhan)*

*siṛyō nannā*; to put boiled potatoes (or vegetables) in the frying pan.

**sisā** (1) S. A tree, the wood of which is of a hard black grain. Boxes, rulers, spinning-tops are made of it.

**sisā** (2) (H.) S. 1. Lead. *Sisātī saṭnā, sisātī ṭasnā*, to solder. — 2. Pencil.

**siṣabad** Adj. Same as *nīṣabad* and *nīsōṇḍ*, which see.

**siskārī** S. Whistling. *Siskārī ūrnā*, to whistle. *Siskārītī pārnā*, to whistle a tune.

**sisonda'ā** Syn. of *nīṣabad* and *nīsōṇḍ* which see.

**siṭor bōtor** Adj. Syn. of *sōrad bōrad*, which see.

**siṭsiṭā** S. Term of abuse. Knave, scoundrel.

**siṭsiṭrnā** V. n. 1. To poke out here and there, to stick out. *Āsgahī khocol siṭsiṭrī'ī*. *Cēp pakhnān siṭsiṭrā'ā othra*, the rains have bristled the roads with stones poking out. — 2. To abound inside (lit. to render it rough). *Dumbārī bhitrē, chīr siṭsiṭrī'ī*; the inside of a fig. is full of seeds. *Cēp khōkhā, ḡahrē nū pakhnā siṭsiṭrī'ī*. *I maṇḍī nū calkur siṭsiṭrī'ī*. *Aṭkhā khatrā khañē, khañjā siṭsiṭrī'ī*; after the fall of the leaves, fruits appear more numerous. — 3. To be rough with, to bristle with points. *ḡahrē pakhnatī siṭsiṭrī'ī*. — 4. Fig. to grin. *Endrge ā luccas siṭsiṭrdas?* What does that knave grin for (lit. why does he show an army of teeth)?

**siṭṭā** S. Jackal. Syn. *sikṭā*. — As adj. Out of tune, without ensemble. *Siṭṭā pārnā*. *Siṭṭā mendrnā*, to sound false. *Siṭṭā kharkhnā*. *Siṭṭā murli ūr'ālagyar*, they played on their flutes in a confusion.

**sīṭhā** S. This word has two meanings one specific, the other generic.

a) It properly means the beer obtained by the second or third wash of rice-malt, i. e. second-rate beer. b) The word however is often used with the meaning of beer in general, and is then a synonym of *jharā*. — Ex a) *Īd cērtā oṇḍkā sīṭhā talī*; this is second 'wash', of which we drank the *munō* yesterday. *Sīṭhā jharā*, second-rate beer. b) *Munō sīṭhā*, beer of the first-wash, first-rate beer. When two nouns denoting beers of unequal quality, occur compounded together, the first of the two is used as adjective, and has always its stricter meaning; the second name (*boḍ'ē*, *bhothā* etc.) means simply beer, in general. *Munō boḍ'ē*, first-wash beer. *Sīṭhā boḍ'ē*, second-wash beer.

**sīṭhāba'anā** (from *sīṭhā*). V. tr. To eclipse, to throw into the shade; to get the better of one, espec. about a thing he was boasting of. *Khatrkā ṭatkhān pesage Karmas engan sīṭhā-bācas*, Karma has forestalled me in picking up the fallen mangos.

**sīṭhārnā** Reflex. and pass. of preceding. 1. To come only second, to be forestalled, to be disappointed and frustrated of one's purpose. — 2. Hence, often: to come late. *Mis-sāge sīṭhār'oy*; *missā nū sīṭhār'oy*. Thou wilt reach too late for mass; thou wilt come late at mass. *Pēṭh nū khēndāge sīṭhāras*, he arrived in the bazar too late for buying (first-rate articles).

**sīthyā** Adj. and adv. 1. Cost-free, gratis. *Innā ningāge sīthyā maṇḍī cicckan*; *nalakh mal nanjkai*. *Karmas-gahi nalakh sīthyam nanjkan*. *Dhar-mesgahi katthā sīthyam khakkri'i*;

*ho'onā ra't holē*, *ho'ā*. God's word is announced without cost; if it is to be taken, take it. Syn. *Annem*. — 2. Worthless, for which no one cares. — 3. Easy, convenient, asking for no great effort. *Ī nalakh sīthyā talī*. *Ī pakhnā ho'āge sīthyā talī*, this stone is easy to transport. — N. B. *Sīthyā* does not mean light, of small weight.

**siyā** Also *sīyā*. S. 1. Boundary, limit. *Enghai siyā nū nē mann idd-kār?* Who has planted trees on my side of the boundary? — 2. Territory, property. *Ī paddantā siyā ā partā gūṭī ra't*, this village territory extends up to yonder mountain. *Tang'a siyā nū indri'im kecckan khakkhyar hole*, *malā kaor*; if they meet with any dead animal within their village precincts, they will not go. *Bēlsiyā*, an Oraon district near Palkot.

**s-khērō** Contracted form (after a pers. pron.) of *das-khērō*, son's wife. Daughter-in-law. *Engskhērō*, my daughter-in-law. See *khērō*.

**sō** Interj. for driving fowls away. *Sō! sō!*

**sobbā** S. 1. A large handful; prop. the quantity that will hold between the five fingers widely parted and turned downward, pincers like. *Ōnd sobbā maṇḍī engāge ondra'a*. *Ōṇṭā oṇṭā murkhurgē onom sobbā c'ā*, give a handful of it to each pigeon. Syn. *rubbā*; cf. *Kawār*. — 2. A rough way of measuring spheroid bodies (a large round fruit, a child's head etc.), by applying over them the hand with the five fingers extended. *Dahū khanjpā ṭhaukem ōnd sobbā manī*. *Ī kukkos-gahi kukkan sobbā nanar ērā*, measure this child's head with your hand.

**sobbhā** Adj. Beautiful. *Ningāge bēs sobbhā jaundkhaddī beddom c'om*.



**sōbhñā** [sōbhcas, sōbh'os]. V. n. 1. To be goodlooking, beautiful, bright. *Sōbhñā ālas, sōbhñā pellō. Ninghai sōbhñā mūhin ēron, ayō;* let me see thy sweet face, o mother. — 2. To be spruce, overnicely dressed. *Phalnā kukkos singār darā kicrī-doḍḍōlī sōbh'ālagyas,* such a boy was looking very smart with his gewgaws and fine linen. — 3. To find favour with, to please one. *Ā ālī āsge sōbhca, kḥanē ās adin uyyas. Ekā ekā ālar dau calan nannar, ār Dharmesge sōbh-nar. Urmī pūpanṭī ne sōbhī'ī? Kicrī.* What is that which pleases above any flower? a dress.

**sōbhṭa'anā** V. tr., causal of sōbhñā. 1. To beautify, to adorn. — 2. To clothe elaborately, pompously or elegantly. — Syn. *sapra'anā*.

**sōḍor-bōḍor** Also sōṭor-bōṭor. Adj. and adv. 1. Dirty, dirtily. *Balnā khaddar maṇḍin sōḍor-bōḍor ḍnnar,* ill-bred children eat dirtily. *Amm-malkā paddantā ālar sōḍor-bōḍor ra'anar;* in villages without water-supply, the people are filthy. — 2. Fig. to excess, enormously. *Bēlar, gollar, ra'anā ālar sōḍor-bōḍor mokḥnar ḍnnar;* kings, landlords, moneyed men make huge meals. — Syn. *sōrad bōrad, sōrod bōrod; sīṭor bōṭor*. Cf. *sōrad bōrad*.

**sōdhñā** [sōdhcas, sōdh'os]. V. n. 1. To come home to one, to remain before the mind. *Ā gollasge Sarkār-gahi pēškā sōdhcā: akkū mundhtā lekḥ'ā ālarin mal pīkḥdas;* this decree of Government went home to the zemindar; he is now less hard on people than he used to be. *Ha'ī, honnē khilpat engāgē sudh'ckī ra'ī;* yes, this kind of suffering is a thing I can understand. *Kīṭācāntā kīṭā en-*

*gāge sudh'ckī ra'ī,* the hunger of the year of famine has shaken my whole frame. — 2. To sting to the quick, to wound the feelings. *Tambasge tangdī-gahi ī sorgo'ō katthā khōb sōdhcā,* this oblique remark of his daughter wounded the father very much.

**sōḍhñā** [sōdhca, sōḍh'ō]. V. n. impers. See *sōrhñā*.

**sōḍh'ornā** See *sōrh'ornā*.

**soēkō** S. A large ring of metal, into which a number of smaller ones play freely (an instrument used at dances). *Soēko kḥarkḥa'anā,* to agitate the *soēko*.

**soēsoērnā** V. n. 1. To emit a sound similar to hissing (as damp wood when burning). *Khēnā kank mal laghrī'ī, soēsoērī'ī ēklā;* damp wood gives no lame, it only whizzes away. — 2. To simmer. *Rēlgarintā kal i'ī ābīrī, bhappē soēsoērī'ī;* when a railway engine is at a standstill, the steam keeps simmering away. *Kaṭṭu caṭkī abīrī, soēsoērī'ī.* — Syn. *soēsoērnā*. Differs from *choēchoērnā*.

**soēsoēba'anā** Also *soēsoērnā*. To produce the peculiar hissing or simmering sound called *soēsoē*. *Ērnar khār nindkā ra'ī, amm soēsoē ba'ī.*

**soggē** S. 1. Compassion, pity. *Ortos maṇyā* (or *ortosin*) *soggē ērnā,* to take pity of someone. *Āsin engāgē soggē laggyā,* I was moved with pity for him. *En āsin soggē maṇjkan,* I had pity of him. *Karmas soggēṭ tanghai khēran mal pīṭyas. Soggē-malkā,* cruel. — 2. Repining, regret. *Ḍhibāgahi soggēṭi engāgē maṇḍī mal onā tukḥī;* the regret of the expense takes away my appetite for rice. — Cf. *dayā*.

**sogge-irū** Adj. Compassionate, merciful.

**soggē-malkā** Adj. Pitiless, cruel.

**sog'o** Adj. Of an inferior or bad quality (in matter of food and drink). *Sog'o khess; sog'o maṇḍī. Ī jharā sog'o sog'o laggī. Īd sog'o jharā talī.*

**sogsogrnā** V. n. (frequentative derived from *soggē*). To look miserable, to be in a pitiable state (through fatigue, malady, or helplessness). *Ās kīṛā, naṛītī sogsogrdas. Dahrē khard-kātī sogsogra'ālagyas. Polnātī sog-sogrnā, to be miserably helpless.*

**sohar** Postp. Down to (in conn. with dress; see *sohra'ānā*). *Ās iṛī sohar pichṛī bācrkas ra'adas, he wears his burnous hanging down to his heels.*

**sohdā** Adj. Spoiled (through excessive kindness). *Sohdā khadd. Soh-dā ālī.*

**sohra'ānā** V. tr. To wrap from head to foot; to drape or adorn down to the ground. *Phalnas tanghai ālīn singārī sohrāckas rahcas, so or so had loaded his wife with a profusion of trinkets. Ī pāp khoppān sohrī'ī, this kind of flower, spreads all over its bush and covers it down to the ground. See sohrārnā.*

**sohrai** S. The Cattle-festival (new moon of Sept.-Oct.). Buffaloes, bullocks, goats, bedecked with long garlands, their horns rubbed with oil, are turned out of doors to the accompaniment of native music. A good feed awaits them in the house, which is illuminated for the occasion. *Sohrai, ī cān, nanot kā malā? Ī māsin uydan idnantiā sohraigē; I keep this mustard-shrub for the Cattle-festival of this year. Etym.; from sohra'ānā.*

**sohrārnā** Reflex. and pass. of *sohra'ānā*. *Ī khoppā pāptī sohrārki ra'ī, this shrub is covered all over with flowers.*

**sokbokrnā** V. n. To have the throat obstructed (e. g. by smoke, a violent gale or lashing rain). *Sok-bokrnātī nākhā polnā, to be unable to breathe owing to some obstruction; to be choked.*

**sōkō** Adj. Spoiled, unfit for consumption (said only of pulses still in their pods). *Sōkō tetālī, kornjō, sim-bī etc.*

**sok'o** Adj. Emaciated (by illness or famine), worn out (by work or sorrows). *Kīṛātī ālas sok'o maṇjas keras. Sok'o kōrnā, to grow hollow, to wear a scooped out appearance. Kīṛātī kūl sok'o kur'ī. Syn. Sokṭē, sokṭō, songṭē, songṭō, sonṭhē.*

**sok'oy** Adj. *Sok'oy nannā*. 1. A bundle of gramineous stems having been levelled at its lower extremity, to catch the bundle by the top and jerk it up and down in order to separate the short stems, is called *sok'oy nannā*. *Phuṭcīrā kam'āge poṇḍran sok'oy nannā.* — 2. To lift up and dash against the ground, to precipitate. *Nād āsīn sok'oy naṇjā darā piṭyā. Osgāgahi kholan dharcas darā amm nū sok'oy naṇjas, khaṇē keccā.* — 3. To shake. *Mandran onnā mundh, ṭekkan sok'oy nanā.*

**sokrā** 1. S. Any narrow passage between two elevations; hollow way, defile, mountain-pass. — 2. Adj. Narrow and walled in by two heights, as a passage between two houses. *Ī sokṛā aḍḍā akkū ambkē ēk'ā; khaprā kattro'o hotang. Do not pass now between the two houses; a tile might fall.*

**sokṭē** Also sokṭō. Syn. sok'ō, which see.

**sokhas** S. Sorcerer. His chief work consists in finding out witches and telling the people what their family-bhūt wants, to be appeased. Syn. *deḍras*, *ojhas*.

**sommar** S. Monday.

**sonā** S. 1. Gold. *Sonā gidhī*, the white vulture (female of the *kokrō gidhi*). *Sonā haslī*, golden circle for the neck. N. B. *Sonā* is never used for denoting golden coin, or money. — 2. Fig. *Sonā lekh'ā*, unique; beyond price, of priceless value; dear as the apple of one's eye, nearest to one's heart. *Āsghāi sonā lekh'ā khaddas*, he has only one son. *Āsghāi khaddar madhē nū sannīsīn sonā lekh'ā ērdas*, he prefers his youngest son to all his other children. *Abriktā cēp sonā lekh'ā possā*, the present rain is beyond price.

**sōnarkhī** S. A high tree, the leaves and fruit of which are used in medicine (Cassia fistula; H. bandar laurī). The fruit is shaped like a long black stick.

**son-citā** S. The black-spotted leopard. (*Son*, from *sonā*, alludes to the yellow colour of its hair.)

**sonḍē** Adj. Deaf. *Āsghāi debbā khebdā sonḍē ra'ī*. *Ās onṭā khebdā-ghāi sonḍē taldas*. *Nīn sonḍē taldai, kā endr?* Art thou deaf, or what? *Sonḍē darā kacnakhrā'ā-polnā kukkos*; *sonḍē darā tatkhā mal biḍrṇā kukkos*. A boy deaf-and-dumb. *Sonḍē* (or *sonḍī*) *mukkhā*.

**sond'ō** S. 1. Name of the semi-circular notches with which the Chota-Nagpur rivers indent their banks, wherever they form into whirlpools. Syn. *bheḍrā* (Barway). — 2. Hence *sond'ō*

*nannā* has several figur. meanings in which the ideas of throwing down or cornering predominate. *Karmas gollāsin khēkheḷ nū sond'ō nañjas*, Karmā threw the landlord bundle like fashion upon the ground. *Khār aḍḍon dāh nū sond'ō nañjā*, the river carried the bullock away into a mid-stream deep spot. *Budhuas tanghai ālin kōrā nū sond'ō nañjas arā khōb laucas*, Budhu drove his wife into a corner and gave her a sound beating. *Ēn ner-ran mal piṭkan? gucā, ēn adi mañyā ningan sond'ō nandan*. I have not killed any snake? come, I'll press thy nose down upon it.

**songorsuccā** Adj. Simple, artless, guileless, undiscerning, unsophisticated (etym. a straight club). *Ā ālasin endr hō mal nanon bhēl ba'on*; *ās deḍran akhḍas, ēn songorsuccā ālan*. I won't have anything to do with that man; he knows sorcery and I am of the common sort. *Nihat songorsuccā hō malbēs*, too much ingenuity is not praiseworthy.

**songsongrṇā** V. n. 1. To lie low, to be deep-seated. *Jeṭṭhēgalī, tūsā-indrāguṭṭhī songsongrī'ī*; in May, the water in wells is very low. — 2. To be deep (as a wound). *Ī khādī jokkh songsongrā'ā itthri'ī*, this wound looks rather deep. *Ī mathnintī ērā khañē, enghai khann* (or *kukk*) *kirndār'ī: qher songsongrī'ī aḡē*. Looking from this top makes my head swim: it looks so deep all round.

**songṭē** Also songṭō. Syn. sok'ō which see.

**sonnarkhī** S. A tree, the fruits of which resemble long black sausages. It is occasionally called also *bandar-laurī* (monkey-stick).

**sonō** Same as *sonā*, which see.

**sonṭhē** See *sok'ō*.

**sōpnā** [sōpcas, sōp'os]. V. tr. To deliver up into the hands; to leave at someone's mercy or discretion; to entrust. *Gaerhar kukoyṇ adigahi ṭhak'usge sōpcar*; the arbiters handed the girl over to her seducer. *Ortosge kḥall-ukhrin sop'ar darā*, *Bhoṭān kānā*; to go to Bhutan leaving all one's property into some person's hands. *Ortosin ṭhak'ar sōpnā*, to betray. Syn. *cighalnā*.

**soppḥē** Adv. Headlong, head foremost. *Soppḥē khatrnā*, to fall headlong. *Soppḥē cuṇjrnā*, to knock the ground with one's head (comparison implied with rice-pestle)

**sōr** S. 1. Origin, source. *Mann-gahi sōr*, the root of a tree. *Pādā-gahi sōr*, the thread-like ends of a root. *Gangāgahi sōr ekā partā nū ra'ī?* *Endr mandar khādī-sōr nū kerā?* Has the remedy reached the bottom of the sore? *Ōrsōr*, all along, from end to end. — 2. Fig. clue, inkling. *Ālpiṭkā-gahi ekātarā hō sōr mal mañjā*, no clue was found anywhere with regard to the murder. *Ī katthan ek'am tarā sōr ambkē nanā*, let not the matter transpire any way (keep it secret). *Ī katthāgahi sōr hō baldam*, we have not the remotest idea of this affair.

**sōrā** S. Vessel of sewed-up leaves, for meals. — The leaf-cups called *kḥētā* are smaller.

**sōrad bōrad** Adj. and adv. Syn. of *sōdor bōdor*. Both words mean dirtied by some liquid trickling down. *Ī pacrī ēkhāgalī-cēptī sōrad bōrad mañjā*. *Ercernāṭī mēd sōrad bōrad manī*. — Cf. *sōdor bōdor*.

**sorḍonḍ'ō** Also *sorḍonḍō*. Syn. of *songorsuccā*.

**sorgo'ō** Adj. 1. Wounded by anything that has been driven in sidewise. *Ēn kḥekkhan accīṭi sorgo'ō mañjkan*. *Onṭā kank kḥeddan sorgo'ō nañjā*. — 2. (In a mor. sense) wounding in some insidious or crooked way. *Sorgo'ō katthā*, nasty allusion, covert words — Cf. *sōdhnā*.

**sōrḥnā** [sōrhcā, sōrḥ'ō]. V. n. To torment (with name of inanimate being for subject). *Naṭi engan qher ullā sōrhcā*. *Pall-nuñjnā adin khob sūrḥ'ī*, she is a great sufferer to toothache.

**sōrḥrnā** Reflex. of preceding. 1. To suffer, to undergo pain. *Khādīṭi qher ullā sōrḥras*. — 2. To become weak and wasted in body.

**sorlo'ō** Word used for mere assonance-sake after *irlo'ō* and *orlo'ō*, which see.

**sōrod bōrod** See *sōrad bōrad*.

**sorongsorongrnā** V. n. To have a cold in the head. Also: *judaiṭi sorongsorongrnā*.

**soroy sopoy** Also *soṛ'oy sop'oy*. Said of paddy and other grains, in which hollow or bad grains are found with the good ones. *Soroy sopoy kḥess*. *Soroy sopoy māsī*. Syn. *siṛ'oy sop'oy*.

**sorr'lē** Adv. 1. With a whizzing sound, like that of a bullet. *Sorr'lē kānā*. *Sorr'lē khatrnā*. — 2. In the twinkling of an eye. *Maṇḍin sorr'lē nūtna*, to give a swift snatch at a plate of rice.

**sorsorērnā** V. n. To whiz, as a rocket, a bullet, a bird rapidly passing close by. *Akāsban, kālō bīṭī, sorsorīṭī*; rockets start off with a loud

whizzing. *Phekkā-amm sorsorra'ā ur-khī*; water thrown by a syringe comes out with a fizz.

**sōs** S. Crocodile, alligator. Also *sās*.

**sosō** Adj. 1. Treated kindly, lovingly. *Ī bēlas sannī kohārin sosō nandas*, the king treats the humble and the great with equal kindness. — 2. Spoiled by petting, over-indulged. *Sosō khadd. Sosō nannā*; to love too much, to let one do all he wishes. *Ās tangdan sosō nandas. Īr bēlas gusan sosō mannar*; they act with the king like pet-children (i. e. they act quite confidently with him, not fearing to worry him by their importunities). — Syn. *lolō*.

**sōṭ** S. Ginger (when dried).

**soṭārkā** Verb. adj. (from *soṭār-nā*). In good condition as to size or stoutness. *Soṭārkā kukkos. Soṭārkā aḍḍō*.

**soṭārnā** [*soṭāras, sotār'os*]. V. n. To get down to normal size. *Ālar khaddbīrī dhiḍhrā ra'anar; pardnar khanē, soṭārnar*. In babyhood we are tun-bellied; in the process of growing we shape ourselves.

**sotbōr'ā** Adj. 1. Dirty, squalid. — 2. Having slovenly habits. *Sotbōr'ā ālar, maṇḍin onā mundh, khekkhan hō mal nōrhonar*. — 3. Sometimes used as a synonym to *sotrā*.

**soṭnā** [*soṭcas, soṭ'os*]. V. tr. 1. To shampoo with long and gentle moves of the hand, in order to heal. *Ēn enghai khekkhan mejkhkan; engan soṭā*. — 2. To pat, to caress. *Ghōron dher ambke soṭā; makhlē, sohḍā manō*. — 3. To lash with a switch or whipcord. *Ortosin saṭṭīṭi soṭnā*.

**sotrā** Adj. 1. Defiled by eating rice prepared by somebody who is not an

Oraon; by allowing oneself to be touched by a lohar after a meal, before having washed; etc. — 2. Defiled by fornication with a non-Oraon party. — 3. Hence *sotrā nannā*, to profane, to desecrate. *Nemhā cījan sotrā nannā*, to commit a sacrilege.

**sotonghā** Adj. Same meaning as *sottō*.

**sōṭor bōṭor** Adj. and adv. See *sōḍor bōḍor*.

**soṭṭā** S. Cudgel, bludgeon, thick stick. *Bedā soṭṭā*, walking stick.

**sottō** S. Nasal mucus. *Sottō kukkos. Sottō gāē*. Used as a term of mild abuse to children or animals.

**sōth** S. The elephant's trunk.

**soyā** See *soyang*.

**soyang** Adj. 1. Of great volume and little density. *Soyang kank amm nū uplār'i*. — 2. Fig. nimble, light footed. *Soyang ālas taldas; koṛhē bongā darā mecchā deg'ā ongdas*.

**soyyē** Adj. num. Six. *Soyyē ālar. Soyayē goṭang ālar, aḍḍō*.

**sratsrat** See *pratprat*.

**suālā** S. Tower. (Corr. from *Sivā-lai*, Siva's shrine.)

**s'ṭbī** S. Divided grains of urid. *Ekālekh'ā amkhī mokkhai? Sūbī*.

**succā** S. 1. Crossbar disposed horizontally to prevent passage. — 2. In houses where a bolt is wanting, any log put against the door to stay it. — 3. Lever. Better say *sangthā*.

**sucnā** [*succas, suc'os*]. V. tr. To lay a traverse or traverses across a passage; to shut cattle inside by a series of movable wooden bars. *Goṣ-salī nū aḍḍon sucnā. Kissan sucnā. Goṣsālin sucnā*.

**sāgā** S. Awn, the bristle or beard of barley, oats, grasses etc.

**sugulbugulrnā** V. n. To leap and frisk about (as kids and puppies), to wriggle up and down (as small fishes). Often applied to young children. Syn. *Sugulbugul mannā*.

**sugar** Adj. 1. Goodlooking, of beautiful shape and features. *Bīrinī kophem sugar itthriṭi. Khēkhelrājī nū ormar sugar mal etthnar*, in this world of ours all do not look pretty. *Kalā, em'ar barā; isan sugar etthrdai*; go and have a wash; for the time being, you are a fright. — 2. Fair-skinned.

**suhnā** [suhcā, suh'ō]. V. impers. 1. To tempt the appetite. *Manḍī mal suh'i*, I have no mind for rice. The verb is also constructed without any subject at all. *Narī-ālargē endra'ādīm onā mōkhāgē mal suh'i*; people with fever have no appetite for any food or drink. — 2. Fig. to be to one's liking or taste. *Ēn āsin bāckan; pahē katthā āsge mal suhcā*; I made him the remark, but he didn't put up with it, he was displeased. *Nēkāge akkun cūtnā mal suh'i, ār erpā nū ambā ra'ā* (or *ambnar ra'anar*) *nek'ā*. Those who do not want to go to bed now, let them go outside.

**suisuirna** Also *suṭsuṭrnā* [suisuiras, suisuiro'os]. V. n. 1. To taper to a point (as a tree, a hillock, a horn, a bungalow). Cf. *suṭtu*. — 2. Fig. to emit a subdued, almost inaudible, murmur; like the warbling of very small birds, or the wind blowing through the lock-hole, or the breeze caressing a bamboo-tree.

**suṭtu** (from H. *sūṭ*, needle). Adj. 1. Pointed, tapering to a point. *Suṭtu*

*pakhnā*, a sharp-pointed stone. *Suṭtu mathnī, partā, mann, marag, banglā. Sisan suṭtu kamnā*, to sharpen a pencil. — 2. Fig. weasel-faced; gaunt, lanky. — Cf. *suyū*.

**sujharkā** *Buddhī* *sujharkā khadas*, a child who has reached the years of discretion.

**sujhē** In the expression *bujhē-nā-sujhē*, thoughtlessly.

**sukkhē** S. 1. Prosperity, abundance. — 2. Happiness. *Sukkhē ra'adas*, he lives happy. *Nīm gā sukkhē nū ra'adar; ēmāge khob dukh manī*.

**sukrwār** S. Friday.

**sukṭī** S. Leaves of vegetables dried in the sun and preserved for the dull season. Outside of Barway, they are called *khakā* (or *khaidkā*) *arkhā*.

**sukurḍum** Adj. Nonplussed, unable to say more. *Sukurḍum mannā*, to have no word to add. *Sukurḍum nannā*, to silence (espec. a boaster), to take the wind out of his sails. *Ekā ekā adḍā nū endr ra'i, ennē ennen menā helrkan; khaṇē tengā pollas arā sukurḍum mañjas*. I asked him what precisely he had seen, and where; he could not answer and remained quiet.

**sukhlahī** S. A bird of prey, hardly bigger than a crow.

**sukhmārta'ānā** V. tr. 1. To render happy. — 2. To put into merriment. Syn. *khusimārta'ānā*.

**sulsulrnā** V. n. To blow gently. *Tākā sulsulriṭi*. Often said of a slightly cooling breeze which blows during the hot weather. *Innā, sulsulra'ā tāgriṭi*.

**sūmhṛā** S. 1. Mouth; snout. Syn. *baī, thothṛā*. — 2. The face. *Mangras-*

*gahi sumhrā Karmasgahitī jumrī*, Mangrā's features remind one of Karmā. *Addōgahi sumhran laucas*.

**sumra'ānā** V. tr. 1. To pray. *Indrīim khakkhāge Dharmesin sumra'ānā*. — 2. To praise, to honour, to worship. *Dharmesin sumra'āge daṇḍī pāṛā helrar. Tangā nādan sumra'āge oṇṭā adḍō gacchrnā*. — 3. To bless. *Kukkos maṇyā sumra'ānā. Asmā maṇyā sumra'ānā*.

**sun** Adj. Numb, insensible, destitute or temporarily deprived of the power of feeling. *Sun khekkhā. Sun maṇjas*.

**suṇḍī** Adj. Connected with distillation. *Suṇḍī ālas*, or *suṇḍis*, a distiller, or a spirit-dealer.

**suṇḍyas** S. 1. Distiller. — 2. Spirit-dealer. *Suṇḍyas arkhī curkha'ādas*. Syn. *arkhī-curkhu'us*. — 3. A man of the *Kalwār* caste.

**sungā** S. Awn, the bristle or beard of corn or grass.

**sungun** S. Clue. Syn. *sōr* (in its fig. meanings).

**supat-kupat** S. Discussion, controversy. *Ār madhē nū supat-kupat maṇjā. Oṇṭā katthan supat-kupat nannā*, to debate a point. Syn. *supad-kupad*.

**suplā** S. A fishing-basket of large size. — Cf. *kūm*.

**suplī** S. 1. A toy-winnowing-basket. — 2. Foot, instep. *Suplī* is used where *kheḍḍ* would be ambiguous. *Caurā nū suplī mul'khnā lek'hā amm ra'i*; in the upper-fields there is water enough to cover the foot. — 3. In front of a dam-hole, an interweaving of branches and brambles, to regulate the escape of water.

**surang** S. Any tree the branches of which are out of reach (either naturally or because the lower branches have been lopped off). *Surang nū argnā. Surang taṭkhā. Ek'am ek'am mann ennē surang ra'i, ayyā cidrā hō argā pullī*. Some trees are so lofty-branched that even squirrels do not ascend them.

**surhī** S. Generic name of all weevils and small moths which feed on corn. Its chrysalis is called *u'u*. *Surhī mokaṭṭā tikhil*, rice hollowed out by weevils.

**surī** S. Rice and meat cooked together. — Cf. *ṭahrī*.

**surkha'ānā** V. tr. 1. To draw in by breathing through the nose, to sniff up. *Musson surkha'ānā. Mandran, tamkun surkha'ānā*; to sniff a medicinal powder, to sniff tobacco. — 2. Fig. *Phāsrin surkha'ānā*, to make a noose run down, to tighten a knot.

**surkhī** S. Brick-powder.

**sur'khsur'khrnā** V. n. (frequentative of *surkha'ānā*); to draw convulsively one's breath, to sob. *Surukhsurukhra'ā cīkhnā*.

**sur'pnā** [*surpyas, surpos*]. V. tr. To drink with a noisy sucking of the lips; to attract air or sip liquid food by successive aspirations. *Amkhin, amman surupnā. Ek'am bīrī khadar kuddnum kuddnum tākan surupnar*.

**surrā** Adj. 1. Simple, easy. *Surram ra'i*, this is simple enough. *Khall aynā surrā talī, bacna likhnā surrā mallī*; ploughing is easy, reading and writing uneasy. — 2. Simple, guileless, straightforward. *Surrā katthā*, a frank word. *Surrā ālas*. — 3. Usual, accustomed. *Ibrā gā urmī surrā sa-*

*prau talī*, all this are only the usual paraphernalia. — 4. Adv. merely. Of a beer too thin: *Surrā amm ra'ī*, it is merely water. — Hence 5. straight-way, without anything more, without more ado. *Surrā surrā kānā darā barnā baldai?* (i. e. the road is extremely simple; or; you have no load to carry). *Aḍḍō-khāpūrin ās barcas darā surram lau'ā helras*; on his arrival, without uttering one word, he started beating the cattle-keepers. *Erpā barcas darā, ortosin hō mal ollaggar, kukkan gaḍḍas darā surram ḍnā helras*. He arrived home; saluting nobody, he bent his head (to his plate), and without more ado fell to eating.

**surukhsurukhrnā** V. n. See *sur"kh-sur"khhrnā*.

**sūs** S. Crocodile, alligator. Syn. *sōs*.

**susār** S. Service, helping. *Adi-gahi susāran mal pattāras*. — Cf. *susra'ānā*.

**susit** Adj. 1. Resting, still, quiet (for a while, as a relief). *Nīn jokkh gahṇḍī susit manā*; *antle ḍnoy*. Give to yourself just a little breathing; then, you will have a drink. — 2. Better (in health), having a respite. *Engāge birputtā naṛī kōrcā*; *akkun susit ra'a-*

*dan*. I had fever all day; just now I am better.

**susra'ānā** V. tr. To bring close to hand to one (e. g. what his work requires), to help him to his meal etc. *Erpā-kam'urge nannar iṭṭā, anim, garāguṭṭhin susra'ānar c'inar*. *Maṇḍin engāge susra'ā*; *ḍnon ēn*.

**sustārṇā** [*sustāras, sustāro'os*]. V. n. Same meanings, as *susit mannā*, *susit ra'ānā*.

**suswa'ānā** [*suswācas, suswa'os* or *suswo'os*]. V. n. 1. To hiss (as snakes). — 2. To breathe quickly and audibly (as when shivering with cold).

**sutṛī** S. Decorticated fibres of flax, hemp, jute, before it is made into cordage.

**suṭṭī** Same m. as *saṭṭī*.

**suwā** S. A large steel- or bamboo-needle, to sew up mats, sacks etc

**suyā** S. A bird which, in shape and plumage, resembles the sparrow, but is much smaller. The *suyā* does not feed on grains.

**suytu** Adj. See *sūttu*.

**suyu** Adj. (Of the face or body.) Weasel-faced, pointed-nosed etc.; gaunt, lanky. *Chucchūgahi bāi suyū ra'ī*, musk-rats have a pointed nose. *Ī kukkos naṛīlī suyū maṇjas*.

## T.

**-t**. Ending of the 1<sup>st</sup> person pl., when the person spoken to is included. *Nām kālot*, let us go. *Nām ormat kālot*, let all of us go.

**-tā** Suffix which, added to the nominative or accusative of names of place and time, turns them into adjectives, or rather into genitives. *Khe-*

*khel arā merkhātā* (or *merkhantā*) *urmī kamrkā*, every creature in heaven and on earth. *Paddā paddantā ālarin eṇar c'inar*, they invite people of a number of villages. *Īd kerkā sāltā kicrī talī*, this is toggery of a bygone year. *Ī paddāta ek'am ortos mal keras*, nobody of this village went. *Irbar*



*oṇṭā erpantā talnar*, these two are kindred. *-ta* may be added to postpositions which denote place or time. *Heddentā ālar*, the neighbours. *Masrā gustā oṇṭā mann nū argyas*, he ascended a tree close to the cremation-ground. *-ta* may, as all adjectives, be made into a noun. *Anā harō, ortosge gā mōdharkar — Nekā?* — *Adā mann mailasge*. I say, friends, you have forgotten (to give a share) to somebody. — To whom? — To the one on yonder tree. *Enḍ tartar pattārar*, both parties have agreed (lit. the people of both sides, *tarā + tā + r*). — N.B. Between *-tā* and *-ntā* there is no difference of meaning analogous to that existing between *-tī* and *-ntī*.

**tā** Conj. 1. Or, otherwise. Syn. *malṭā*. *Ās tā nīn barkē*, let him or you come. — 2. If. *Mōkhdai tā, mōkḥā*; if you wish to eat, do so (lit. if you eat, then eat). *Nīngā narī kor-ālagyā tā, endrge mal tingkai?* — When a verb is repeated, at the same tense person and gender, before and after *tā*, the whole expression implies that the speaker does not know, or does not care, whether the action will take place or not. *Lau'os tā, lau'os; ī nalkhan mal nanon* (lit. if he beat me, then let him beat me).

**-ta'ā-** Infix which serves to form permissive and causal verbs. It is inserted between the root and the inflectional endings of the simple verb. (In the past tenses, *ta'ā* becomes *tā*; in the present fem., it becomes *ta'ī* or *tī'ī*; in the future, *ta'ō* or *to'ō*.)

**tābē** S. Used only in the ablative (*tabētī* or *tabentī*) and in the loc. (*tabē nū*). In the locative, *nū* is often left out). 1. Power over, ownership, sway. -- 2. Dependence upon. *Nādgahi ta-*

*bentī bacchaba'anā*, to rescue from the devil's power. *Ortosgahi tabētī ra'anā*, to be under someone. *Ī kḥall phalnasgahi tabē nū ra'ī*, this field belongs to so or so. *Nām gollas tabē nalakh nandat*, we work under a zemindar.

**tabel** S. Hatchet. *Ahrā, inhō, ar-kḥā, sannī kanḡuṭṭhin tabelī mōc-nar arā khaṇḍnar*; *idin, ḡahrē ēkō bīrī, dharnar darā kānar*. With the *tabel*, people cut up or divide meat, fish, small pieces of wood; when travelling, they have it about them.

**tābij** S. Amulet (worn at the neck, waist or wrist).

**ṭabka'ānā** [*ṭabkēcā, ṭabka'ō* or *ṭabko'ō*]. V. tr. To cause a shooting pain, a twitching sensation (as from a wound or swelling near maturity). *Enghai pūkhkḥā khādī kḥurpyā darā [engan] ṭabkī'ī*, my abscess is full of matter and paining. — N.B. This verb is not to be confounded with *ṭapka'ānā*.

**ṭabkārṇā** V. n., reflex. of *ṭabka'ānā*. To shoot, to twitch. *Enghai kḥekkhāge pūkhkḥā ṭabkār'ī*.

**tabkīr** Same as *tabrik*.

**tabrik** Adv. (from H. *tab*) at the time, then (in the past). *Tabrik* is opposed to *abrik*. *Tabrik cēp sonā lekḥā possā. Ās tabrik nalakh mal nañjas; abrik endran mōkḥos?* He did not work then; what meals can he make now?

**tabrikṭā** Adj. Past, belonging to some previous time. *Tabrikṭā cēp*, the rain which fell at that time.

**tab<sup>a</sup>snā** [*tabsyā, tabsō*]. V. n. 1. To be slightly burnt. Said of rice or curry overcooked enough to contract an unpleasant taste. — 2. To melt, by the action of heat, into a sort of pulp (as small fishes etc.).

**tācī** S. Paternal aunt; also maternal uncle's wife. *Tangtācī bagārin ērāge keras*. — N. B. If older than the father, an aunt is called *baṭī*.

**tackū** S. Term of slight abuse, betraying some degree of impatience or scorn. Equivalent to: Eh simpleton... You fellow...

**tadāba'anā** V. tr. To console, to dry the tears of, to appease. *Tangyo āsge miṭhai ciccā arā tadābācā. Ēn ā khattā ālasin ānkan bujhābācākan darā tadābācākan*; I said a word to that poor man and appeased his grief.

**ṭaḍā-pūl** S. A bridge with railings. — N. B. *Ṭaḍā*, as a separate word, is not Oraon; instead, say *succā*.

**tadrnā** [*taddras, tadr'os*]. V. n. 1. To stop weeping or groaning. — 2. Fig. applied to rain. *Cēp innā tadr'oḍ kā malā?*

**ṭaḍṭaḍrñā** [*ṭaḍṭaḍras, ṭaḍṭaḍr'os*]. V. n. 1. To speak on a high-pitched tone of voice. — 2. To raise oneself, to take an erected position. *Elcnāṭī āsghi cuṭṭī ṭaḍṭaḍrā. Bongō bīrī, ghorōgahi kholā ṭaḍṭaḍrī'ī. — Ṭaḍṭaḍrā'ā*, highly, quite, downright. *Bongō bīrī, ghorō kholan ṭaḍṭaḍrā'ā cūḍī*.

**tāg** S. Fibre, filament (e. g. of pulses, flax etc.). Syn. *sīr*.

**ṭagalmagal** Adj. Lounging, moving about lazily. *Ṭagalmagal mannā*; see *ṭagalmagalrnā*. *Ṭagalmagal ēknā, kānā*; same meaning. *Ṭagalmagal ēknā* means properly to walk with one's arms dangling by one's side. Hence, the expression is applied with no disparaging meaning to women carrying a load on their head, or to somebody who is walking on a rope or among the boughs of a tree.

to note that they do so without the help of their hands.

**ṭagalmagalrnā** V. n. To lounge, to spend one's time lazily, to move idly about. *Tambas nalakh nandas, tangdas ṭagalmagaldas*; the father works, the son dawdles. *Endr ṭagalmagaldai? ningāge nalakh mallā?*

**ṭagrñā** [*ṭaggrā, ṭagro'ō*]. V. n. 1. (Of the sun) to pass the meridian *Bīrī ṭaggrā kā malā?* Argī. Is it 12 o'clock? Not yet. — 2. Of a certain hour in the day, to come round again, to recur, to be past. *Certā beṭā ṭaggrā kḥanē, innā cēp barcā*, rain began later to-day than yesterday; lit. rain came to-day after the hour of yesterday ('s rain) had gone by. *Ēm nitkintā beṭā ṭagrkāṭī lohārī ḍṇḍkam*, we breakfasted later than usual.

**tāgrnā** [*tāgras, tāgro'os*]. V. n. 1. To blow (action of the wind). *Innā qher tākā tāgrī'ī*, there is much wind to-day. — 2. To boast, to brag. *Man-gras "ēn Dhakkā, Bhotang, Dillī īr-kan" ba'adas arā abran ērā hō mal īryas; ās sagarkhanē ennem tāgrdas. Urmī katthā nū tāgrnā*, to exaggerate everything. — 3. To talk nonsense.

**tāgrta'anā** V. tr, permissive and causal of *tāgrnā*. *Bairākhin tāgrta'anā*, to display a flag to the breeze.

**ṭahāṭuhī** S. 1. The minor and more material parts of a certain work its accessories and drudgery. *Erpagahī ṭahāṭuhī nannā. Tambasge maldau laggi; tangdas āsghi aḍḍā nū ṭahāṭuhī nandas*. The father is unwell; his son replaces him for the minor parts of his work. *Rāj-nalakh nannāṭī mundh, sikhru'ur rājargahi ṭahāṭuhī nannar*; before administering by themselves, probationers make the

drudgery of those at the helm. — 2. A service, a good turn. *Engage ṭā-hāṭuhī nanā*.

**ṭahilō** Adj.; applies only to girls. Studiously elegant, but idle. *Lurgar kukkōs ṭahilō kukoen cārē mal beñj-ro'os*; a prudent boy will not marry a sauntering and fashionable girl in a hurry. *Ān koy ṭahilō, eksan kāldī?*

**ṭahlus** S. Man-servant, in a house. *Gōl, bēl darā kōhā ālar tang'ā mahāh nū baggē ṭahlūrīn uynar*. Zemindars, rājahs and great people have their mansions full of servants.

**tahṛī** S. 1. Rice and meat cooked together. — 2. The same, prepared for worship. Every year after the harvest, the village notables offer this to the spirits, in the name of the whole village, that the harvest of the coming year may be as good or better. This performance is called *paddā khōj-nā*. *Cirdī khōkhānū, mudhar, paddā khōj-āge, nādgutṭhī khatrī tahṛī nannar*. — Syn. *surī*.

**ṭahṭahrnā** [ṭahṭahrā, ṭahṭah-ro'ō]. V. n. 1. To dawn. *Akkun ambā kalā; ṭahṭahro'ō, holē kaoy*. — 2. To be brilliant of a subdued resplendence. *Koṛhē Bhādō candō nū candō ṭahṭahrī*, it is especially in August that the moon is brilliant. *Ī mākhā, candō eōdā ṭahṭahra'ā billī nanī!* to-night, how clear is the moon! *Kerkā makkhā, billī ṭahṭahra'ā mañjā*.

**ṭai** S. A slightly convex plate (in earthenware or iron), to bake bread upon.

**tainā** [ṭaiyyas, ṭaiyos]. V. tr. 1. To send. *Āsin e'ā ṭaiyyas*, he sent for him. — 2. In a spec. sense, *kukoen tainā*. A symbolical ceremony which follows a girl's marriage. Her blood

relatives carry her in their arms out of the village. This is called *kukoen tainā*, or *hebeṛnā*. The new wife is then carried back home by her husband's people. — 3. To allow one to go. *Bhagnāsin tangtācī bagārin ērāge taike*, let my nephew come and see his aunts.

**tairnā** V. n. passive of *tainā*.

**ṭairī** S. The staff to which a hawk is chained and on which it is carried about.

**tājbij** S. Examen, consideration, discussion. *Oṇṭā katthan tājbij nannā*, to discuss a point.

**tāk** S. 1. Any particular moment. *Ēn maṇḍī onālakkān, ā tāknum ās ārsyas*; he arrived as I was taking my meal. — 2. Opportunity, season for doing something (e. g. sowings), favourable time. — Syn. *ghāt*. *Ortosin lau'āge, sendrā nū kālāge, endra'ānim nanāge tāk ērnā*. *Tākan kālā cī'nā*, to miss one's opportunity. *Tāk nū ī nalakh nanā*, do this at your own good time.

**ṭāk** S. Hip-bone. *Ī ghorōgahi rag-gā ṭāk urkhā*. — Cf. *raggā*.

**tākā** S. 1. Air. *Tākan hō sīr'ī nan-nar*, they infect the atmosphere. *Tākā hō ekhāgalī mehrta'ī*; the very air is sufficient, during the rains, to make things damp. — 2. Wind, breeze. *Tākā urkhī, bar'ī, tāgrī*. — 3. *Tākā-nuñjā*, rheumatism. *Enghai tākā-nuñjā manjki ra'ī*. — 4. *Ghorōge tākā laggyā*, the horse bolted — 5. *Tākā tarā angl'nā*, to be left in utter destitution. *Ort ortar goṭṭā khallan ho'or hole, endr nan-nar tākā tarā angl'or?* If every one of you wants the whole ground for himself, shall the others be left in black misery?

**tākāpūli** S. Hurricane. *Tākāpūli mannan hō tir'i, car'i, murc'i, is'i.* A hurricane blows trees down, uproots, twists and breaks them.

**ṭakātorē** S. 1. Inconvenience, annoyance, botheration. *Ī dighā kicr'i enghai cirkhin ṭakātorē nanī,* this long burnous of mine is inconvenient for carrying a load. *Ī mōrā ho'āge ṭakātorē manō,* this rice-bale will be an annoying thing to carry. *Ṭakātorē-kank, -allā;* an unwieldy piece of wood; an unmanageable dog. — 2. Estrangement, disaffection, want of mutual manageableness. *Ārgahi erpā nū ṭakātorē ra'i.* *Ār gane emhai ṭakātorē mañjā,* we have quarrelled with them. *Ā erpā nū tangyo tambā khaddar gane ṭakātorē ra'anar,* in that family the parents are at variance with the children.

**taknā** [takcas, tak'os]. V. tr. To rub or graze in passing, to give a very slight knock. *Cihuṭ ra'ā, enghai khādin ambā tak'ā.* *Ī lellen tak'oy hole, cārē cīkhos;* if you touch this child, he will cry at once. *Billin ambā tak'ā, khatro'ō;* do not touch the lamp, it might fall.

**ṭaknā** [takcas, ṭak'os]. V. n. 1. To look towards somebody or something with a look of expectation; to be hoping or waiting for. *Ṭakackan ra'adan; endrgē ṭaknā lek'hā bar'am mal bardai?* I am waiting for you; why don't you come? — 2. This verb is of great use as an auxiliary expressing possibility To be likely to. *Bohār'ā ṭak'oy,* you may be carried away by the current. *Ēn bohār'ā ṭakdan; aōngē mendan khār nū eōndā amm ra'i, ek-san gaḍḍi ra'i.* I might be carried away; this is why I ask how much water there is in the river and where the deep spots are found. *Ārgahi erpā*

*ambā kalā: sotrā manā ṭak'oy.* *Cihuṭ ra'ā, nerr parmā tak'i;* take care, the snake may bite. *Ērkē; khaddāsin aḍḍō kussā ṭak'ō.* Be sharp, the bullock may butt at the child. *Ēp khacr'ā ṭak'ō.*

**takrnā** V. n. Reflex. and pass. of *taknā*. To get a slight knock. *Tangac-kā purā takkrā darā khattrā,* the hung-up satchel got a knock and came down.

**ṭaktakī** Adv. In close observation, staringly. *Ortosin ṭaktakī ērnā.*

**taktakrnā** [taktakkras, taktak-ro'os]. V. n. To be quite ready. *Ār Somrasin tau'āge taktakkrar ra'anar;* they are ready, stick in hand, to give a beating to Somrā. *Bicur bēcage taktakkrar ra'anar,* the players stand at their posts.

**tāktiur** S. Alertness for one's opportunity, watch, vigilance. *Tāktiur nañjim b'inar.*

**ṭakuā** S. In the *carkhā* (spinning wheel), the revolving iron-rod or spool opposite the whell. From the *ṭakuā*, the yarn is wound round the square frame of sticks, called *uklā* (winder).

**takh'ā** S. Time, while. Used only in conj. with *ūrung*. *Ūrung takh'ā okkā,* just sit down a little while. *Ūrung takh'ā ēr ērā,* wait a little. *Ūrung takh'ā nū bar'os;* he will come shortly, presently.

**takhlē** Conj. In this case, this being so, if it is so. *Takhlē gā, nīn kharā elcdai, hātā?* Well then, you are much afraid, I suppose? *Erpanitā urbas cārē bar'os.* — *Takhlē, ēn āsin khāpon.* The master of the house will come back soon. — Then, I will wait for him.

**ṭakhtah** Adj. Bright. *Ṭakhtah candō-billī mākhā,* a night with a very bright moon.

**tāl** S. 1. Accompaniment to a song (as clapping of hands, or drums, but also bass-singing or any instrument). *Pārurge tāl lagāba'anā*. — 2. Fig. *tāl lagāba'anā*, to encourage, to stimulate, to facilitate. *Sikhru'ū khaddarge naman tāl lagāba'anā manī*, we should encourage children in their study. *Rājī kuddagē Paṇḍrūr khōb tāl lagābāc-kar ra'anar*, Europeans have much facilitated travelling (by roads, railways). *Ninghai nalkhan* (or *nalakhgē*) *tāl lagāba'on*, I will help you on in your work.

**talakhnā** See *tal'khnā*.

**talang-tulung** *Talang-tulung manā*, to totter; to walk unsteadily. *Talang-tulungra'ā ēknā*, to totter along (as a man slightly intoxicated, an elephant etc.). — Cf. *cocmā*.

**talap** S. Monthly salary. — Cf. *mullī*, *jeorā*.

**tālī** S. Door-lock. *Tālī lagāba'anā*, to furnish a door with a lock. *Tālī lakkī ra'ī*, the door is shut (lit. the lock is holding fast).

**tal'khnā** [*talkhyas, talkhos*]. V. tr. To pull off from its place something that is slightly adhering (as paper or raised plaster, from a wall; uplifted bark, from a tree); hence, to denude, to strip, to peel, to decorticate. *Pa-critī cunnar talakhnā*. *Manngahi orok talakhnā*. Syn. *coṭā nannā*.

**talmalī** or *taltalī*. Dizziness, giddiness, vertigo.

**talnā** Defective verb, which possesses only the Indicative present (*tal-dan*; *talen* or *talīn*; *taldai*, *taldī*; *tal-das* or *talyas*, *talī*; *taldam*, *taldat*; *taldar*; *talnar*). The infinitive *talnā* is a mere dictionary-form. — *Talnā*

means to be, answering to the question what sort of person? what sort of thing? Hence, its predicate can be only a noun; and this noun always conveys information as to the nature or relations of the subject, so that the latter's identity may be recognized. — *Id endrā talī?* *Karam talī*. What sort of thing is this? it is a Karam tree. *Ibrar oṇṭa erpantā talnar*; *īrgahi beṇjā ekāsē manō?* these two are kindred; they cannot marry. — Although *ra'anā* may be used instead of *talnā* (cf. *ra'anā*, 10), *talnā* is invariably required when the identity or relation of some object or person is much insisted upon, or is for the first time realized. *Nim gane laṇnar*, *ār mukkar talnar*; those that fight you are women. *Khālbar talnar*, these are thieves. *Āsim adigahi ālas talyas*, it is he who is her husband. *Ī aḍḍō gā enghai (aḍḍō) talī*, these bullocks are my own; they do belong to me. — *Mal talḍan* is never used. In order to deny that a certain predicate suits the subject, *maldan* is used (cf. *malnā*). *Īd gā oṭihā katthā mallī*, this is no difficult business. *Īd namhai khāl mallī*, this is not our field. *Īd mallī gā*; *ahāy ād namhai*; this is not the one; yonder one is ours.

**talphā** S. 1. Layer, stratum (as sand, clay etc.). — 2. In any folded article, any of the plaits laid upon one another. *Ninghai ghaṛī nū talphā ēr ra'ī*, your watch has two folding-lids.

**taltalī** S. Same m. as *talmalī*.

**tam-** Contracted form of *tang* before a noun beginning with the letter *b* *Tambas* = *tang-bangas*. Cf. *embas*, *nimbis*.

**tām** Plural of *tān*, which see.

**tamām** Adj. Whole, entire. *Tamām rājī*, *tamām dunyā*. Adv. Everywhere within the particular area spoken of. *Ā kōṛā nū tamām kuddkan*, I have explored all that side of the country. *Cēp tamām poñhālaggī*, it is raining on all sides. *Bhoṭang nū Kūrkhār tamām ra'anar*, Oraons are to be met with everywhere in Bhotan. *Ī aṛkhā emhai paddā heddē tamām ra'ī*.

**tamān** Adj. 1. Several. *Emhai majhīntā tamān ālar kerar*, several of our people went. *Ēn majhī majhī nū tamān katthan hō ambkan ra'a-dan*; *sē bujhurkē*; I have left out several details; so, excuse. — 2. Adv. In several places, from spot to spot. *Ā kōṛā nū tamān kuddkan*, I have visited some of the villages on that side. *Ād āsin tamān gecchā ōccā*; she accompanied him up to a far off spot; lit. from stage to stage she took him far off.

**tambas** S. Father (in refer. to a third person whose name is expressed or understood). Plural *tambābagar*. *Anā, Mariyam tambāyō*; lit. I say, Mary's father. *Āsgahi tangyō tambas*, his parents. *Tambas nalakh nandas, tangdas ṭagalmagaldas*; the father works, the son walks. *Tambasgahi bēṇḍhra'ā ijjkar ra'anar*, they are standing around their father.

**tambil** See *tambī*.

**tambī** S. Marrow (the soft substance contained in the cavities of bones). *Khākhā tambī*, a red orange-shaped fruit, the juice of which has intoxicating properties.

**tambri** See *tambī*.

**tamku** S. Tobacco. *Tamku guṇḍ-nā*, to pulverize tobacco (in the palm of the hand). *Tamku muṭṭī mokhnā*,

to snuff tobacco. *Ā tamku gargarī*, this tobacco has a pungent flavour.

**tamnnā** [*tammyā, tammō*]. V. n. Of fever, headache etc., to cease, to be assuaged. *Āsgahi naṛī tammkī ra'ī*. *Enghai kukknuhjnā cārē mal tammō*.

**tamtamrnā** [*tamtamrnas, tam-tamro'os*]. Syn. of *taktakrnā*.

**ṭamṭamrnā** [*ṭamṭamrnas, ṭam-ṭamro'os*]. V. n. 1. To be stiff, rigid, without elasticity. *Paccā epṭā mal ṭamṭamrī*; a carrier's shoulder-stick, when old, loses its elasticity. — 2. To resist cooking; to be tough. *Ī dālī mal biccā; ṭamṭamrī*; this pulse is not well cooked, it resists cooking. *Ī ahrā pallgē ṭamṭamrī*, this meat is tough (lit. resists the teeth). — 3. To be restive, obstinate, uncomplying; to resist advice or orders. *Hū kukkos ajgar ṭamṭamrdas. Ek'am ek'am mukkar mal bicckā kisgō lekhā ṭamṭamr-nar*; some women are as refractory to orders as a *kisgo*-root to cooking.

**tān** Reflexive pronoun of the third person 1. Himself. *Ās tān ennē nañjas*, he himself did so. *Ār tām kerar*, they went themselves. *Khattras darā tanghai khekkan mejkhācas. Ār tamāge ā khallan khīndyar*, they bought these fields for themselves. *Ār tāmtī barcar*, they came of their own accord. *Or-mārin tānim pōsdas*, it is he alone who maintains them all. *Jatrā tān hō keras*, he went also to the *jatrā* — 2. *Tān* has another use, disjunctive rather than reflexive. It then means something like: he (or she) on the other hand; as for him, he; but he; while he. *Āsin ṭorang nū otkhāsīnim ambyar darā tām ōnd cohk mahjar*; they left him by himself in the forest, while they were withdrawing towards a cer-

tain corner. *Onṭā mann gusan gho-ron khuṭcas darā tāt ōnd aḍḍā cū-tyas*; he tied his horse to a tree, and (lit. as for him) laid himself down on a certain spot. — 3. The repetition of this pronoun imports exclusion of all other persons. *Karmas amkhī ondorkas rahcas*; *tāt tāt mōkkhas* (he ate it by himself). *Karmāgār tamā tamāge aḍḍō piṭyar*; the Karma family have killed a bullock for their private use. *Ār tām tām (nū) laggānakhrnar nek'a*; let them fight among themselves. *Khe-khel rājī nū ormar tangā tangāge nalakk nannar*. *Tām tām ānyar*, they said among themselves, in their group. — N. B. For idioms with *tanghai*, see this word.

**tanā** *Tanā-gaḍḍī* S. In a weaver's house, the pit into which he puts his feet when at work.

**ṭanā** or *ṭanā-dukkhē*. Catalepsy.

**tandal** S. A species of large hairy spider, the touch of which irritates the skin.

**ṭanṇā** [*ṭandcas, ṭand'os*]. V. tr. 1. To take (a spot) all to oneself, to occupy the whole place. *Nīn enghai aḍḍan ṭand'ckai*, thou hast taken my place. *Ī nubb ālar goṭṭā mancin tamāge ṭandcar*, these three men have engrossed the whole bench. — 2. To fill up a place. *Ibrā puthī goṭṭā erpan ṭand'ī*, these books fill up the whole house. — 3. To buy up (lands etc.). *Ās tang'ā khallan uyā poldas, annūhō aur aḍḍan ṭanddas*; he can't plough his fields, still he buys more land. *Ēn iūdā paṭrā ēngdābagarge ṭanddan darā uydān*; it is for my children that I buy and reclaim this jungle. — 4. To prevent, hinder, impede. *Ṭandnāguṭṭhi*, obstacles.

**tang** (P.) S. Belly-band, horse-belt. *Tang bhir'ar cī'ā*; draw the belt tight. Better say *peṭār*.

**tang-** Constructive base in the declension of *tāt*. 1. It is used in connexion with a postposition. *Ās khad-dārin tang ganē occas kī barcas*. — 2. *Tang* is often prefixed to names of parentage, not with the force of a possessive adjective, but as an indication that those names are used with regard to a third person. *Jisusgahi tang-yō*, Jesus' mother. *Āsgahi tangdā darā tangdas*, his daughter and son. *Tangrī tangris barcar*; his (or her) younger sister and brother have come. (In this and similar instances a pron. of the third person, *āsgahi, ādigahi* his, her is always understood). *Tangajīl*, his grand-mother, on his father's side. *Ārgahi tangdāl darā tangdadas*, their elder sister and brothers. *Ā ranḍī paccōge onṭā tangdas rahcas*, that old widow had a son.

**tangā** or *tangāge*. Dative of *tāt*, to be distinguished from *tang'ā*. *Ās ā kicrin tangāge occas*, he took this cloth for himself.

**tang'ā** Adj. and pronoun. 1. As adj., *tang'ā* means my own, thy own, his or her own (never: our, your, their own, unless a distributive sense is at the same time intended). *Ēn tang'ā kicrin ond'arkan, ninghain malā*; I have brought my own cloth, not yours. *Nīn tang'ā khadḍkan nannārin ambā dōs'ā*; don't saddle thy own thefts upon others. *Ār ṭsagahi tang'ā hed-dentā ālar talnar*; they are relatives of this man. *Ād tang'ā dukkhēī keccā*, she died in childbirth (lit. of the illness proper to her sex). Hence *tang'as*, his follower, his relative, his well-wisher. *Ās tang'ar gusan barcas*;

*pahē tang'ā ālar āsin mal mescar*; He came to his own people, but they did not receive Him. — Plural and distributive sense: *Ēm tang'ā tang'ā aḍḍotī uydam*; we plough (all of us) each with his own bullocks. *Tang'ā tang'ā khaddan betre'ē*; be ready with your babies; lit. arrange the babies, each of you her own, into the back-cloth. *Ār tang'ā tang'ā erpā kerar*; they separated and went home. — 2. As pronoun, *tang'ā* means oneself, sometimes itself. *Tang'an piṭnā pāp talī*; it is a crime to kill oneself. *Tang'āge nalakh nannā iklā hō biṭṭhī mallī*; a work done for oneself never counts as unpaid labour. *Ī khār tang'ātī mal kaṭṭār'ō*, it is impossible for a man alone to cross this river. *Ī khēkhel tang'ātī mal kammrā*, this earth did not come into existence of itself.

**ṭangnā** [*ṭangcas, ṭang'os*]. V. tr. To suspend, to hang. *Kicrin khuṭī nū ṭangnā*. *Āl-piṭhā ālasin ṭangnā*. *Naū-as hō tanghai pothan ṭangcas*, the barber also hung his bag on his shoulder.

**ṭangrā** S. Extent of black rocky surface, nearly level with the surrounding ground.

**ṭangrī** S. (His, her, their) younger sister. *Tangris* (his, her, their) younger brother.

**ṭangrnā** 1. Reflex. and pass. of *ṭangnā*. — 2 (Of the ground) to rise above the level of the surrounding ground, to rise like a *ṭangra*. *Ninghai nāl-kyārī ond tarā ṭangrī*. — 3. (Speaking of a burden carried on shoulders by several persons) to lose touch with, to hang away from. *Puddā ālar kainō jhanargahi majḍangā cirkhī nū ṭangrkar kānar*, short-sized men simply

walk under a common burden and do not support it. *Gaḍḍī asan ra'anā karne bōjhā engī ṭangrā*; on account of there being at that spot a depression of ground, the burden ceased to rest on my shoulder.

**tang-yō** S. 1. Mother (in connection with some noun of the third person). *Ormar tangyōgahi dudhī ond-kar ra'anar*. — 2. Capital placed out at interest, or debt subject to interest. *Ī nāhrāgahi tangyō iūndā ra'ī*; *adigahi khadd iūndā mañjā*. The principal of this debt is so much; its interest has become so much. — 3. Small-pox (of the worst type). *Engai mēd nū tangyō manālaggī, urkhī ra'ī, koṛē mañjā*. N.B. In this meaning *ingyō, ningyō* are not used. Either a circumlocution is resorted to in the case of first and second person, as in the example given; or the idea of small-pox is expressed by *phusrī*. — 4. Worms that engender themselves in wounds, spoiled meat, stale *kañji* etc. *Khādī nū tangyō mañjā*. *Bōrē-gahi tangyō manī*, worms have set in this beer. — *Tangyō-khess*, the 'house-wife's paddy'. Name given to the paddy grains which are found beneath the piled up sheaves, when these are removed to the thrashing-floor. Being of a mixed kind or quality, they are not joined to the paddy of the thrashing, but used in the family for bread, cake etc.

**tanghai** Prop., genitive case of *tān*, but used as an adverb (the word *swabhāwtī* being understood). By nature. *Ā kukkos jahṛīgahi mundhnā tanghais*, this boy is all pride; lit. he is naturally a pillar of pride. *Ād laṇḍī-gahi pādā tanghaid* (or *tanghai talī*), she is hopelessly lazy. *Ād ci'ū khāṭṭu tanghaid*, she is munificent by natural



inclination. With the plur.: *Ī irbārim jahṛṭgahi mundhnā tamhair*.

**tani** (1) S. The threads that cross the warp in weaving; woof, weft. — The warp is called *bharnī*.

**tani** (2) Usually repeated, *tani tani*. Adj. 1. A little (of a mass or any homogeneous quantity). *Tani tamku san'on kī mokhon*. *Tani tani amm*. *Tani tani dhibā*. As *tani tani deḍṛāī akh'alagyas*, he had a smattering of sorcery. — 2. Just, barely. *Tani em hō kādam*, we too shall just run up to the place. *Ṭhaukam, pahē tani hū ālasin menā endr ba'adas*; all right, but seek the first advice of that man. *Tani barā*, just come a little nearer.

**tanik** Adj. Same m. as *tani* (2). *Tanik gharī ij'ā*, stand there for a little while. *Onṭā tanik bandobast*, a bit of an arrangement, a little private arrangement.

**ṭankārṇā** [*ṭankāras, ṭankār'os*]. V. n. 1. To recover, to rally; to be oneself again. *Narītī ṭankārṇā*. — 2. Fig. to regain a lost position or fortune; to pull through, to get the better of, to surmount. *Ḍhibā nū ṭankāras*, he has made his fortune again. *Āsge mundh-mal rahcā, akkū ṭankāras*; he had not a penny at first; by this time, he has improved. *Paññāgalī, laṇḍī-lohārī abrā nū, ālar pāññātī ṭankārṇar*. During the cold weather it is about nine A. M. before one recovers from cold. *Aḍkhnā ullā baḍhra'ā hilrī'ī khaṇē, ālar darā addō-mankhā ṭankār'ī*; when the hot days return, men and cattle come to life again.

**tan<sup>a</sup>khilāgos** S. See under *en<sup>a</sup>khilāgos*.

**ṭaṇṇā** S. A feather, or a t-ft of plumes (espec. of paddy-bird) with which women adorn their hair at dances. *Cuṭṭī nū ṭaṇṇā kherrar nalnā*. One says also: *Ṭaṇṇā kosnā*.

**ṭanṭanrṇā** V. n. (akin to *ṭam-ṭamrṇā*, which see). 1. To grow stiff, rigid. *Ṭanā dukhtī goṭṭā ālas ṭanṭanrdas*; catalepsy renders the whole body rigid. *Kecckā khōkhānū ālar ṭanṭanrṇar*. — 2. To be imperfectly cooked, cooked on the surface only. *Innantā maṇḍī mal biccā, ṭanṭanrī'ī*; to-day's rice is not cooked, it is hard. — 3. Fig. to die. *Phalnasge narī kor'alagyā; akkū gā ṭanṭanras*. — 4. Fig. to sound a high note, to ring sharp. *Arī ṭanṭanra'ā kharkhū khaṇē, khoṭorkā mallī*; as long as an earthen vessel rings sharp, it is not cracked.

**tantar-mantar** S. Spell, charm, incantation; magic formula or practice. *Nerr bistu'us tantar-mantar nandas darā punā nerr othordas*; the snake-charmer recites a formula and brings forward a second snake.

**tāo** S. (H.) A sheet of paper. *Onṭā distā nū ḍnd kurī cār tāo*, in one quire there are 24 sheets.

**tāō** Same as *tāw*.

**ṭa'ō** S. Name of a bird of blue plumage; its size is about that of a pigeon. *Ṭa'ō-ḍṛā ṭherr ṭherr ba'ī*; the blue-bird says *ṭherr ṭherr*.

**ṭaongā** Adj. 1. Tottering, oscillating, shaky. *Ṭaongā pakhnā nū ambā thamb'ā*, do not tread on shaky stones. — 2. Inactive, remiss at work, lazy. *Ās ṭaongā ālas talḍas*, he is an easy-going worker. *Ṭaongā ujjū ālas*, one who spares his pains, shuns exertion.

**ṭaḍṛā** Adv. *Ṭaḍṛā okknā*, to sit carelessly (prop. taking much room or all the room to himself). — Cf. *ṭaḍṛnā*.

**ṭaḍṛnā** [*ṭaḍṛyas, ṭaḍṛos*]. V. tr. 1. Same m. as *ṭaḍṛnā*. — 2. To cause to deviate, or stop clean by coming in contact with. (The dir. object must be the name of some long object, as a stick, a beam in motion etc.) *Nerr ṭempan ṭaḍṛyā*, my poke at the snake glided on its skin, lit. the snake caused the stick to glide off.

**ṭaḍṛ°rnā** [*ṭaḍṛrā, ṭaḍṛro'o*]. V. n. (Of any long-shaped object in motion.) 1. To be checked, to be stopped clean. *Ī kāṭh erpā nū mal sam'o*; *pacrī nū ṭaḍṛro'o*; this rafter won't get in, it will rub and knock against the walls. — 2. To be thrown sidewise, to glide off from. *Ṭempā nerrī ṭaḍṛrā*; my poke at the snake glided off its skin.

**tap'ā** *Tap'ā nannā*, V. act. To throw (ashes, dust, liquid) at. *Tākā-phūlī dhūlīn mēd baī guṭṭhī nū tap'ā nanī*; a strong wind covers with dust all parts of the body. *Phaggū nū saḍ-sarar sindrīn* (or *sindrīṭī*) *tap'ā naḥj-nakhrnar*. Pagans, during the Phagun feast, throw vermilion at one another. *Mandar kḥebdā nū tap'ā naḥjā*, she shook the medicine into the ear.

**ṭapka'ānā** V. tr. To make rebound against. *Phodan pacrī nū ṭapka'ānā*.

**ṭapkārṇā** V. n. To rebound. *Phodā carrkā ra'ī*; *nagad mal ṭapkār'ī*; the ball has got a crack; it does not rebound well.

**ṭapnā** [*ṭapcas, ṭap'os*]. V. tr. To invade, to occupy or fill a certain extent of ground. *Naḥjāge phalnā adḍā gūṭī ṭorangan ṭapke*; in tracking, occupy the forest up to such a spot.

*Amm tarā kḥāran ṭapnum kālaggī*; the water runs along, filling its banks up to half-height. *Ī paccā kḥallan akkū paddā ṭapcā*; nowadays, villages have invaded those ancient fields.

**taprem** Conj. (which requires its verb in the constructed infinitive). As soon as, immediately after, on having. *Ōnā taprem pēṭh kerkan*; directly I had eaten, I went to the bazar. *Idin menā taprem*, upon hearing of this. — N. B. This conj. derives from a noun now disused, *taprē*. Even now, it is not entirely wrong to say: *Ōṇḍkan, ā taprem pēṭh kerkan*.

**ṭaptip** Adj. and adv., imitating the noise of leaking water, or of single rain-drops at the beginning or end of a shower. *Ṭaptip amm khatrīṭ*.

**ṭaptipamba'anā** V. n. To fall drop by drop, to resolve into stray drops. *Badālī ṭaptipamba'ī*. — Cf. *ṭaptip*.

**tār** S. 1. Wire. — 2. Telegraphic despatch. *Tār-hawāl ārsyā*.

**tār utar** Adv. (H.) 1. On a decreasing line. *Anā harō, tār utar i'ā*; boys, stand all on a line according to heights. — 2. From the highest to the lowest; each according to his rank, age etc. *Jōkh-erpā nū nē nē kohā ra'anar, ā tār utar muddhū ra'anar*; in the bachelors' hall, all the bigger boys have some part of authority, each according to his age.

**tār** (Gaw.) S. Say *ṭonkā*. — N. B. Although not Oraon, *tār* has yielded to Oraon the verb *tārṇā*, the meaning of which shows that *tār* (and its synonym *ṭonkā*) essentially mean expanse, extent.

**tār** S. Palm-tree (round head made of interwoven palm-leaves).

**tarā** (1) *Tarā* properly means side, quarter, direction. But, being nearly always in the locative and ablative cases, *tarā* (nū) and *tartī*, it will be better treated as an uninflexional word.

*Tarā* Postpos. 1. Towards, on the side of, near. *Ekātārā?* in what direction? *Urmitārā*, on all sides. *Ittrā*, *attrā*, *huttrā*; this, that, yonder side. *Ṭorāṅg tarā bongas*. *Eng tarā barā*. *Aḍḍo mankhā tarā kānā*, to go and mind the cattle. *Thanā taram gecchā ra'anar*; they live far off on the police-station side — 2. In. *Ninghai erpā tarā kōrem ra'anar kā?* Is all thy family keeping well? — 3. By. *Berkhan khola tarā ambā dhar'ā*, do not pull the cat's tail.

Adv. *Ōntarā...ōntarā*; on one side...on the other side. *Ōntarā...nantarā*; apart, separately. *Nē nē gā tarā kḥoynar*, *tarā ar'agnar*, *tarā nābnar*; *nēnē ek'am lekh'ā dhīrē dhīrē nannar*. Some cut their harvest, bring it in, and thrash it all at once (i. e. all these partial works proceeding simultaneously in different directions), others go through these operations as best they can and gradually.

*Tartī* means: 1. From (denoting departure). *Ek'am tartī ī ninghai kukoṃge ārsor hōlē, bīsor kā malā?* Should, from some quarter or other, a demand be made for your daughter, would you give her? — 2. From (denoting source, origin). *Ēn gowāhī ālar tartī mal beddan*. *Ī katthan tanghai tartī malā kacnakhras*; he did not say this of his own initiative. *Ēr tartim katthā ukkyā*, the proposals from both sides came to a successful issue (lit. agreed together). *Nē ās tartī ra'anar*, those who side with him (lit. are

from him). — 3. By aid of, through. *Baī tartī urkhnā*, to come out by the mouth. *Ōrmar ās tartī pattu'ur mannarnek'ā*, that all should believe by him, i. e. through his agency.

**tarā** (2) Adj. 1. Something of, some little (H. kuchh.). *Mangrasge hō tarā khecā ci'ā*, give a small bit to Mangra also. — 2. Half. *Taran āsge ci'ā*, *taran ningāge uyyā*; give a half of it to him, keep half of it for you. *Amm tarā khāran ṭapnum kālaggī*; the stream runs along, filling its banks to half height. *Tarā mākhā*, midnight. — N. B. Both meanings seem derived from *tarā* (1), one side of.

**tarāmēd rogē** S. 1. A palsy affecting one side only of the body, hemiplegia. — 2. General paralysis. *Tarāmēd rogē āsin dharcā*.

**taran** S. A slope considered as ascending, acclivity, rise, ascent, gradient. *Ī partāgahi taran ijjkā malkī*, there is some incline; this hill is not rising abruptly, perpendicularly. — To express declivity, use *dherengā*

**tārbhār** S. Sores under the toes (caused during the rains by the acids of the ground). — Cf. *khajj*. *Tārbhār mañjā*.

**tar'acnakhrnā** V. tr., reciproc. of *tarnā*. To lash one another.

**tarī** S. Juice of palm- or date-tree. When fermented, it is used as a drink.

**tarkā** Adj. (f. *tarkī*). Syn. of *chachem*. 1. Silent, quiet. — 2. Calm, cool, unruffled. — *Tarkā* is used as predicate only; hence, it always takes the endings of its verb. *En tarkan ra'adan*, *nīn tarkai ra'ake* etc. In the imperative: to a man, *tarkai ra'ā*; to several men, *tarkar ra'ā*; to a woman

*tarkī ra'ai*; a woman to other women: *tarkī ra'ē*.

**tarka'anā** V. tr. To perform faultlessly, to do a thing with success. *Paṛh'āge tarka'ādas*, he reads very well. *Ojjāge tarkāckī ra'ī*, she is a good hand at sewing.

**tarka'anā** V. tr. To make move quickly, briskly. *Ghōron*, *carkhin*, *nalkhan*, *katthan tar'ka'anā*.

**tarkārnā** Reflex. and pass. of *tarka'anā*. 1. To be done or come off successfully, to be a success. *Ī khess khōb tarkārā*. *Ninghai matlab mal tarkārō*. *Ī erpa taran nū tarkārā*; as to the slope (of its roof), this house is perfect. — 2. To get slightly sprained.

**tarkī** S. An ear-ornament of metal, shaped like the moon-crescent.

**tarkūṭī** (from *tarā* + *kūṭī*, lit. side-edge). S. 1. Border, extremity. *Ārgahi erpā paddā-tarkūṭī nū ra'ī*, their house is on the outskirts of the village. *Khessan khoyāge khalgahi tarkūṭintī ōr nanā*, begin cutting the paddy from the extremity of the field. *Tarkūṭintim ērā helras*, he began to look round at each of them. — 2. First beginning. *Laraigahi katthan tarkūṭintim tengā*, relate the story of this war ab ovo. — 3. *Tarkūṭī nannā*, to remove, to set aside. *Dahrentā accan tarkūṭī nanā*.

**tar'kha'anā** V. tr. To sprain slightly. *Nalakh nannum khekkan tar'khāckan*.

**tar'khārnā** Reflex. and pass. of preceding. *Nalakh nannum khekkan tar'khārkān*. *Mundhtā mēj'kherkā phūn tar'khārā*, my old sprain has been revived.

**tārnā** [*tāryas*, *tāros*]. V. tr. To fell a tree, to cut off a bough. *Ekā*

*ekā dārā mal khañ'ī*, *abrāguṭṭhin tārdas*. All the branches which do not bear fruit he lops off.

**tārnā** [*tārcas*, *tār'os*]. V. tr. 1. To remove, to put out of the way. Syn. *tarkūṭī nannā*. — 2. To clear of some obstruction. *Paṛin amm bar'āge tā'rā*, clean the drain that the water may come. — 3. Fig. to disregard. *Tangyō tambāgahi katthan tārnā*, to set aside parental advice. — 4. To test, to try, to tempt. *Arā eman tārnā nū ambā ṭīḍā*. Syn. *biṛhnā*.

**tārnā** [*tārcas*, *tār'os*]. V. tr. To lengthen, to elongate, to draw or stretch out. *Mēr*, *ēp tārnā*. *Kheddan*, *khek-khan tārnā*, to stretch out one's limbs. *Khēr*, *khēser nū mōkhō bīrī endra'ādīm huṅgī khanē*, *tār'ī*; a fowl, when some food sticks in its throat, stretches out its neck. *Kheddan tā'rār darā ambā okkā*; do not sit with extended legs.

**tārnā** [*tārcas*, *tār'os*]. V. tr. To flog, to lash, to whip. *Romantā telengar Jīsūsīn koṛātī tar'car*.

**tārnā** [*tārcas*, *tār'os*]. Same as *taṇḍnā*.

**tar'rī** S. Sword. The Oraon sword is a long, pointed, single curved sabre, with a flexuous cross-guard.

**tāṛnā** Reflex. and pass. of *tār-nā*. *Ammtī kūm tārrā*, the bow-net was taken out of the water. *Āsgahi katthā tārrā*, his advice was disregarded.

**tāṛnā** Reflex. and pass. of *tār-nā*, to stretch oneself. *Lakṛā*, *allā co'ō bīrī gharī gharī tārrī*; a tiger, a dog, when rising up, often stretch themselves. *Endr mēr tārrā?* Is the warp ready-stretched?

**tarphī** Adj. belonging to. *Sam-sar ālar girjāgahi madher malnar; nād tarphir talnar.*

**tartā** (1) [from *tarā* + *tā*]. Adj. Of a particular place; coming, ordinary from this or that side. *Nīn ekā tartā ālai? Uttar tartā.* What side art thou coming from? From the north. *Pāb-ū'dus enḍtartā katthāguṭṭhin at-trā ittrā ho'odas ondrdas;* the match-maker brings to and back the inquiries and answer of both parties. *Māṇḍrē tartā ālas,* a man from the Mandar side. *Bēcō bīrī, ontartā ālar ontaram ra'ā;* during the dance let the people of one place keep together.

*Tartas*, lit. one standing on the side of; hence. 1. Delegate, representative, envoy. — 2. Sympathiser, partisan. *Kukoy tartar nahnūtim urkhnar; anī enḍ tartārim ōnd aḍḍā num paikī degnar.* The men on the girl's side issue from the village, dancing along; and both parties, on meeting, have a mock-fight.

**tartā** (2) Adj. Compensated. *Tartā nannā*, to indemnify. *Ēn ninghai khar-can tartā nanon.* *Tartā mannā*, to be made up for, to be requited. *Hudīn khed'ar cī'ā, akkū dhibā tartā mahjā;* drive her away, thou hast by this time got the value of the money (spent on her).

**tārta'ānā** V. tr., causal or permissive of *tārnā*. To cause or allow one to fell.

**tartar'arnā** V. n. To make a low, heavy, continued sound; to rumble.

**tartī** Ablat. case of *tarā*, which see.

**tarwā** S. Sole of the foot.

**tās** (1) S. Card. *Tās-bīcus*, card-player, card-juggler. *Tāsan hebrnā,* to throw cards.

**tās** (2) S. *Tās-nās*, extermination, destruction, annihilation. *Tās nās nannā*, to destroy completely, to exterminate; to squander.

**ṭaska'ānā** V. tr. To move some (inert) mass, by pulling or pushing. *Pakhnar ṭasko'ot.* *Coṭor nū mulukkh-kā aḍḍon kaṭi ṭaskācchan; aur ṭaska'ā polkan.*

**taslā** S. Iron or brass cooking-vessel, with a very large mouth. It somewhat resembles in shape a crushed iron in *loḥā*.

**ṭasnā** [ṭascas, ṭas'os]. V. tr. 1. To paste up. *Carrkā puthin ṭasnā*, to paste up a torn book. *Paikar saman ho'onar darā kānar; erpantā ālarin mal khakkhnar hole, pacrī nū ṭasnar.* Peons come with a citation to appear in court; if they do not find the people at home, they paste the summons on the wall. — 2. To lay a coating of lead (on a hole), to solder; to put an iron-patch upon etc.; to repair. *Karā-hin pannātī ṭasnā*, to repair a kettle with a patch of iron.

**ṭastasrnā** [ṭastassras, ṭastas-ro'os]. V. n. To stand closely pressed and in great numbers (as trees in a forest, men in a crowd, corn-ears in a field).

**tātī** S. 1. Sinew, tendon. — 2. Strings of the pellet-bow.

**tata** Interj. A shout to the right side bullock, while ploughing. — Cf. *nao*.

**tatāba'anā** V. tr. To wear away. *Dhurī chagran tatāba'ā*, the axle wears away the wheel. *Kuḍḍin, usangin, tāt-ran nalakkhī tatāba'anar.* Work wears away spades, coulters, sickles.

**ṭaṭāba'anā** V. tr. (causal of *ṭaṭ-nā*?) *Arin ṭaṭāba'ā*, put the pot to

dry on the fire (lit. cause the flames to lick it).

**tātar** S. 1. Sickle furnished with teeth; used for cutting grass, paddy etc. — 2. Number of hands employed in reaping a harvest, cutting grass etc. *Eḍ tātar rahcā?*

**ṭaṭ-ērnā** V. tr. To taste, to try by eating a small quantity. See **ṭaṭ-ērnā**.

**tāti** S. Bull's backbone muscle, dried and prepared to be used as violin string or bow-string.

**tatkḥā** S. 1. Tongue. *Tatkḥā mal calkhrīṭ*, he stammers; or: he finds nothing to answer. *Tatkḥan otthornā*, to put out one's tongue. — 2. The fore-edge of the winnowing-basket. *Kētergahi tatkḥā tatkḥā eṭṭrā*. *Aḍḍō-tatkḥā*; bot. Bugloss.

**ṭatkḥā** S. 1. Mango. *Dārā ṭatkḥā turū dukhrkī raṭ*, the branches are bending under the weight of the mangoes. *Ṭatkḥan badra'ānā, launā*, to blow down, to knock down mangoes. *Ṭōṛḍ turū ṭatkḥan hoṭā nannā*, to shake mangoes down with a hooked stick. *Ṭatkḥā-amṭhā*, mango preserves, mango jelly. *Cimmō ṭatkḥā*, a seedless mango. *Erā-ṭatkḥā*, a wild fruit somewhat resembling the mango; it is not eaten. — 2. Mango-tree. *Ṭatkḥā maṅjrār'ālaggī*, mango-trees are blossoming.

**ṭaṭnā** [ṭaṭcā, ṭaṭ'ō]. V. tr. To grow tired (said only of the limbs, hands, feet, waist). *Ṭaṭcā angliḡuṭṭhin cor-tā'ā kḥanē, paṭpoṭra'ā kḥarkḥī*.

**ṭāṭnā** [ṭaṭṭyas, ṭāṭos]. V. tr. 1. To lick. *Allā tangḥai khādin ṭāṭī*, dogs lick their wounds. — 2. To kiss. — 3. To lap. *Berkḥā dudhin ṭāṭā helrā*.

— 4. Fig. (and impatiently) to eat. *Maṇḍī ṭāṭāge bar'oy kā malā?*

**ṭatrnā** Reflex. or pass. of *tatā-ba'anā*. *Kuḍḍī nalakḥtim tatrīṭ*. *Enghai tarwā eknā eknāṭī tatrnā*.

**ṭaṭrnakhrnā** V. n. 1. To lick one's lips in relish. *Nīn endr embā kḥakḥkḥai darā ennē ṭaṭrnakhrdai?* What savoury morsel hast thou eaten, for thus licking thy lips? — 2. Fig. and ironic. *Hūsin ṭaṭrnakhrnā lekḥ'ā cī'ā*; give him a thrashing he may remember (lit. give him wherewith he may lick his chops).

**ṭaṭṭ-ērnā** V. tr. To taste, to try by tasting. *Amkḥin ṭaṭṭērā, bēk maṅjā kā?*

**ṭaṭṭī** S. Layers of grass arranged on a bamboo-frame for thatch. *Kḥamī-ṭaṭṭī*.

**ṭaṭṭhī** S. Small shallow earthen cup, mostly used for the native float-light or chirag.

**tāu** See *tāw*.

**taukḥārnā** V. n. To be very hot, to be thoroughly heated. *Culḥā ciccīṭi taukhārā*, the furnace is fairly penetrated with fire. *Pakḥnā bīrnāṭī taukhār'ālagyā*. Syn. *taunā*. — Cf. *tāw*.

**taula'ānā** V. tr. 1. To compare (by measuring). Syn. *jokhnā, kḥōēnā*. — 2. To compare (mentally). Syn. *barā-barī nannā*.

**taunā** [ṭaucā, tau'ō]. V. n. Same meaning as *taukḥārnā*. *Bīrnā tauṭ kḥanē, kḥekḥel kuṭī*; when the heat is at its height, the earth boils. *Ciccīṭi culḥā tauṭ kḥanē, maṇḍī amkḥī cāṭē bīṭ*; when the furnace is aglow, rice and curry are soon cooked.

**taur** S. Manner. *Phalnid ekā taur ṭkī*, how (affectedly) she walks!

**tāw** S. Blaze, glare, the peculiar dazzlement and quivering of the atmo-

sphere during very hot days. *Ciccgaḥi tāw*, the brightness of the fire *Birṇā-tāw gecchātī itthriṭi*. *Birṇāgali, birṇā-tāw erpā bhitrē hō barṭi*.

**tāw** Adj. and adv. 1. With might and main; with a will, vigorously, energetically. *Khēr tāw khessan mokkhā. Tāw nannā. Tāw ēknā, ōgnā, khoyṇā*. — 2. Too much, excessively; quite enough. *Tāw nalakh nandas, cārē khe'os. E pacgī, khaddārin tāw lauckai*; husband, thou hast beaten the children too much. *Cēp tāw possā*, there has been too much rain. *Khad-dārin tāw sikhābāckan, annuhō bal-nar*; I have taught the boys enough and too much; all the same they know not. — 3. However much. *Tāw laucas, darā oṇṭā hō malā urkhā*; beat as he would, not one (coin) came out.

**tawā** S. Earthen vessel of varying size, with a large mouth and a very short neck. *Bursī-tawā*, a chafing-dish, F. réchaud.

**tawar** See *taur*.

**tāwdhaṭi** Syn. of *tāw*, with a slightly diminutive meaning.

**tāwsari** Same as *tāwdhaṭi*.

**tēbnā** [tēbcas or tēbas, tēb'os]. V. tr. To put out, to extinguish. *Amm ciccān tībṭi. Calkurṭi culhan tēbnā*.

**tēbrnā** [tēbrā, tēbro'ō]. Reflex. and pass. of *tēbnā*. *Cicc tibrṭi kai*, the fire is going out. *Billṭi tēbro'ō hole, ba'anar*: 'sagun bēs mal maṇjā'. If the lamp goes out, they say: This is bad omen. *Maltēbrnā cicc*, an extinguishable fire.

**teē** S. The smallest variety of parrots. Syn. *tuṇḍ*.

**tehrā** Adj. Triple, threefold. As *dohra tehrā kicri būcrkas ra'adas*.

**tehrā** S. 1. Earthen bottle, of varying size and form. Also called *ṭek'ā, ṭekkā, ṭhekkā*. Cf. *aṭi*. — 2. The water vessel called in Hindi *surāhī*.

**ṭekā** S. 1. Prop., support, stay, anything used to maintain an object in position. *Kandō kīyā ṭekā lagāba'anā, pūṇge ṭekā cī'nā*, to prop a stool, a flower-plant. *Khēkkhātī pacckā nimb-āsin ṭekā nanā*, give the arm to thy aged father. — 2. Parapet. *Pūl maṇyā ḍṭaram ṭekā kamrkī ra'i*.

**ṭek'ā** S. See *tehrā*.

**ṭēk'ēṭōre** See *ṭakāṭōṭē*.

**ṭekkā** S. See *tehrā*.

**ṭeknā** [ṭekcas, ṭek'os]. V. tr. To look after a child, to nurse and amuse him. *Ekā tangyōge khaddārin ṭek'āge āl ra'anar, ād eksa'ānim nalakh kai*; a mother who has folks to look after her children is free to move about for her work. — *Ṭeknā* may also be used substantively in the meaning of person in charge of keeping (the children, the house).

**ṭekta'ānā** Causal and permissive of *ṭeknā*. *Tangyō kōha tangdasge sannīsin ṭektācā darā tān khoyā kerā*.

**tekhṛa'ānā** V. tr. 1. To give a third ploughing to a field. *Khallan innelā ēm tekhṛa'ālagdam*. — 2. Fig., and of children, to have a manner of talking above one's age. *Ā kukkos pacgir lekh'ā kathhan tekhṛa'ādas*, that boy talks like an old man.

**tekhtekhrnā** Also *tekhṭekhrnā*. V. n. 1. To breathe with a series of short quick expirations, as a child about to cry. — 2. To grow short of breath. *Sankā khaddar uṇucningh'ā maṇḍī onnar darā tekhtekhrnar*, small children overfill their stomach with rice till they grow short of breath.

**tekh<sup>h</sup>tekh<sup>h</sup>rnā** See *tekh<sup>h</sup>tekh<sup>h</sup>rnā*.

**tēlā** S. 1. Ebony tree. — 2. A bush of the ebony family.

**telga'anā** See *tel'gnā*.

**tel'gnā** [*telgcas*, *tel'gos*]. V. tr. General meaning: to turn down or up or away slightly; hence: 1. To curve down, to bend, to inflect. — 2. To tuck up. *Tākā khessan tilg'i*, the brise curves down the paddy ears. *Ebsrkā phōdan ghāsī nū teleg teleg ērnā*, to rummage among grass in search of a lost ball. *Kicrin telg'ā darā okkā*, tuck up thy burnous before sitting down.

**telgō** S. Small boil. — Cf. *phūrī*.

**telhan** S. A sweet-scented blue flower. Syn. *Cotor-pūp*, *pannā-pūp*.

**telnā** [*telcas*, *tel'os*]. V. To winnow flour so as to separate it from stones or unground grains. Syn. *ṭo-k'snā*.

**tel'ngas** S. Soldier; one engaged in military service under a native chief; a private, as disting. from the officers (*sannī mudhar*) and the general commander (*kohā mudhas*).

**tēlsawār** Adj. Olive-complexion-ed. See under *paṇḍrā*.

**ṭelṭelamba'anā** V. tr. General meaning: to reveal to sight. Hence: 1. To shave. *Āsgahi kukkan naūas ṭelṭelambācas*. *Piṭkā kissgahi cūṭṭin ṭelṭelamba'anā*, to shave a slaughtered pig. — 2. To denude, to undress. *Lellē-khaddan ṭelṭelamba'anā*. — 3. To rip open, to lay the viscera bare. *Addon piṭnā darā ṭelṭelamba'anā*. — 4. To fill up completely (making the liquid appear at the top). *Arī nū amman ṭelṭelamba'anā*. Fig. *Kūlan maṇḍītī ṭelṭelamba'anā*, to puff up one's stomach with rice.

**ṭelṭelnā** Reflex. and pass. of preceding. *Khalvāckā khōkhānū, aḍḍō ṭelṭelri'i*; after being skinned, the bullock is cut open. *Kundrkā khōkhā-num lellēkhaddar ṭelṭelnar*; just after birth, babies are (apparently) skinless, have an appearance as of raw flesh. *Ṭelṭelra'ā maṇḍī ḍonnā*, to swell oneself with rice.

**tembnā** [*timbyas*, *tembos*]. V. tr. To beg for alms. *Tembarkī* (or *tembā tembā*) *ondrnā*; to fetch one's or others' daily food by begging.

**temb<sup>a</sup>rus** S. Mendicant, beggar.

**ṭēmḍāḡ** S. At jatra-dances, red and blue oriflamme or yak-tail, waving to the winds, at the top of a high bamboo-pole.

**ṭempā** S. Club, heavy stick (carried on the shoulder by all wayfarers). *Ṭempan riṭhāba'anā*, to dress and polish a stick. *Ṭempātī launā*, to give one a bastinado.

**ṭēṇḍā-dāḡ** S. The balancing pole of a native well.

**ṭēṇḍā-khuṭā** S. The forked post in which the balancing pole of a native well rests and moves.

**tengānakhrnā** V. n. To open oneself to each other, to communicate one's impressions.

**ṭengmusar** Adj. Naked (i. e. having nothing on, save a *bhagoa* or a *karya*). *Ṭengmusar kuddnā, nalakh nannā*. — This adj. cannot be used with verbs expressive of a recumbent posture; cf. *dhangdhangrnā*.

**tengnā** [*tingyas*, *tengos*]. V. tr. To tell, to narrate, to expose, to explain; H. *batlānā*. *Endr nīnimtī ennē katthā āndai, kū nannar eughai bārē-nū tingyar?* *Īrkan tengnā*, to testify



to having seen. *Irkan-tingus*, an eye-witness. *Enghai alkhnan tengon holē, innam enghai jiyā kālō*, should I explain what made me laugh, I would lose my life this very day. *Barnā katthā tingus*, a prophet. *Āsin chachem urmī katthan tingyas*, he told him the whole story in secret. *En āsin mal tengon*, I will not tell his name. *Indrī'im* (or *indrī'im bārē nū*) *mennā tēgnā*, to examine a point together, discuss it.

**tegrā** S. A small fish which affects streams or tanks with a stony bed.

**tēgrā** Adj. Piled upon one another. *Ālī tēgrā uddū ho'ālaggī, adigahi ālas tēgrā aṭ cerdas*. The wife carries a pile of baskets, her husband a pile of earthen vessels. *Tēgrā kullā*; a bamboo umbrella the stick of which supports two or three concentric coverings; used at jattras as the distinctive sign of some village.

**tēgrā'ānā** V. tr. 1. To dispose a number of similar objects upon one another, to pile them up in regular order. *Pakhnan, puthin, kicrin, piṭrin tēgrā'ānā*. — 2. Fig. to saddle one with. *Ortos maṛyā baggē nalakh tēgrā'ānā*. *Ār eng maṛyā ī khalbgahi ilākan tēgrācar*.

**tēgrnā** Reflex. and pass. of *tēgnā*. To confess, to acknowledge a fact about oneself; to profess. Lit. to tell somebody about oneself. *Nāmukil mal keras, pahē tēngas*: 'ēn *Khrisṭ maldan*'. *Abgam gā īryar, mundā malā tēgrnar*; many indeed saw it, but they won't admit this much.

**tēgrnakhrnā** Recipr. of *tēgrnā*. *Orā ejjrā kī tēgrnakhr'ā helrā*: *Ekā tarā kerkar?*

**tennēgonnē** S. Hitch, obstacle, hindrance. *Ennē tennēgonnēti ēn nalakh nanā poldan*.

**tenkō benkō** See *tephō berhō*.

**teōr-mann** S. A tree of the same family as the *Kōmarākhā*. — *Bauhinia retusa*.

**tep'e** *Tep'e nannā*. 1. To put upside down, to overturn, to invert. *Mesgantā kicrin tākā tep'e nanjā*, the wind has upturned the clothes (put to dry) on the roof. — 2. To hurl along in a rotatory motion; to throw away, causing the object to somersault. *Tākā cēpan erpā ūlā tep'e nanī*, the wind chases the rain obliquely into the house. *Maṇḍī-chipan tep'e nannā*, to throw away a plate of rice. *Phulungin khekhhātī tep'e nannā*, to throw a spark off one's hand. *Dhulin, amman kicritī tep'e nannā*, to shake off dust or waterdrops from one's clothes. *Tep'e mannā*, pass. of *tep'e nannā*.

**teph** *Teph mannā*, to spring out of sight, to dart off by an invisible jump, as certain insects, worms and snakes. *Ek'am teṇḍā emsra'ā khānē teph manī*; some worms, when touched, vanish out of sight. *Bokkhō teph mal manī, ād dig'ī*; a grass-hopper does not vanish out of sight, it only jumps. *Teph nannā*, to throw swiftly and invisibly, e. g. by a sudden jerk of the thumb. *Ek'am lucū khaddar nannārin gurgurin teph nannar kī launar*. Petulant children will fillip unnoticed bits of gravel at others.

**teph-jarā** S. See *jarā*.

**teph-tephrnā** V. n. To contract and dilate alternately (as a worm in its progress); to go up and down in quick succession (as the shoulder-stick of native carriers).

**tērem rēsem** Adv. This side and that side, here and there, all about the place. *Tērem rēsem nannā*, to cast about for means. *Thungran palkāge tērem rēsem nannā*, to turn and overturn a log (for finding where) to split it. *Ṭaṭkhan lau'āge tērem rēsem nannā*; to rove round (or look about into) a mango-tree for a place to hit at.

**tērem rētem** Same as preceding.

**ṭerhō-benkō** Adj. and adv. Same m. as *ṭerhō-beṛhō*.

**ṭerhō-beṛhō** Adj. and adv. Zig-zaging. *Partantā ḍahrē ṭerhō-beṛhō kai*, uphill paths go zigzaging. *Ṭerhō-beṛhō kacnakhrnā*, to speak in a guarded way, not clearly and straightforwardly.

**ter<sup>e</sup>mnā** [*tirmyas, termos*]. V. tr. To roll something upon itself (e. g. a mat, a rope, a piece of paper, a garment). — N. B. If the rolling is made round a stick or other object, *pojijnā* should be used.

**term<sup>e</sup>rnā** [*termrā, termro'o*]. Reflex. and pass. of *ter<sup>e</sup>mnā*. 1. To be coiled. *Ḍahrē nū termerkā nerran īrkan*; on the road, I saw a snake coiled round itself. — 2. *Termerkā piṭrī*, a rolled up mat.

**ṭerṇḍa'ānā** V. tr. 1. To prop up some object which is out of the perpendicular. *Mannan kāṭhtī ṭerṇḍācchan*. — 2. To recline obliquely, to tilt one thing against another. *Sīrhin pacrī nū ṭerṇḍa'ānā*. *Piṭpiṛyan mannmūlī nū ṭerṇḍa'ānā*, to rest one's bicycle against a tree.

**ṭerṇḍārnā** Refl. and pass. of preceding. *Pacrī nū ambā ṭerṇḍār'ā: ninghai kicrī dhulī manō*. Do not lean against the wall; your clothes will get dusty.

**ṭerṭer<sup>e</sup>rna** [*ṭerṭerras, ṭerṭerro'-os*]. V. n. To wrangle; to speak in angry tones. *Orot ālī tanghai ālasin kibī khanē, āndas*: 'Hādam ṭerṭer-ra'ai'. When a wife is abusing her husband: 'Stop barking' he says. (Lit. blurt out this much and no more.)

**tessnā** [*tissyas, tessos*]. V. tr. To plait, to intertwine so as to form a long narrow strip; cf. *essnā*. *Mēr essnā*, to plait threads together. *Mōṛāge bandin tessnā*. *Mūnd ēpan tessnā*, to plait three cords together. *Cuṭṭin tessnā*, to braid the hair, to form it into tresses. *Bhaṇḍan khessgahi bālṭī tessnā*, to plait ears of rice round the rim of a *bhaṇḍā*.

**tetal** Adj. 1. Keen, alive, ardent, spirited. *Nalakhge tetāl*, ardent at work. *Bongāge tetāl ghoṛō*, a spirited horse at racing. — 2. Not dull, quick to discern, sharp. *Ā kukkos katthā nū, sikhrnā nū tetāl talḍas*; that boy is keen at arguing and clever at study.

**tetālī** S. Tamarind (*Tamarindus Indica*). *Tetālī mann*, a tamarind tree. *Tetālī amm*, tamarind lemonade. (This, taken fresh, is a good cooling drink; when one or two years old, it upsets the stomach, but is used as an antidote against most of vegetal poisons).

**tetārī** or *Tetārī-orā*, partridge, a bird of the grouse family. There are two kinds of such birds: One, called *jambuā tetārī*, is of the size of a hen; its cry is said to be *cēp kerā, gucē dēre*. The other is half the size of the first; it is called *sannī tetārī*. Its cry is said to be *khuṭī cirō* (split the stump). Better say *tītīr*.

**tētar susar** *Tētar susar nannā*.

1. To attend to somebody's needs (cf. *susra'ānā*). — 2. To provide for. —

3. To take all the work upon oneself (as a girl for her aged mother). *Mukkar mētarge tētar susar nannar. Ayang banggutthay pacnar, ābīrī tangdā-bagarge tētar susar nannā manī*; when parents grow old, it is for the sons to provide, or to work in their place. *Dharmesgahi tētar susar nannan ērā*, behold God's providence!

**tetē** S. 1. Oil (in children's language). *Tetē nalabnā*. — 2. *Tetē mañ-jas*, he is dead (low).

**ṭetē** S. Louse. *Ṭetē patrānā*, to kill one's lice.

**ṭetē-biṇyō** S. Dragon-fly.

**ṭetengā** S. Lizzard.

**ṭetnā** [*ṭetcas*, *ṭet'os*]. V. tr. 1. To deny, to contradict. *Khalbas ṭet'ā hel-ras*, annuḥō āsin mal ambyar. *Ēn bujhra'ālikkan ā dāhrē ullēgahi ekla ra'tī*; *pahē Mangras ī katthan ṭetdas*. *A kukoy urmīgharī katthā nū ṭiṭī*. — 2. To humbug (about serious things), to speak against one's own conscience or conviction.

**tētnā** [*tētcas* or *tettas*, *tet'os*]. V. tr. To assist a woman in raising a load to her head, or taking it down. *Ēn kukkū tētra'ā pollen*; *bojhā eng-hain tē'tai*. I can't raise this myself; take down my load. *Cōd'ā pollen*; *nīn tē'tai*. I can't raise this up my head; do it for me.

**tētrnā** Reflex. and pass. of *tētnā*. To lay down, to put a load off one's own head. Or, to put it on. *Tētra pullī*.

**ṭēthpēth** S. Excuses, pretence. *Ennē ṭēthpēth mal ban'ō*, such an excuse won't do.

**tewā** S. Lowland-godḍā. See *godḍā*.

**tēynā** [*tēyyas*, *tēyos*]. See *tainā*.

**-tī** Case-sign of the ablative. (To be distinguished from *-ntī*, which means from out, H. men se.) 1. By means of, with. *Khekkhātī amm echnā. Nannasgahi cālī mēkhnā*, to counterfeit another man's voice. *Arī bisnā nangūtī barcas*, he got in under pretence of selling earthenware. — 2. On account of, owing to, out of (hatred, love etc.). *Khekkhā mējherkātī*, owing to his hand having been sprained. *Chinḍra'ā polnāti ukkyar*; not being able to separate from each other, they sat down. *Bēlas mayātī ārin hō edḍas*; through kindness the king invited them also. — 3. From (denoting place or time). *Nelātī*, from to-morrow. *Ā ṭorangū nannā ṭorang keras*, he left this forest and went into another. — 4. For (marking duration). *Ulmundtī ēn ī paddā nū ra'adan*; it is now three days since I arrived in this village. *Ḍher cāntī asan kālālagyas*, he had been going there for many years. — 5. *Nāmētī* means in the name of, in honour or remembrance of. *Undul āsgahi nāmētī onto'on c'ōn*; one day I shall give a meal in his memory. *Tangdasgahi nāmētī Ruhidās nāmē oṇṭā punā garhen kamcar*; they built a new palace, which they called Ruhidās in honour of their son. — N. B. The Oraon ablative cannot translate 'by' in such expressions as: He caught her by the hair; cf. *tarā*.

**tibar** Adj. and adv. Triple; three times as much, as many. (Cf. *bar*, *dōbar*.)

**tigā** S. 1. Shrew-mouse. — 2. One of the Oraon totems.

**tigāba'anā** V. tr. To put (one) up to, to instigate, to excite. *Ēnim Mangrasin tigābāckan ningan lau'āge*; it is myself who told Mangrā to give thee a beating.

**tiḥā** (1) S. Third part. Used only in the expression *adhā na tiḥā*, very little of it (neither half nor the third of it).

**tiḥā** (2) S. 1. Care, superintendence. *Khall - ukhrīgahi tiḥā*, agriculture. *Mukkar erpāge, mētar khallge tiḥā nannar. Nalakhgahi tiḥā nannā ās-gahi katthā mallī*, he has no business of looking after our work. *Adige jukk tiḥā malā*, never mind that. *Jukk tiḥā ambkē nanā*, make yourself easy about that. — 2. Inclination, desire, appetite, passion. *Maldau tihan jiyāṭi otthornā. Dharmes num tang'ā urmī lihan la-gāba'anā*. — 3. Zeal. *Nalakh khatrī āsge tiḥā malkī*. — 4. Notion, thought. *Tiḥā nañjas ṭs-gahi dighā cuṭṭī nū urmī bheḍ ra'ṭ*; he bethought himself, he took it into his head that the whole secret was in the man's long hair.

**tiḥā-tatbīr** S. Same meanings as *tiḥā*. *Kūlgahi tiḥā*, hunger; unlawful desire.

**tiḥār** (H. *teohār*). S. 1. Holy-day, festival. — 2. Festive display, solemnity. *Beñjā ullā nū malā, pahē parbī-tiḥār nū ḍnnar mokhnar: ā ullā beñjrkār sangem ra'ā helrnar*.

**tīharī** See under *-harī*.

**tiḥ'ī biḥ'ī** See *tiḥō biḥō*.

**ṭihrā** S. 1. Specimen. *Ṭihrā nan-nā khessan ondra'ā*, bring a sample of your paddy (lit. bring some paddy doing duty of sample). — 2. Object lesson, exemplification, practical illustration. *Ugtan kheadāge engan ṭihrā nanā*, show me how to drive a plough. — 3. Instigation, bad example. *Tambasgahi ṭihrātī khaddar luccā mañ-jar*, the children went to the bad owing to their father's examples. *Ṭihrā lagāba'anā*, to set a bad example.

*Ibrā khaddārin khar'āge hūsim ṭihrā nañjas*; it is he that put up these children to stealing.

**tīhrī** See under *-hrī*.

**ṭikā** S. Mark made on the forehead with ashes, mud, any greasy substance. A cluster of such forehead marks is called *ṭikā-phōkā*. *Khaddārin orṃātī ṭikā-phokā nannardarā ho'onar, khann mal laggāge*; when carrying about children, one covers their forehead with marks, that they may escape the evil eye.

**ṭikāba'anā** V. tr. To catch and bring to a standstill; to keep (some moving object) in a fixed position. *Aḍḍon ēptī ṭikāba'anā. Najar ṭikāba'ū ālas*, a marksman.

**ṭikaitis** or *dubrājas*. S. A *rājā's* son and presumptive heir.

**ṭikārnā** Reflex. or pass. of *ṭikāba'anā*.

**ṭiklā** S. White spot on the forehead, blaze. Syn. *candlā*.

**ṭiklā'ānā** V. n. 1. To raise oneself on tiptoe. *Ṭiklā'ā ṭiklā'ā ērnā*. — 2. Fig. to make fuss, to be hard to please, to show oneself particular.

**ṭiklī** S. 1. Round piece of glass or mica which Hindoo girls and women wear on the forehead, to guard against the evil-eye. *Ṭiklī lagāba'anā, saṭnā*. When enchanted and thrown into a woman's clothes, she will have no child or it will die; this is called *orot ālī nū ṭiklīn saṭnā*. — 2. *Ṭiklīgāe*, a cow with a white spot on the forehead.

**ṭiknā** [*ṭikcā, ṭik'ō*]. V. n. To last, to be durable; fig. to resist wear and tear. *Līplīṭ kicrī mal ṭik'ī*. Thin cloth does not last.

**ṭikō** S. Budding fruit of the mango. Syn. *ṭikur*.

**ṭikrā** S. 1. Slight elevation of ground, mound, hillock. *Baṇḍē ṭikrā nū nād nalī*, on the tank-embankments the devil keeps its dances. — 2. Slightly rising or sloping. A *mann gusan khekheḷ ṭikrā raī*. Syn. *ḍippā*.

**ṭikrnā** [*ṭikkras*, *ṭikro'os*]. Same m. as *ṭikārnā*.

**ṭikur** S. Same as *ṭikō*.

**ṭikyā** S. Hookah cake.

**tikhil** S. 1. Rice; paddy cleansed of its husk. *Ondkā tikhil*, rice stripped of its husk by the hot water process. *Ābdā tikhil*, rice husked by pounding, without scalding. *Tikhil bī*, choice grains of rice used in sorcery, sacrifices or for the solemn imposing of a name to a child. *Ēm phalnā deḍras gusan tikhil ho'odam*, we are going to consult the sorcerer. Cf. *naupitī*. — 2. *Gurlu tikhil*, millet cleansed of its husk.

**tikhra'ānā** V. tr. 1. To repeat many a time, to din into the ears, to insist upon. *Eōndā khēp ningan tikhron?* — 2. To mimic somebody's defective pronunciation. *Ortosgahi kac-nakhrnan tikhra'ānā*.

**tīl** S. 1. A species of grain (sesamum indicum). Its oil is used for painting. — 2. Fig. a bit, a while. *Ās tanghai ālun ond tīl hō mal ambdas*, he never leaves his wife by herself for one moment.

**tilai-mann** S. 1. Name of a species of tree, also called *tilei* and *tilhel* (*Wendlandia tinctoria*). — 2. *Tilai-pārki*, a variety of dove which, in size, is intermediary between the *ṭher-kō-pārki* and the *barkā-pārki*.

**tilāsār** S. Wool. *Tilāsār kicrī*.

**tilāsarī** Adj. Woollen. *Tilāsarī kicrī*, *tilāsarī pagā*.

**tilē** Case-sign of the ablative, with the suffixe *le*. See -*tī*.

**tilei-mann** S. See *tilai-mann*.

**tilē tilē** (from *tīl*). Slowly, by degrees. *Tilē tilē khār nīndī*.

**tilhel** S. See *tilai-mann*.

**tilhō bilhō** Adj. Gone, i. e. lost, spent, disappeared, scattered to the winds. *Oṇṭā rupiyan tilhō bilhō nañkan*, I spent one rupee on a number of little things. *Karmāgār tilhō bilhō mañjar*, the Karma family has disappeared (i. e. is dispersed, gone away or dead).

**tilkā** S. Any dog that has two eye-like spots above the eyes.

**tillyas** S. Oil-maker.

**tiltil** Adj. In good state, of a fresh appearance, recently made. *Ayyā os-gāgahi oṇṭā tiltil lātā ra'tī*; there is, at that place, a rat-hole freshly dug.

**tiltil'rnā** V. n. 1. (Of children) to be fresh and healthy, to be always moving, to be like quicksilver. — 2. *Ā latā tiltilra'ā ithrī'tī*, this hole does not seem to be a deserted one (see *tiltil*).

**timbus** S. Beggar, mendicant. *Timbū paccō*, an old female beggar.

**timmnā** [*timmyas*, *timmos*]. V. tr. To bungle at husking paddy; to break the grains in the process of pounding. *Nīn mal cuñjāi; timmā eklā*.

**timmrnā** Refl. and pass. of preceding. (Of paddy grains) to be brittle. *Ī khess, cuñjō birī, timmrī'tī*; this paddy gets broken in the pounding

process. *Timrnā khess*, a paddy which breaks easily.

**tīnā** Adj. Right (oppos. to left).

1. *Tīnā cōkhh kalā*, go to the right. *Tīnam qebbam*, on both sides. *Tīnā manā*, lean to the right. *Ḍahren tīnā ambke*, lean to the left. — 2. In ploughing: *Nīn tīnā nañkai*, thou has left an interval unploughed between two furrows. In general, to draw a crooked diverging line where a parallel line was meant or required. — 3. To make a mistake by passing over, skipping over.

**ṭiṇḍī** S. 1. Strength. Syn. *sawang*, *payā*. *Bāsī amm nū ṭiṇḍī laggī*; rice-water is fortifying. — 2. Salutary violence done to oneself. *Jiyan ṭiṇḍī nanā darā kaṭi kaṭi ēkā*; force thyself and take a small walk. *Ās tanghai ṭiṇḍīṭī maṇḍī ōndas*, he eats only by doing violence to himself.

**tīndnā** [*tīndcas* or *tīndas*, *tīnd'os*]. V. tr. 1. To put into another person's mouth. *Kūrkhar kecckā ālargahi bai nū maṇḍī arā dhibā tīndnar*. *Sannī khaddārin langyōgār maṇḍī tīndnar darā onāge helāba'anar*. *Corō-khad-dan tīndnā*, to feed young sparrows with one's own hand. — 2. To eke out; to prolong, to extend something which is too short. *Bandin, ēpan, pi-ṭrin tīndnā*.

**tīndrnā** Reflex. and pass. of *tīndnā*. *Maṇḍī khaddasge mal tīndrī*, the rice falls through this child's fingers, or from his mouth. *Bēs mal tīndrā khanē, ēp khacchrā*; a piece having been added to the rope unskilfully, it broke.

**ṭinduā** S. A leopard of equal size with the *bijaphuliā*, but with spots larger and blacker.

**ṭing'ā** S. The highest point, summit. *Manngahi aggī ṭing'ā nū onṭā oṛā ukkī rahcā*. *Rācintā partā ṭing'ā nū onṭā math ra'ī*, on Ranchi hill there is a temple quite at the top.

**tingāba'anā** V. tr. 1. To moralize, to preach, to exhort. *Ortosin tingāba'anā*. *Ortosge bēs calan tingāba'anā*. — 2. To impress upon, to inculcate.

**tingārṇā** Reflex. or pass. of *tingāba'anā*.

**tinglī** S. Fly. Prov. *tinglī kukk lekhh'ā*, very little. *Engā tinglī kukk lekhh'ā maṇḍin ciccās*.

**tīnī** S. Bee. *Tīnī-rasī*, honey. *Tīnī-chatnāṭī maīn olthornar*, wax comes from honeycombs. *Nahṛā tīnī nannā*; to borrow here and there.

**tīn'nā** [*tinnyā*, *tinnō*]. (Always used with *jiyā* as subject.) To grow tired, disgusted of. *Akkū, dharamge nimhai jiya tinnyā kerā*; you have enough of christianity now, it has grown fastidious to you. Syn. *um-thārṇā*.

**tīnnā** [*tīncā*, *tīn'ō*]. V. n. 1. To have a sweet taste. *Gullē mōkhhō bīrī tīn'ī*. — 2. To be a relish for, to please. *Enghai ī katthā āsge mal tīncā*, my remark failed to please him. Prov. *Khar'ō bīrī tīn'ī*; *laur'ō bīrī kharkhā laggī*. Pilfering is sweet; bitter is the beating.

**tīnō** Adj. of n. Three. *Tīnō jhan-ālar barcar*. *Tīnō tīrlōk*, heaven, hell and this earth. *Tīnō tīrlōk itthrī*, I do see perfectly well (my eyesight or the light is perfect).

**ṭīp** S. 1. Settlement arrived at, among several persons, as to a date, a place, a line of action. *Sendrā khatri*

ullan, *ṭoraṅgtā aḍḍan ṭip nanot*. Let us fix a day and a jungle-spot for the hunt. *Nek'ānim ṭaṅ'āge ṭip naṅjkā ullā*. — 2. Direction. *Ninghai eṇpā bar'āge eman ṭip ci'ā*, fix a day for us to come to your house. *Phalnā aḍḍā nū mesra'āge ārin ṭip ciccās*, he gave them directions to assemble at such a spot. — 3. Mental choice. *Ṭip nannā*, to fix mentally and for oneself, to single out. *Lakrāgahi kukkan ṭip nanā darā lau'ā*, aim at the tiger's head, and shoot. *Nin ekā aḍḍan ṭip naṅjkai? Khebdan lau'āge ṭip naṅjkan*.

**ṭipārī** S. Gooseberry. — Codless varieties of this are called *pākō*, *poṭṭō*, *punā-arī*.

**ṭipgar** Adv. Man-like fashion, after the manner of men. *Bēlasgahi oṛā ṭipgar kacnakhriṭi*. *Ī khaddas ṭipkar ekdas*, this little boy walks like a man.

**ṭip't** S. Same meaning as *naṭipī*.

**ṭipka'ānā** V. n. To drizzle, to fall drop by drop, to leak. *Ṭipka'ā-laggī*, stray drops are falling; it will rain in another moment. — Cf. *ṭapṭi-pamba'ānā*.

**ṭipnā** [*ṭipcas*, *ṭip-os*]. V. tr. 1. To sew up with bamboo-pricks between two leaves (e. g. fish, for cooking or carrying). — 2. To fold and sew down the edge of, to hem. — 3. To sew a patch upon a hole. *Kicrīgahi uṇḍhun ṭipnā*. — 4. Fig. (Of a kind of yellow gum secreted by the eyes of small children) to knit the eyelids together as though with stitches. *Bejjē lellē khaddargahi khannan ṭip'ī*.

**ṭippā** S. Drop. *Ek'am dahrē-ikur ōnd ṭippā amm khatrī keccar*, travellers have died for want of a drop

of water. *Ōnd ṭippā arkhī ci'ā*, give me one drop of spirits.

**ṭiprnā** [*ṭipprā*, *ṭipro'ō*]. Reflex. and pass. of *ṭipnā*. *Ī kicrīgahi uṇḍhū daulē ṭipprā*.

**ṭip'uī** S. A jungle plant, whose root yields (by cooking) a kind of pitch used for strengthening thread, twine etc. The root bears the same name.

**tirangō** S. 1. A green bird which nestles in holes or on soft grounds. It is about the size of a sparrow; its cry is *ṭirtir*. — 2. A species of grass.

**tirī** Postp. By, by means of. Syn. *turū*.

**tirkhnā** [*tirkhyas*, *tirkhos*]. General meaning: to press the foot upon anything lying on the ground. Hence: 1. To step upon or into. *Tang'ā ālīgahi piṭrin iklā hō mal tirkhdas* (see under *piṭrī*). *Mangras ekō bīrī Karmaśin tirkhyas*, Mangra stepped upon Karma's foot. *Ghāsī nū ēn nerran tirkhkan*. *Ptkan tirkhnā*. — 2. To knead with the feet. *Khajj tirkhā-lagnar, pacrī kam'āge*. — 3. To trample upon (an adversary etc.). *Bhaṭsguṭṭhī tirkhō kī piṭō ci'ō*. — 4. To move with the foot (as a pedal). *Ḍhinkin tirkhnā*.

**tirkh'rnā** Reflex. and pass. of *tirkhnā*. 1. *Nerr ghorōṭī tirkhrā*, a snake was trodden upon by the horse. *Nalō bīrī, enghai debbā kheadḍ tīnā kheadḍī tirkhrā darā nuṇcā*; while dancing, my left foot got galled by the right one and began to pain. — 2. Fig. to tread upon the heels of one another, to walk one behind the other in Indian file.

**tirikhta'ānā** Causal or permiss. of *tirkhnā*. *Pacgiguṭṭhyar, beṇjā bīrī*,

*binjru'ūsın kukoygahi gurkhī tirikhta'ānar*; old folks, in marrying a young pair, cause the bridegroom to press (with his toes) the heels of the bride.

**tirlōk** Also *trilōk*. S. 1. Heaven, earth and the inferi. — 2. Everything. *Tinō tirlōk itthri'i*, my eyesight is perfect.

**tīrnā** (1) [*tīryas, tīros*]. V. n. 1. To lag behind. *Ḍahrē nū tīryas*; *jokkh gahanḍi nū bar'os*; he has been delayed on the road, he shall arrive after some time. — 2. To arrive late. *Tīryas kī barcas*, he came late. *Nīn Missāge tīrkai*, you have come late at mass. *Pēthgē, jatrāge, nalakhge tīrnā*. *Ṭangrīgahi kirta'ānā nū tīryas keras*, he was delayed by taking back his sister home.

**tīrnā** (2) [*tīrcas, tīr'os*]. V. tr. 1. To turn on one's heels over a few grains of scalded paddy, in order to see if it has become sufficiently dry for being husked. *Khessan tīrnā*. — 2. To make pirouettes. *Dhūli nū tīr'ā tīr'ā bēcnā*. — 3. Fig. *Kuḍḍan tīrnā*, to make pirouettes upon someone's stomach (in order to kill him). — 4. To disfigure, to cripple (said of the sun, to whose influence congenital infirmities are attributed). *Asgahi baiyan, khekkan, kheḍḍan bīrī tīrcā*; he was born with a hare-lip, a lameness etc. *Bīrī-tīrckā*, crippled from birth.

**ṭīrnā** [*ṭiḍḍas, ṭīr'os*]. V. tr. 1. To let fall, to drop; (fig. of the ears) to shut. *Chipan ambā ṭīr'ā, khotro'ō*; do not let your rice-vessel fall, it will break. *Bī ṭīrnā*, to lay eggs. *En āsin ḍher khēp ānkan; bakan khebḍan tiḍḍas ci'das*; I told him so many a time, but he turns a deaf ear to it.

— 2. To make fall, to precipitate. *Nād naman pāp nū ṭīr'ā biddī*. *Cotor nū ṭīrnā*, to throw in the mud, to pitch into a slough.

**tīr'nā** Reflex. and pass. of *tīrnā* (2). *Ā khess daule mal tīr'i'i*; *adin mal cunjnā manō*. *Ārī ā khattas tīrras darā keccas*.

**ṭīrta'ānā** Causal or permissive of *ṭīrnā*. Mother to child: *Nīn maṇḍin ṭīrtāckai*; now thou hast made me drop the rice.

**tīrta'ānā** Causal or permiss. of *tīrnā* (1). *Erpantā ālar engan sendrāge tīrtācar*, my people at home have delayed me for the hunt. *In-nantā nalkhan innam nanā, ambā tīrta'ā*; to-day's work, do it to-day; do not put it off.

**tīr'ū** Adj. Looking obliquely or askance; squint. *Tīr'ū ālas or tīr'ū khannas*, a squint-eyed man. *Khan-nan tīr'ū nannā*, to look stealthily at, to cast a sidelong glance at.

**ṭīruārnā** [*ṭīruāras, ṭīruār'os*]. V. n. 1. To grow insensible, as a limb under the influence of cold, of prolonged pressure. *Enghai bārī ṭīruārā*, my arm is quite benumbed. — 2. Fig. to grow stiff and sullen, as one who refuses to do something or to go somewhere on account only of wounded feelings; to be self-willed, to refuse advice. *Ṭīruārkā ālas*, a disappointed man. — 3. Fig. and angrily, to kick the bucket, to die like a dog. *Ār tangyon hō, 'paccō eklā talī' ba'arkī, ṭīruār'a ciccar*. They allowed their very mother to die without any help, saying: 'It is only an old woman'.

**tiryō** S. 1. A white flower resembling the opium poppy-flower. Its root (*tiryō kāndā*) is eaten uncooked;



it is also used for its medicinal properties. — 2. Flute When played upon, it is held sidewise, not in front of the chest. *Tiryon ūrnā, kharḥa'ānā.*

**tīrhnā** [tīrhcas, tīrh'os]. V. tr. To dispose on one straight line. *La-ṛai bīrī, mudhar telengūrin ōndgusan mal uynar, pahē atrā ittrā tīrhnar*; at war, officers do not make their men stand in a crowd, but distribute them on lines, here and there. *Maṇḍī khatṭāge urmī chipan asan tīrhā*; dispose the brass-vessels on lines for the distribution of the rice

**tīrhnā** Reflex. and pass. o *tīrhnā.*

**tisar** Ord. adj. Third.

**tisga'ānā** [tisgācas, tisgo'os]. See *tisgnā.*

**tisgnā** [tisgas, tisgo'os]. V. tr. To open (a door, a shutter). *Balin ti-signar. Sannī balin tisgnā*, to open the shutter. — N. B. To open (a box, a book, the mouth) is rendered by *calḥnā.*

**tisgrnā** Reflex. and pass. of preceding. *Sannī balī mal tisgrīṭī*, the shutter does not open.

**tisī** S. Linseed (*Euphorbia dracunculoides*; H. *alsī*). *Tisī isung.*

**tissā** Adj. 1. Acid, sour. *Tissā-amm, vinegar. Taṭkhā, tetālī ajgar tissā talī.* — 2. Adigahi baitī *tissā katthā eklā urkhī*, only sour words issue from her mouth. *Ī katthā asga-hi jiyan tissā (tissā mokkhā lekh'ā) nañjā*; this affair embittered his mind.

**tissnā** [tissyā, tissō]. V. n. 1. To turn sour, acid. *Bīrnāgalī, bāsī amm ulmūd nū tissī*; during the hot weather, rice-water becomes sour in a three days time. — 2. Fig. *Ās mundh ālar ganē daulē rahcas; pīsā kacka-*

*crnāṭī tissyas*; formerly he was nice with people; owing to annoyances, he has since turned sour.

**titiṭi** Interj. A cry to call fowls.

**titiṛ** S. Partridge. Same as *tetārī.*

**tittkī** S. Spark of fire.

**titu-ghorō** S. Pack-pony, a small horse.

**tiṭhī** S. A kind of heron, of an ashy plumage with long yellow feet. It affects dry grounds where grasshoppers abound.

**tiūkhnā** [tiūkhyas, tiūkḥos]. V. n. To groan, to moan under a violent effort, as when lifting a heavy load, fighting etc.

**tiurā** S. Name of a shrub with a large white flower.

**to** Adv. (H.) Well. *Ērā to*; well, see. Syn. *se, anti.*

**ṭoē** Adj. 1. Long. *Khādintā pocgō, mandar saj'ā kḥanē, ṭoē manj manj urkhā.* — 2. *Ṭoē mannā.* a) To break (in coming out). *Celārī ōsan caṛ'ōbīrī, ekdā ekdā ṭoē manī.* b) To disappear without warning, to pack off nobody knows where. *Ās ṭoē manjas.*

**ṭoēṭoērnā** V. n. To be very high by comparison to the breadth; to be tall, slender, to taper into a point. *Āsge mēd mallā kḥanē, ṭoēṭoērdas*; being slank, he appears tall. *Partā mañyā oṇṭā mann ṭuṭṭuṭrīṭī, adi hed-dēṭī dahrē kai*; the road passes close to the tree (which you see) profiling above the mountain. — Cf. *ṭuṭṭuṭlīrnā.*

**ṭokā** S. Hole. *Ṭokā-aṛī, ṭokā-kicrī, ṭokā-baugī.*

**ṭokkē** S. 1. Knot in a tree or in a plank. Etc.; syn. of *thompē*, which see. — 2. Fig. the ankle. — 3. Bump. *Āsgaḥi kaprē nū ṭokkē mañjā.*

**tokkhnā** [tukkhyas, tokkhos].

V. tr. Syn. of *tonkhnā*.

**ṭoknā** (1) S. 1. The ankle. In better Oraon, *cukkā khocol* or *tokkē*. Fig. *Ṭoknā kukk*, bald head. — 2. Syn. of *qhaknā*.

**ṭoknā** (2) [ṭokcas, ṭok'os]. V. tr.

To address someone else first, to accost, to apostrophize. *Ās engan ḍahrē nū ṭokcas*.

**tōknā** [tūkyas, tōkos]. V. n. To

stamp violently, with one foot or with both feet (as in jatra dances). *Ghoṛō ek'ambīrī elcnāṭī urmī kheddṭī khe-khel nū tūkī*; at times, horses strike the ground with all fours out of fright. *Ērā ī kukkos eōndā tōkālagdas, tangyō ganē kālāge*; see how that boy is stamping, to go out with his mother. *Nalnā tōknā*, to dance (in gen.), to go to dances. *Tōknā carkhnā*, to stamp the ground and make other like fuss.

**ṭokō-bhijrī** S. A thistle resembling the egg-plant. — Cf. *bhijjī*.

**ṭok°snā** [tuksyas, ṭoksos]. V. tr.

To winnow in order to separate the stones from the flour or paddy. — Cf. *teinā*.

**ṭoksō** S. Fishing-net, shaped like a basket, and hanging at the end of a rod. Syn. *pinī*. — Cf. *phekā jallī* or *bhāwar jallī*, throwing-net.

**tōkhnā** Same as *tonkhnā*.

**ṭolā** S. Hamlet.

**ṭolāparā** S. Group of hamlets and villages. *Maṇḍrēgahi ṭolāparantā ālarin erā*, call the people who belong to the Mandar group of villages. Syn. *pancōrā*.

**tol°kh** S. Side of the body, espec. below the ribs; flank. *Telengas Jīsus-*

*gahi tolkhan balamtī jobcas*. — Of animals, say *pakhoā*.

**tolong** 1. Adj. Hanging down to the heels. *Karēan tolong nannā (tolong otthornā)*, to let one's dhoti hang very low. — 2. S. The loose floating ends of the loin-cloth (*kareā*).

**tombā** S. 1. A name applied to several of the trees which wear eatable leaves, when they have attained their full strength. *Mungā-tombā, bhutan-glō-tombā, kōmarḥhā-tombā*. The fresh outgrowth from a decapitated *sāl*-tree is called, when young, *kaḍrkā*; later on, *kacrā* or simply *tombā*; cf. *cārā*. — 2. Fig. grown up. *Nān bīrī malā, to tombā bīrī hō malā*. If you don't (work, obey) when young, you won't as a grown up man.

**tomb'ē** Adj. and adv. Down on one's face. *Tomb'ē mannā*, to fall on one's face.

**ṭonā** S. 1. Joint, articulation. *Eng-hai ṭonā ṭonā nuḥj'ī*, all my articulations pain. — 2. Any of the natural divisions of a bamboo stem, from one knot to another.

**ṭongārṇā** Same as *tungārṇā*.

**ṭong'ē** S. Heavy axe with a curved iron, for cutting up logs.

**tongnā** [tongcas, tong'os]. V. tr. 1. To cull the top-shoots or leaves of a green or vegetable. — 2. (Of birds, parrots etc.) To cut clean a rice-ear, a mango etc. without any leaf being taken with it. — 3. To break some hanging object at one stroke (even without detaching it). *Ōnd leb-dā nū ī ṭaṭkhan tongchan*. — Cf. *tungārṇā*.

**tongrnā** Reflex. or pass. of *tongnā*. See *tungārṇā*, which is in greater use.

**ṭonkā** S. 1. Plain, plateau, open air ground (without trees or rice-fields). *Ṭonkā rāji, ṭorang rāji*; plains and forests. *Jatrā-ṭonkā*, dancing field. *Bēcnā-ṭonkā*, playground. *Maṇḍnā-ṭonkā*, burying ground. *Geṇḍ ṭonkā*, bowling field. *Larai ṭonkā*, battlefield. *Ṭonkā nū aḍḍō meṛhon khāpnā*, to tend cattle in the open. *Ṭonkā arkhā*, lit. plains and fields; i. e. landscape, scenery in general. — 2. High-fields. *Dahā-ṭonkā* (see *dahā*). *Gaḍḍī khāl Phaggū khōkhānum cākhnar*; *caurā arā ṭonkāguṭṭhin piṣā cākhnar*. Low-fields are sown from March; those of middle elevation and the high-fields, later on.

**ṭonkō bonkō** Adj. Zigzagging. Syn. *ṭerhō beṛhō*.

**ṭongṭong'ō** Adj. Lofly, towering above. *Engdadasgahi ā ṭongṭong'ō erpā talī*; yonder house, towering above the rest, is my elder brother's.

**ṭongṭong'ornā** V. n. 1. To rise higher than, to tower above. *Ās pēṭh-ṭonkā nū (nannartī) ṭongṭongra'ālā-gyas*; on the market-place, he was towering above the other people. — 2. To rise above, not to be hidden by. At hide-and-seek: *Nīn khoppā nū ṭongṭongra'ā eithrdai*; *endrge beddā pollor?* Thy head appears above the bush; how could they fail to find thee?

**tonkhnā** [*tuakhyas, tōnkhos*]. V. tr. 1. To break any part of a plant with the fingers, to cull or pluck a leaf, a flower. *Aṭkhan, dāran, ar-khan tonkhnā*. — 2. To prune a tree (by breaking the superfluous shoots). *Sannī nū khañjnā ṭaṭkhāgahi manj-ran tonkhā*; *makhlē, piṣā dāran adi-gahi khañjpā ēs'ō*. If a mango-tree, when still young, prepares to bear

fruit, nib its blossoms; otherwise, later on, the fruits will break the branches. Cp. with *ṭongnā, tokknā*. — N. B. To cull (fruits or greens) is *cokhnā*.

**ṭop** S. 1. Sola-topi. *Paṇḍrur eklā ṭop attnar*. — 2. Syn. of *ṭopor*.

**ṭopā** S. Angling. *Ṭopā bēcnā*, to angle.

**ṭopor** S. The cap or canopy at the summit of a mast set up in honour of Indra; see *indē*. The *ṭopor* is made of bamboo-slits worked into one another in form of an opera hat; inside, there are chickens, turmeric etc. *Jōkhar tam ganē bairākhī, ṭopor ho'onar kī kānar*. — Called also *indē-ṭopor*.

**ṭoppō** S. A long-tailed bird, of red or white or white and black plumage. It is of the size of the *dhicuā*; it keeps in woods.

**ṭorang** S. 1. Forest, wood, jungle. *Ṭorang rāji*, woody country. — 2. *Ṭorang ōrā*, wild birds. *Ṭorang cubbā*, wild peacock. *Ṭorang meṛhō*, bear (lit. wild sheep).

**ṭorangantā** Adj. 1. Of the woods. — 2. Jungly, wild, unrefined. *Ṭorangantā māḥ. Ṭorangantā ālas*.

**tōrhē** S. A wind instrument of music made of the horn of a wild buffalo.

**ṭōrnā** [*tōrcas, tōr'os*]. V. tr. To catch at (as a thorn), to hook in. *Acc kicrī enghain ṭōrcā*, a thorn caught in my garment. *Pokhārī nū mulukh-kā ālasin dāngtī ṭōrcar darā occar*, with a pole they hooked in the drowned man, and took him out of the tank.

**tor'ō** Adj. 1. Lacrymose, querimonious, making oneself unhappy by always lamenting on the same topic.

— 2. Getting drowned in his own spittle. *Tor'ō tor'ō mannā*, to be ever in the melting mood.

**ṭṭṛṭ** S. A pole, or long stick, with an iron hook or branch curved down at one extremity. *Bus'un ṭṭṛṭi khettnā*, to shake the paddy-ears with the hook, during the process of the thrashing. See *khettnā* and *hoṭā*.

**ṭṭṛṭrṇā** Reflex. and pass. of *ṭṭṛṇā*. To be caught by, entangled with, hooked in by. *Āsgahi kicrī mankhā-marang nū ṭṭṛṭrā*.

**ṭṭṛṭsgnā** [*tṭṛsgyas*, *tṭṛsgos*]. V. tr. 1. To touch slightly with the foot, to graze with the foot. *Khandrnā ālasin ṭṭṛṭsgnā*. — 2. To spread (with the foot) paddy put to dry in the sun. — 3. To put out the way (with the foot). *Ā gobārin tarkūṭi ṭṭṛṭsgar c'ā*.

**ṭṭṛṭsgṛnā** Reflex. and pass. of preceding. *Khandrnā ālas ṭṭṛṭsgaras*. *Akkun khess bēs bēsīm ṭṭṛṭsgarā*.

**ṭṭṛṭ** S. Side, direction. *Jashpur ṭṭṛṭ nū cēp possā*.

**totā** Adj. 1. Embarrassed; not knowing how to set about, how to manage; awkward at work (through unskillfulness or negligence). — 2. Embarrassed in speech. — 3. Dumb. *Adḍō piṭkā mahrar totā mannar, darā timbnum unnum Gangā em'ā kānar; āntle jāt nū phīnmesnar\**. *Khaddarō, ī totā timbūsin ambā alkhā*. Boys, do not mock the poor speechless beggar.

**ṭṭṭṭṭṭ-ḍāṅg** S. 1. The high perch round which, on platforms erected for the purpose, the yearly stock of rice-straw is heaped up. — 2. The pole

by which the square fishing-net is let in, and taken out of, the water.

**ṭṭṭṭṭṭrā** S. A. native contrivance for killing mice.

**ṭṭṭṭṭṭrā'ānā** [*tṭṭṭṭṭrācas*, *tṭṭṭṭṭrā'os*]. V. tr. 1. To draw out any loose stuff (salt, flour, earth etc.) with the hands or paws; to dig out, with the hands or claws. *Maṇḍkā ālasin cigālō ṭṭṭṭṭṭrācā*, the jackals have dug a man out of his grave (lit. a man buried). — 2. To scrape a floor or the ground with a view to cleaning. *Gobārī hib'ū, goṣṣālin daulē ṭṭṭṭṭṭrā'ā*. You, stable-man, scrape the floor of the cattle-shed properly.

**ṭṭṭṭṭṭrṇā** [*tṭṭṭṭṭrās*, *tṭṭṭṭṭrā'os*]. Same as *ṭṭṭṭṭṭrā'ānā*.

**tōynā** [*tōycas*, *tōy'os*]. V. tr. To mimic in joke. *Ēn ṭṭṭṭṭṭrān 'tṭṭṭṭṭhā' bāckan; kḥanē enghai sanger hō engan tōyā tōyā kḥōb alkhayar*. I pronounced *tṭṭṭṭṭhā* (tongue) instead of *ṭṭṭṭṭṭhā* (mango-tree); upon this, my companions laughed heartily, repeating my mistake.

**trū** Postpos. Syn. of *-tī*. By. *Erpā khess trū nīndyā kerā*. *Idin ḍhibā ḍṭr trū bṭsdan*. I sell this two annas.

**-tū** Case-sign of the ablative. See *-tī*.

**tub'ē** *Tub'ē tub'ē*. Adv. (from *tubnā*). *Ēn maṇḍin tub'ē tub'ē ḍṇḍkan kī kālā helrkan*, I took a hasty meal and started.

**tubnā** [*tubcas*, *tub'os*]. V. tr. 1. To put plenty (or too much) inside; to press, stuff or cram into; to overfill. *Ēn āsin maṇḍi tub'ā tub'ā ontāckan*. *Culhā nū kankan koṛhē ambā tub'ā*, do not put too much fuel in the furnace. — 2. Fig. and in joke; to do justice to, to despatch, to make

\* Transl.: Ahirs who have killed a bullock (have, in penance, to) behave as though they were deaf and dumb: they go to bathe in the Ganges; upon this, they are readmitted into their caste.

a clean dish. *Hudī miṭhain tub'ā*, put these sweets in a safe place. — N. B. The only difference between *tubnā* and *ṭhusnā* is that the latter is used in connection with limp receptacles only.

**tub-tubrnā** V. n. Frequentative of *tubrnā*. To be crammed into. *Culhā nū kankan tubtubrā'ā ambā saṣ'ā*, do not choke the fire under too much wood.

**ṭuḍḍkā** Verb. noun from *ṭurnā*. Mark, dot, streak on a piece of cloth, on a person's forehead, etc. *Punā kicrintā bālkā ṭuḍḍkā*, turmeric imprints on a new cloth.

**ṭuhilā** S. Mandoline or guitar consisting of only one string. (Cf. *ektarhā*, *kendrā*). *Ṭuhilā kḥarkḥa'ā-nā*, to play on the guitar.

**ṭuilṭuilrnā** V. n. 1. To dance or swing up and down (as a dog's tail, the carrying-stick of porters, a plume worn in the turban). — 2. To taper to a point. *Turkargahi ṭōp ṭuilṭuilra'ā ra'ī*, Mohammedans wear a hat that tapers to a point. Syn. *ṭōē-ṭōērnā*.

**ṭuiṭuirnā** V. n. Same meanings as *ṭōēṭōērnā* and *ṭuilṭuil'rnā*. — *Ṭuituirā'ā*. 1. Upward in a straight line. *Innā mojkḥā ṭuiṭuirā'ā cu'ī*; to-day the smoke rises straight up in the air. *Jeṭhōgalī ek'ambīrī dhūlī kirndārnūm ṭuiṭuirā'ā maṇḥā kai*; during the hot days, there are tornadoes of dust, lit. dust at times rises straight in a revolving column. *Ek'am partantā amm ulā ulā kīyā ittī, darā ṭuiṭuirā'ā maṇyā urkhī*; there are mountains the drainage of which percolates them, and issues forth as a jet d'eau. — 2. Upward and with a parabolic curve (as liquids issuing with force). *Pheckantā*

*amm ṭuiṭuirā'ā urkhī*. *Ṭuiṭuirā'ā umbulnā*.

**ṭuiṭuyū** S. The extreme summit. *Manngahi aggī-ṭuiṭuyū nū*, on the very top of the tree.

**tukknā** [*tukkyas*, *tukkos*]. V. tr. 1. To give a push to, to shove. *Hārī tukknā*, to push aside. *Tukkar ṭirnā*, to throw down with a push. *Mecchā aḍḍātī kīyā tukknā*, to precipitate, to hurl down below. — 2. (Constructed impers.) An interior impulse to be to one; hence, to have a mind, a wish, an inclination for something. *Engāge arkhī ōnā tukkī*. *Tangyōge tangdāsin ērā tukkyā*. *Ningāge kḥandrā tukkī*, t ou art drowsy. *Jōkhparyā nū nīn, ninghai karman he'ar, eksan kālā tukkālagyā, āsan kālakkai*. *Bho-tang nū ārgahi kḥadkḥarrā manī*; *darā kīrrā tukknā ālar gā kīrrnar*; *mal bar'ā tukknā ālar ajgom rah kānar darā khē'enar*. In Bhutan, they found a family; those that wish to come back do so; the others remain and die there. — 3. Fig. To dilate, to amplify (by pushing the limits further). *E Dharmē, ninghai rājin tukkā*. O God, dilate thy kingdom.

**ṭukla'ā** S. The smallest variety of the round baskets called *uḍḍū*. The *ṭukla'ā* may contain ten to twelve sers of rice.

**tuknā** [*tukcas*, *tuk'os*]. V. tr. To aim at. *Bandkahas kḥebdan tukcas*, *backan kḥannan laucas*; the man with the gun aimed at the ear, but struck into the eye. *Ōran ēreṭhti tuk'ckas kuddas*, he is following with his bow the bird (moving e. g. among the branches).

**tuk<sup>r</sup>rnā** V. n. Reflex. and pass. of *tukknā*. *Pakhnā mal tukrī'ī*, there is no removing this stone.

**tuk<sup>u</sup>rnakhrnā** V. n. To push one another, to collar each other.

**ṭuku** S. 1. Boulder, crag. — 2. Any stone of roundish shape (pebble). *Sanni ṭuku. Ṭuku lebda'ānā, ṭukutī launā.*

**tukya'ānā** V. tr. To aim at, with gun or bow. Syn. *tuknā* (*Jokhnā* is more general. *Ṭong'ētī ortosin jokhnā*, to aim at somebody with an axe).

**tuḷē** Also *tū*. Postpos. By means of, with. Syn. *-tī, -tīlē*.

**tūḷī** S. Cotton, after it has been carded with the *dhuneṭ*. *Tūḷī bharā-bāckā tuṛai*, a native raiment padded with cotton.

**tulnā** [*tulcas, tul'os*]. V. n. 1. To resemble another; to be alike. *Ort kukoy ṭhaukam ā guṇj ganē tulcā*; one girl was (found, who) resembled that *gunj*-flower perfectly (viz. in point of redness). *Mangras darā tanghai āḷī tulcar*, Mangra and his wife have turned out to be very similar characters. — 2. To agree together. *Mangras darā Karmasgahi katthā tul'ō*; Mangra and Karma will understand each other.

**tulunga'ānā** V. tr. To carry some heavy load on the forearms extended horizontally (e. g. when taking a coffin out of the hearse). *En kecckasgahi kḥeddan dhar'ar, ād kukkan dhar'ar tulunga'ā tulunga'ā ondorkam ra'adam*; we have brought the dead man up to here, I taking the feet and she the head.

**tumbā** S. A cucurbitaceous plant; gourd. — When emptied and dry, it is as a sort of bottle which goes likewise by the name of *tumbā*.

**tum'nā** [*tummyas, tummos*]. V. n. To sneeze.

**tum'ta'ānā** V. tr. To cause one to sneeze.

**ṭumpā** S. 1. Name of the *kōm-arkhā's* flower. — 2. Adj. Plump and of exiguous stature, thickset. *Ṭumpā ālas, āḷī*.

**ṭuṇṇā** (1) S. The smallest variety of parrots; syn. *ṭe'ē*. *Kḥadd ṭuṇṇā lekh'ā kacnakhrīṭī*, this child talks quite glibly, lit. like a little parrot. *Ād tanghai kḥadd bārē nū ṭuṇṇā lekh'ā paṛh'ī*; she recounts all about her child endlessly. *Paccon ambkē tengā*; *makhlē ṭuṇṇā lekh'ā paṛh'ō*; don't tell the old woman or she'll lecture you without end.

**ṭuṇṇā** (2) S. (deriv. from *ṭuṭuṛnā*). Pipe projecting out of a vessel and directing a stream of liquid poured out; spout. — Cf. *sarkhī*.

**tundnā** [*tundyas, tundos*]. V. tr. 1. To pour out (from on-high or by inclining the vessel), to spill. *Jisus ēm khatrī tang'ā kḥēson tundyas. Jharā-amm kḥekḥel nū tundnā*, to spill beer, to make a libation of beer. — 2. To pour into. *Oṇṭā bisālī nū kḥessan sajnar; darā amm kḥess bārābarī tundnar*; in a big earthen vessel they put paddy, and pour in as much water as there is paddy. *Arkḥā nū amm tundā kuddnā*, to water vegetables here and there. *Kḥall nū sārē tundnā*, to manure a field. *Baugī nū dhibā tundyas*, he poured the money into the basket.

**tundrā** S. Confused assemblage of people, crowd. *Endran ērāge tundrā maṇjar*. Adj. *Tundrā ālartī kor'ā urkhāge mal ban'ī*, the crowd at the door impedes passage.

**tundrnā** V. n., refl. or pass. of *tundnā*. To be poured out, to be spilt.

**tuṇḍū** S. End, termination. *Ga-ṭāgahi tuṇḍū mallā*, the end of a marble is nowhere. *Ḍahrēgahi tuṇḍū mallā*, this road is endless. *Atthē uḍ-ḍū khess ḍnāge innā tuṇḍū mañjā*, we have finished to-day (the last of) the eight baskets of paddy. *ṭuṇḍū-malkū ujjnā*, life eternal. — N. B. *Tuṇḍū* means exclusively end; not: beginning.

**tung** S. 1. Syn. of *cāng*. — 2. (Onomat.) Sound of the *khēl*-drum when touched near the edge of its smaller skin.

**tuṅgārnā** Reflex. or pass. of *tuṅgnā*. (Of any suspended or hanging object, as a fruit, the arm etc.) To be broken at the point of connection — with or without severance. *Ṭaṭkhā tuṅgārā*, *pahē mal khattrā*. *Passrṇakhrnum ortosgahi baṭi tuṅgārā kerā*, one of them in the scuffle had the elbow (or shoulder) broken.

**tuṅgrī** S. 1. Mound. — 2. Rocky hillock. *Pakhnā tuṅgrī*. (If very small, it is better called *ḍippā*.) The height of a *tuṅgrī* varies from 80 feet to two or three hundred feet.

**tuṅgrnā** Same as *tuṅgārnā*.

**tuṅṭtuṅgrnā** V. n. Same as *tuṅṭtuṅgrnā*.

**tuṅṭtuṅg'ū** Adj. Same as *tuṅṭtuṅg'ō*.

**tungul** S. Dream. *Tungul ērnā*, to have a dream. *Ingyon mākhābīrī tungul īrkan*; at night I dreamt of my mother.

**tuṅkārṇā** Same as *tuṅkārṇā*.

**tuṅkī** S. A miniature bamboo-basket shaped like the *baugī*. A *tuṅkī* contains at most one quarter of a maund.

**tunnā** [*tuncas*, *tun'os*]. V. 1. To plait or repair baskets, mats etc. *Uddun tundas darā ujjdas*, he earns his bread by doing plait-work. — 2. Fig. to saunter about, to go from door to door for a little gossip. *Ingyō tun'ā kerā*, mother is gone out to chat with the neighbours.

**tuṇṭā** S. One of the Oraon dances, in which boys and girls mix hands. *Tuṇṭā*, *jatrā*, *khaddī nahnā tōknā-gutthi nū gajā-bajā malkī*; in the three dances known as *tuntā*, *jatra*, *khaddī* no musical instruments are used.

**tunta'ānā** V. tr., causal or permiss. of *tunnā*. To have any bamboo plait-work repaired. *Kētran*, *pitrin tuntā'ā manō*; this winnowing-basket, this mat will have to be sent for repair.

**tuṇṭun'rnā** V. n. 1. To totter along, to walk with a trembling gait, as a man enfeebled by recent illness. — 2. To recover from illness, to have got over it, to be convalescent. — 3. Fig. To be in course of bettering oneself, of improving one's fortunes. *Ās innelā erpāge (khall-ukhrīge, kicrī-ḍoḍḍōge, onā mōkhāge) tuṇṭunras*. By this time he is better off as to house (possessions, clothing, food).

**tuṇṭunū** Adj. Tottering, uncertain in his gait. *Tuṇṭunū khadd*, a child who walks still tremblingly.

**tuṇyā** Adj. Small, little, dear little. *Emhai tuṇyā khadd*.

**tuppā** Postp. used in the locution *baṭ-tuppā*, up to the mouth. *Khār nū baṭ-tuppā amm ra'ī*. — Cf. *ūdī*.

**tuppalkhō** S. 1. Saliva. — 2. Spit. — 3. Drive, oversalivation. *Āsgahi tuppalkhō bīndī*, he drivels,

he lets spittle flow from the mouth (like a child or a dotard).

**tupplē** Adv. Onom. for the sound of water closing again. *Tupplē mul-khyas. Onṭā taṭkhā ābīrī amm nū tupplē khattrā*, a mango at that moment plumped into the water below.

**tuppnā** [*tuppyas, tuppos*]. V. n. To spit. *Ennē ba'ar ās khekkel nū tuppyas*. Saying this he spat on the ground. *Ṭorangtā meṛhō ālargahi bai nū tuppi*, bears spit men in the face.

**ṭuprī** S. Beret, cap, bonnet, hat; any headgear. *Bēl ṭuprī*, royal crown. *Belas jhakāmakā ṭuprin atikā kuddas*; the king progresses along, the head adorned with a resplendent headgear. *Accṭuprī*, crown of thorns. *Accṭiṭisskā ṭuprin āsgahi kukk maṇiyā attācar*.

**ṭurā** Adj. Orphan. *Ṭurā-khadd*, an orphan. *Ēn niman ṭurā mal ambon. Pancē jhan-turā khaddar rahcar*, there were five orphans.

**turāi** S. A native double burnous (*barkā*), padded with cotton and adorned with designs of flowers, fruits etc. Syn. *rajai*.

**turang** S. 1. Precipitous descent towards a river or hollow road, any cliff-like escarpment. *Ennē turang nū nē etiā ongō?* Cf. *darangā*. — 2. Great height, in gen. *Ennē turangti khattras*, he fell from as high as this.

**turda'ānā** V. tr. causal and permiss. of *turdnā* (2). To pass (a thread, a string etc.) through a hole; to let pass an animal, to help or allow somebody to pass through any narrow aperture. *Dauḍkhai tanghai ālasin sannibalīṭi turdācā arā bongtācā*. David's wife helped her husband through the shutter-hole and made him effect his escape. — N.B. The real form is *turta'ānā*.

**turdnā** (1) [*turdas, turdo'os*]. V. tr. Same m. as *turda'ānā*.

**turdnā** (2) [*turdyas, turdos*]. V. n. 1. To pass through any narrow aperture; to slip through a narrow passage of any form (e. g. through a cask in obstacle-race, under a bench etc.). *Berkhā mesgābhokrōṭi turdi*; cats go and come through the roof-gap (between the roof and the walls on which it rests). — 2. To fall through a hole, to ooze out. *Ninghai khess poṭomṭi turdālaggī*, your paddy is trickling out of the bundle. *Ī mesgaṭi amm turdi*, this roof leaks.

**tur<sup>u</sup>gna** [*turgas, turgo'os*]. V. tr. In rice-pounding and oil extracting, to gather up. (The material worked upon has a tendency to adhere to the sides of the mortar or the oil-press; it must continually be detached and thrown together again; doing this is called *turugnā*.) *Mannṭi cumgobīrī, khexḍṭi turugnar. Kulhū turugnā. Ḍhinkī turugnā*.

**ṭurhī** S. Syn. of *ṭhoṭṭhā*.

**tūrī** S. Name of a caste. *Tūriar beḥjāguṭṭhi nū dhibā khatrī assnar; bāgrkā hō kamnar*. The Turis beat drums at weddings and like solemnities, for a consideration; they also make combs. (*Tūrī* women go to help temporarily as menials in houses where a birth has taken place.)

**Tur<sup>u</sup>k** Adj. Mohammedan.

**Turkas** S. A Mohammedan. Syn. *Kurus*.

**turkha'ānā** V. tr. Same as *tur<sup>u</sup>khnā*.

**tur<sup>u</sup>khnā** [*turkhas* or *turkhyas, turkho'os*]. V. tr. To take the skin off; to bark, to shell; to strip, to denude. *Simbī, jinhor, rahīrī turkhnā*; to shell



beans, indian corn, *dal* etc. *Aluan turkhnā*, to peel potatoes. *Thepan turkhnā*, to retire the fibres from hemp. *Mannan turkhnā*, to decorticate a tree. *Enghai khekhan turukh-kai*, thou hast rubbed the skin off my hand. In abuse: *Ninghai captan turkh'on*, I shall flay thee alive.

**turkhrnā** V. n. Reflex. and pass. of *turkhnā*. *Addōgahi capṭā ekāsē turkhrā?*

**tūrnā** [*tūrcas*, *tūr'os*]. V. tr. To open a passage by removing the surrounding parts, to pierce through any soft matter. *Bōran tūrnā*, to make a hole in a sack. *Mōrā tūrnā*, to open a passage (for the rice) in the straw of a rice-bale. *Osgā lātā tūr'i*, rats tunnel holes (through the soft ground). *Ūrū gobārin tūr'i*; beetles bore holes in (dessicated) cowdung. *Gaṭhyan tūrnā*, to open a jackfruit. — N.B. *Umpnā* means to pierce through any hard matter. One may however use *tūrnā* of all boring insects. Thus: '*Kāṭhpoḡō kanḡan ḡuṇḡā lekḡā ump'i*' or '*tūr'i*'. Insects that attack wood will grind it to dust.

**ṭūrṇā** [*ṭuddyas*, *ṭūros*]. V. tr. 1. To mark (cloth, forehead etc.) with dots, streaks etc. *Cindan ṭūrṇā*, to give the ashes. *Sindrin adigahi kaprē nū ṭuddyas*, he put vermilion on her forehead. *Cunnā ṭuddkā kicrīn innā amba nōrā*, do not wash your lime-marked garment to-day. (These lime-marks made with the fingertop on a new garment constitute a sort of consecration of, or 'marriage' with it.) — 2. To draw series of vertical and horizontal lines on the wall, as a record of the number of sers of milk etc. which have been taken in.

**tūr<sup>u</sup>rnā** Reflex. and pass. of *tūr-nā*. *Ī bōrā nēkantī tūrrā?*

**ṭūr<sup>u</sup>rnā** Reflex. and pass. of *ṭūrṇā*. *Tān isūṅ sindrī kaprē, enḡ baṭī, eḡkḡ arā kḡebdā ḡuṭḡhī nū ṭūrḡurdas*. The priest anoints himself on the forehead, arms, chest and ears.

**turrū-lakṛā** See under *lakṛā*.

**ṭūrṣī** S. A variety of the native rake or *ṭōṛḡ*. In the *ṭūrṣī*, the hook is rectilinear and at a small angle with the handle.

**turtā** [*Turtā-turtī*]. Adv. (from H. *turan*). Unexpectedly, rather suddenly.

**turta'anā** V. tr. Same as *turda'anā*.

**turtem** Adv. quickly; at once. *Turtem barke*. Etym. *Turant hī*.

**turturnā** [*turturyas*, *turturos*]. V. n. To move quickly (as a traveller, as a revolving wheel).

**turturyā** S. Bicycle.

**turturyā** S. A variety of *tumbā*. The *turturyā* is of an elongated shape.

**turthem** Same as *turtem*.

**-turū** Case-sign of the ablative. By means of, with, owing to etc. *Kā-ṛukḡ turū ekāsē ba'anar?* how do they say this in Oraon? *Ṭōṛḡ turū hoṭ'ā nannā*, to lighten (the paddy-ears on threshing-floor) with the hook. Syn. *tī*, *tirī*, *tile*, *tule*.

**turū-pāp** S. The smaller kind of white lotus. — Cf. *purnī*.

**tūsā** S. Reservoir or small pond in the fields. It is often obtained by driving into a marshy spot a tree hollowed out, a bottomless cask or box. *Tūsā dahrē heddē ra'tī*; *kukoy-kḡaddar amm hoā barnar*. — Cf. *Kūbī*, *indārā*.

**ṭusā** S. 1. A leaf-bud. — 2. A flower-bud.

**ṭus<sup>u</sup>gnā** [*tusgyas, tusgos; tusgas, tusgo's*]. V. tr. 1. To loosen threads that are knit, to undo a piece of plaited straw. *Ēp tusugnā. Bandin tusugnā, aḍḍō mōkhāge*; to undo straw-braids for cattle fodder. — 2. To tamper with, to unsettle, to derange something tidily bound up (as a pile of shirts or books kept together with a string, a haystack secured with ropes etc). *Enghai cutṭin khaddas tusgas*, the child has put my *chignon* out of trim.

**tusgō** S. 1. The early rice of the year. *Nām nēlā tusgō ōnot*, we shall eat the 'new rice' to-morrow. — 2. *Tusgō* may be used of crops other than rice, in the general meaning of new crop; in that case, *tusgō* follows the name of the crop. *Gurlu tusgō*, the new gurlu, gurlu crop of the present year. — N. B. Similar changes of meaning may be seen under *sīḥā*, *tombā*.

**tusg<sup>u</sup>rnā** V. n. Reflex. and pass. of *tus<sup>u</sup>gnā*.

**ṭussā** S. Same as *ṭusā*.

**ṭussnā** [*tussyas, tussos*]. V. n. 1. To be about to cry; lit. to emit a series of short and quick aspirations and expirations. — 2. To grunt, to let escape a suppressed groan. — 3. To ask for in a whisper (as a child who fears to be overheard). — 4. To annoy one for; to insist for, with a piteous voice. *Tussim b'īnā*, to pout and whimper unceasingly for. *Nīn maṇḍī khatrī ābīrintim ambkē tussā*, do not plague me for rice so early in the day.

**ṭūṭi-mann** S. A tree, the fruit of which is eatable (*morus*).

**tutrū** S. 1. Urethra. — 2. By extens., membrum virile.

**ṭuṭṭalkhī** S. In a dog's tether, a wooden piece inserted at the point where the dog's teeth reach. *Ṭuṭṭalkhī allāge hē'enā*.

**tutungī** S. 1. A rectangular band or kerchief for tying around the neck. *Ninghai tutungī ekhō ra'ī?* where is thy neck-tie? — 2. By extension; *khaddāsin pichrītī tutungī nannā*, to tuck up a child's burnous and tie its ends behind the neck (that the child may not lose it). *Tutungī mannā*, to tuck up and tie (one's burnous) behind the neck (e. g. when one has to work in a stooping attitude).

**ṭuṭṛṇā** (from H. *ṭutnā*). V. n. 1. To go down in one's fortunes, to get impoverished. *Āsge mundh gohlā khall-ukhī rahcā; akkū ṭuṭtras*; he formerly possessed fields and oxen; he is now reduced. — 2. To come near the end of a provision. *ltingālī namāge onā mōkhāge rahcā; akkū ṭuṭrkā maṇjkam kādam*. Last year we had plenty of provisions; we are now running short. — 3. (Of things) to diminish in quantity, to melt away. *Ninghai kicrī-ḍoḍḍō baggē ṭuṭṭrā*, thou art poorly off as to clothing. *Enghai gohlā ṭuṭṭrā*, my yokes of oxen are reduced (some bullocks died). — 4. To break in upon, to pounce suddenly upon or towards. *Māk nū (mākge, māk tarā) ōrmā sendīar ṭuṭṭrar*.

**ṭuṭṛṇakhrnā** V. n. 1. To fall out with, to quarrel; to fall foul of. *Mundh ār salhīt rahcar; akkū janu ṭuṭurnakhrar*; formerly they were friends; they have quarrelled only recently. *Ā epā nū kohas ṭangrīgane ṭuṭurnakhras*; in that family the el-

dest has fallen-foul of his brothers. — 2. To split in various factions or sects. *Mundh ortos Dharmbangastī chinḍras darā punā ḍahrē kamcas; ayyā nē nē rahcar, ār hō, katthan mal mennā karne, ṭuṭurnakhrar.* One man at first separated from the pope and started a sect; his followers, obeying no one, splitted in turn among themselves.

**ṭuwār** S. Orphan. *Irb ṭuwar khaddar, bhayā bahin, rahcar.* Better say *ṭurā*

**thāhnā** [*thāhcas, thāh'os*]. V. tr. 1. To sound the depth of (a tank etc.), to fathom. — 2. Fig. to examine, to scrutinize.

**ṭhahurem** Adv. See *ṭhaurem*.

**ṭhāi ṭhāi** Onomat. for the sound of hammering. Syn. *ḍhāi-ḍhāi*. When *ṭhāi* and *ḍhāi* are used together, *ṭhāi* expresses a hammering of a higher pitch than *ḍhāi*.

**thailā** S. Anything in the shape of a small bag; pocket, purse etc.

**thāk** S. 1. Group, party, company, a society, a body of men. *Senḍrā ālargahi thāk ēṭ ṭorāṅg nū kerā;* two hunting parties went to the forest. — 2. *Thāk-thāk*, lots, numbers, crowds. *Mēlā nū bīsrnā aḍḍō thāk thāk argī;* a quantity of bullocks for sale are brought to the annual fair.

**thakā** Adj. Grouped together in numbers, crowding, numerous. *Thakā mannā*, to crowd together.

**thakkā** Adj. Coagulated, congealed. *Paññātī amm thakkā manī, darā kībā ānrīṭ;* water freezes under the influence of cold, and is then called ice. *Keccā khōkhā, khēs thakkā manī;* after death, blood coagulates. *Putbīrintā amḍī pairige thakkā mañjā;*

the rice-water of the (previous) evening has become starch by the morning

**ṭhakkrnā** V. n. Reflex. and pass. of *ṭhaknā*. 1. To be deceived. *Ās ennē katthan bācas khañē, ēn ṭhakkrkan.* *Pharisīguthyar ārin ānyar: Endr nīm hō ṭhakkrkan?* — 2. To make a mistake. *ḍahrē nū ṭhakkrnā*, to take the wrong road. *Ēn Puruliā kālā beddālikkan; ṭhakkrkan darā Cakrādharpur ḍrskan.* *Beṭāgahi ṭhakkrkāṭī Missā mēnā polkan*, owing to a mistake about the hour I missed the mass.

**ṭhaknā** [*ṭhakcas, ṭhak'os*]. V. tr. 1. To deceive, to cheat, to trick. — 2. To allure away. *Kukkōs gā khōb calākī ra'as; ṭsin nām ṭhak'ot.* The boy is clever; let us kidnap him.

**ṭhakoas** S. A deceiver, a cheat.

**ṭhakū ṭhakū** Adv. 1. For the fun; only in pretence. *Ṭhakū ṭhakū laucnakhrnā*, to fight for the fun. *Ṭhakū ṭhakū maṇḍī cī'ā cī'ā bēcnā;* to play (as children) at serving up a rice-meal. — 2. Hence: very little, just a bit, a smack, a taste. *Ek'am-ek'am bīrī khaddar khañn-kīṭātī eklā maṇḍī nē'enar; khañē tangyōbagar ṭhakū ṭhakū maṇḍī cī'inar;* at times children ask for rice only because they see others eat; their mothers will give them just a bit of it.

**ṭhākuras** S. A prince endowed with a *barhī* as appanage; cf. *barhī* and *lalūs*.

**ṭhakus** S. 1. Any deceitful man. — 2. Thug, brigand.

**thalā** S. 1. In gardens, a small reservoir where water is brought from a distance, to have it at hand. — 2. Bed prepared for seeds or seedlings.

**thalbalrnā** [*thalbalrā, thalbal-ro'ō*]. V. n. (Of animals only) to be about to give one's youngs.

**thalhī** S. Marsh, swamp. *Gollas thalhī nū ārin saj'āge moghābācas*; the landlord lured them into that marshy spot.

**thambnā** [*thambcas, thamb'os*]. V. tr. 1. To put down, to press (hands or feet) against the ground. *Āsgahi kḥedḍ kḥottrā kḥanē, adin thamb'ā poldas*, having had a leg broken, he cannot put it down to the ground. *Kḥaddar ek'amḥīrī kḥekkhātī kḥekḥel nū thambnar, darā kḥedḍan mañyā nannar darā ēknar*; children sometimes walk with their hands on the ground and their legs up in the air. — 2. To settle down, to stay somewhere without idea of leaving. *'Phalnīd mal thamb'ō' ba'alakkan; pahē akkū thambcā*. This (newly married) girl, I thought, would not stay; but she has now settled down. — Cf. *ṭhaṭhnā*.

**thambrnā** V. n. Reflex. and pass. of *thambnā*. *Āsgahi kḥedḍ mal thambri't*. *Nalakhtī thambhras*, he ceased his work for a while, he interrupted his work. *Endr ninghai ālī akkū erpā nū thambra'?*

**thambta'ānā** V. tr. To check. *Tanghai alkḥnan thambta'ānā. Ghoṛon thambta'ā*.

**ṭhamkārnā** [*ṭhamkāra, ṭhamkā'rō*]. V. n. To cease, to discontinue, to come to an end, to pass away. *Kḥekḥel-nukkrnā ṭhamkāra. Naṛī, nuñjū ṭhamkā'rālaggī. Ekābīrī ī cēp darā tākā ṭhamkā'rō? Ṭhamkā ṭhamkā kacnakhrnā*; to have a conversation broken by long intervals of silence; to exchange a word or two every 5 minutes.

**ṭhamṭhamrnā** V. n. Frequ. of *thambrnā*. 1. To be firmly planted, solidly built. *Ī khuṭṭa ṭhamṭhamri't*,

this post is firmly planted. *Āsgahi kḥedḍ-kḥekkhā mēd ṭhamṭhamra'ā itthri't*; his limbs and whole body look solid. — 2. To be on one's legs, to be hale and healthy. *Phalnā pacgis keccas kā? Malā; ṭhamṭhamrdas*. — 3. To have a firm and erect gait. *Ṭhamṭhamra'ā ēknā*.

**ṭthankārnā** V. n. (Of falling thunderbolt.) To give forth a loud and deafening crash, to rend the air. *Mā-kḥābīrī, badālī ṭthankār'ā kḥanē, laukā jirjorra'ā kḥattrā*; during night, there came a loud crash, and a thunderbolt fell zigzagging through the sky.

**ṭhan'nā** [*ṭhancas, ṭhan'os*]. V. n. To decide upon, to resolve. *Bēlas laṛ'āge ṭhancas*.

**ṭhangṭhangrnā** V. n. To wither in the blade. *Kḥall ṭhangṭhangrā kerā*.

**ṭhanṭhan** Adv. Onomat. for the sound of ironware, or of a new earthen-vessel. *Ī aṛīgahi kharkḥnā ṭhanṭhan mindri't*; this earthenware rings spick and span new.

**ṭhanṭhanrnā** V. n. To give forth a metallic sound. *Ī rupiyā gā soṇḍ'ra't*; *mal ṭhanṭhanri't*.

**thanyā** Adj. 1. Resident, domiciled, living at. *Phalnā aḍḍāgahi tanyā lakṛā. Ās Kaṭing paddantā thanyas taldas*, he is a resident of Kaṭing. — 2. Of habitation or residence. *Ālar birputtā eksan eksan nalakh nannar; arā, bīrī-putbīrī, tang'ā tang'ā thanyā aḍḍā nū barnar*.

**thanyār** Adj. Living in the place, settled at such a spot. *Ās Kaṭing paddantā thanyār taldas. Thanyār lakṛā, nannā lakṛā tanghai siyā nū bar't hole, mulkhur mulkhur cḥkhī*. When some other tiger trespasses on his domain, the tiger of the place be-

gins to roar with the mouth down upon the ground.

**thāp** S. Certainty, assurance, reliability (H. *thikānā*). *Begarthāp gahi ālas*, a man on whom one cannot reckon. *Ī katthāgahi thāp mallā*, this story has no guarantee. *Ī tembarus-gahi ra'anā-aḍḍāgahi thāp mallā*, this mendicant has no fixed domicile. Syn. *thayā*.

**thapāthupū** Adv. With a slow and uncertain gait. *Thapāthupū īkū khaddar jokkh gecchā kānar dara khatrnar*.

**thapi** S. Wooden batlet, for beating concrete floors. *Ālar banglāgahi khekhlān thapi nanālagar*, the men are busy beating the floor of the (new) bungalow.

**thapra'anā** [*thaprācas*, *thapra'os*]. V. tr. To strike with the flat of the hand. *Tinglin piṭāge pacrin thapra'anā*. *Mētas adin thaprācas*, her husband gave her a slap.

**thapri** S. Clapping of hands (sign of surprise, of joy; or to accompany drums, to drive away fowls etc.).

**tharā** Also *tharā*. Indigenous brass-plate. *Tharā mañjnā*, to scour plates and dishes.

**tharkī** S. Wooden bell of cattle.

**tharrārṇā** V. n. 1. To become too cold (beyond the point convenient; otherwise, *ēkhnā* is to be used). *Innelā amm tharrārā kerā: mal em'ot*. *Amm tharrārṇātī kībā manī*. *Culhantā cicc tharrārā kerā*, the furnace fire is out. *Tharrārā maṇḍī* (cooked) rice which has become hard through exposure to cold. — 2. To suffer from cold. *Ēn ā mākhā pañṇatī tharrārkan*.

**thartharī** S. 1. Nervous trembling; shivering, shudder, thrill of horror

etc. *Kūl thartharī laggī*. *Ī hāl menā khañē, jiyā thartharī laggī*. — 2. Great hunger.

**tharthar'ṇā** V. n. To tremble, shiver, shudder; to feel a thrill of indignation or horror. — Cf. *thartharī*.

**thashā** Adj. Brittle. (Pron *thas-hā*).

**thasnā** [*thascas*, *thas'os*]. V. tr. To beat or ram down, by stamping etc. *Khekhlān khuṭātī thasnā*. *Khuṭan khekhlē nū thasnā*, to consolidate a post (by hammering the earth around).

**thāt'ā thut'u** Adv. *Thāt'ā thut'u ēknā*, to feel (with the feet) if the ground is firm, to grope one's way.

**thathārṇā** V. n. 1. To be eager. — 2. To be greedy. See *khakhārṇā*.

**thaṭhnā** [*thaṭhcas*, *thaṭh'os*]. V. n. 1. (Of a wife or servant.) To settle down in the end; to end by staying for good. Cf. *thambnā*. — 2. To recover, to rally, to escape somehow from fatal termination. *Ās ek'am lek'hā thaṭhcas*.

**thaṭhrā** S. 1. Bamboo-mat, used as a light door or roofing. — 2. *Thaṭhrā-bālī*, lattice-door (posts with slices of bamboo-wood interwoven). — 3. Sewing-frame, a contrivance for uniting two pieces of white cloth by a stripe of a different colour. *Thaṭhrā ojñā*, to sew with the frame. By ext. *thaṭhrā essnā* means either to weave with a frame or to hand-weave.

**thaukā** or *thaūkā*. Adj. and adv. 1. Conform to standard; hence true, exact, accurate, just. *Thaukam ānkai bē'edai*, thou hast spoken correctly. *Sagun īrnum aḥh'ā beddnar*, *khaddargahi beñjā thaukā manō kā malā*. *Āsgahi īrkantengnan thaukam khakhayar*, they found his deposition con-

form to fact. *Dharmesgahi newai ṭhaukam ra'ī*, God's judgments are just. — 2. Only. *Ōrmar bujhura'ā-lagyar isan enim ṭhaukā ra'adan*, every one fancied he was there alone (lit. that just myself am here). *Ṭhaukam cicras*, he gave the exact amount. — 3. Accidentally, unexpectedly. *Āsge ṭhaukam khakkhrkan*. — 4. Quite so. Precisely. Bravo. *Ṭhaukam yād nanjā*, she remembered all the particulars. *Ṭhaukam ajgom*, on that precise spot.

**ṭhauka'ānā** V. n. To be an adept at, to be perfect in. *Ā kukkos uyāge ṭhauka'ādas*, that boy ploughs quite well. *Ās tanghai ālī lekh'ā kacnakhra'āge ṭhauka'ādas*, he mimics his wife's way of talking to perfection.

**ṭhaukārṇā** V. n. 1. To turn a success (lit. to correspond with expectation). *Ēn īnim ī epā kamckan, pahē mesgā mal ṭhaukārā*. *Katthā āsgahi jiyā lekh'ā mal ṭhaukār'ō*, the event will not answer his anticipations. — 2. To obtain the end in view, to succeed. *Karmas mahiō manāge atrā ittrā manālagyas, pahē mal ṭhaukāras*. Karmas bestirred himself to become mahto, but did not succeed. — 3. To agree together or with, to fit, to be well matched. *Maṇḍī amkhī gane mal ṭhaukār'ī*; this is no curry (lit. rice is not in keeping with the curry). *Karmas tanghai ālī gane nagad ṭhaukārḍas* Or: *Ār ir-bārim nagad ṭhaukārṇar*.

**ṭhaukem** Adv. Syn. *ṭhaukam*. *Ṭhaukem biddkai*, thou hast hit upon it.

**ṭhaur** Particle to be inserted between a cardinal number and a following noun. *Ēr ṭhaur cigālō barcā*, two jackals came over here. — Cf. note, under *ṭhur*.

**ṭhaurem** Adv. Then and there, on the spot. *Āsin onghon launātī ṭhaurem pityas*, he killed him on the spot with one single blow.

**thāusa'ānā** V. tr. 1. To overwork. *Aḍḍon uyā uyā thāusa'ānā*. — 2. To tire out, to exhaust. *Narī āsin ullēr thāusācā*.

**ṭhāwṇā** Adv. Only. *Ṭhāwṇā nalnāgahi tihā nannar*, they care only about dancing.

**thayā** S. Certainty, assurance, fixity. *Āsgahi ujjnā thayā mallā*, he has no fixed means of living. *Āsgahi ujjnā hō thayā malkā ra'ī*, his life is in danger. *Begar thayāgahi katthā*, irrelevant talk, verbiage. Syn. *thāp*.

**thecka'ānā** V. tr. To knock, to impinge against a flat surface, to thwack. *Uḍḍun khekheḷ nū ambā thecka'ā*, do not bump the basket against the ground. *Nannāsin pacrī nū thecka'ānā*.

**theckārṇā** V. n. To run against, to impinge against. *Unkhū ālar ur-mitarā theckārṇar*, drunkards run against everything. *Ēn okkō bīrī theckārkan*; as I wanted to sit down I fell to the ground.

**ṭhegnā** [*ṭhegcās, ṭheg'os*]. V. n. 1. To stay, to stop at; to remain for some time. — 2. To last. *Āsgahi bemārī candō-ēr ṭhegcā*, his illness lasted two months.

**ṭhegrnā** Reflex. or pass. of *ṭhegna*. *Oroḷ sangis ganē khakkhrkan, aḍnge ṭhegrkan* (or *ṭhegkan*); having met a friend, I was delayed.

**ṭhekāba'anā** V. tr. Causal and permiss. of *ṭheknā*. — See its synonym *ṭhekta'ānā*.

**ṭhekārī** Also *ṭhikārī, dhekārī, ḍhikārī*. — See *ṭhikārī*.

**theknā** [theckas, thek'os]. V. n.  
1. To abut on, to reach up to or down to. *Cirkhī dahrē nū thiknum kai*, your load is dragging along the ground. *Maṇḍī khēser gūṭī khaddarge mal thek'ō, cīkhnar*; children will cry until they have rice up to the throat. *Onṭā sirhī khekheldī merkhā gūṭī thikickī rahcā*, a ladder was (there), reaching from the earth up to heaven. A man on a roof: *Ēp khekkel gūṭī thekca kā malā?* does the rope touch ground? — 2. To run against and be stopped. *Chāgar pakhnā nū thekca*. — 3. (Impers.) to be the concern of; to belong to. *Āsgahi endra hō mal thik'ī*, this is no business of his. *Ī erpā nū gol-lasgahi thik'ī*, the zemindar has some interest vested in this house. — See *thekrnā*. — 4. To occur, to happen. *Garā theknā rahcā, thekca*: This fatality was to occur, it has occurred.

**thekrnā** [theckras, thekro'os]. V. n. Reflex. and pass. of *theknā*. *Thekrnā* has the same meanings as *theknā*, except that it is not used impersonally. *Cirkhī dahrē nū thikrnum kai*. *Pēth nū ēkālakkān khañē, māhrā-mukhā ganē thekkrkan*; as I was walking through the bazaar, I came into collision with a milkmaid.

**thehta'ānā** V. tr. Causal and permissive of *theknā*. — 1. To make two things meet, to bring them into contact, to adjust. — 2. To make reach up to, or down to. *Sirhin dārā gūṭī thehta'ā*, put the ladder so that it reaches the branch. *Cirkhin endr nū hō ambkē thehta'ā*, do not allow thy load to drag against anything (on the ground). — 3. *Gunhā thehta'ānā*, to accuse, to fasten a charge upon. *Tambāsīn piṭhā gunhā ās nū thehta'ānar*, they accuse him of having killed his

father. *Ēn ning maḥyā dokh malā thehta'ādan*, I do not accuse you. — 4. To stop by colliding with, to bring to a standstill. *Dahrē nū āsin thektāckan darā khatrāckan*. — 5. To detain (e. g. a friend).

**thelābagī** S. Any conveyance driven by coolies, rickshaw, pushpush etc. *Thelābagī tukknā*, to drive a rickshaw.

**thelenga'ānā** Same meaning as *terṇḍa'ānā*.

**thelengārṇā** Reflex. and pass. of preceding. To lean against; to rest oneself or be rested against. *Pacrī nū ambkē thelengār'ā*, do not lean against the wall. *Enghai pīrpīyā ī mann nū thelengar'ālagyā*; my bicycle was resting against this tree.

**thelthelamba'anā** V. tr. To render soft, supple, flaccid (by soaking, oiling etc); to make tender by beating (as meat); to beat into a soft mass or into pulp, to mash, to squash.

**thelthelrnā** Reflex. or pass. of preceding. *Enghai kicrī cēptī ceññā kī thelthelrā*; my clothes in the rain became thoroughly drenched (lit. from getting wet lost all consistence).

**thempē-ṭhorē** Adv. 1. In thick clusters, in large bunches. *Idnā, ṭaṭkhā thempē-ṭhorē khañkī ra'ī*; this year mango-trees are covered with fruits. — 2. Fig. *Āsgahi thempē-ṭhorē khā-dī ur'khkī ra'ī*, he is covered with regular clusters of sores.

**thengtheng** Onomat. for any metallic sound of a high pitch (iron beaten on anvil, clank of swords, sound of a bell etc.). *Thengtheng kharkhnā*.

**ṭhengṭhengrnā** V. n. To give a sharp ringing sound, to clink, to ring, to toll. *Ṭhengṭhengra'ā kḥarkḥnā*.

**ṭhepā** S. A plant the fibre of whose bark is used for cordage. Its leaves are eatable. *Ṭhepā-ēp*. *Ṭhepan ṭur<sup>u</sup>kḥnā*, to take off the fibres from hemp.

**ṭhepā-ṭhepī** 1. S. Thumb-impression. *Kāgad nū ṭhepā-ṭhepī nan-nā*, to impress one's thumb on a document. — 2. Adj. dwarfish. *Ort ṭhepā-ṭhepis*, a mannikin, a Tom Thumb.

**ṭhercā** Adj. (fem. *ṭhercī*). 1. Dwarfish. *Ṭhercā ālas*. — 2. Of the small kind. *Ṭhercā ghorō*, a pony. *Ṭhercī pḍrkī*.

**ṭherkā** Adj. (fem. *ṭherki*). Same as *ṭhercā*.

**ṭherkō** Syn. of *ṭhercā*. *Ṭherkō pḍrkī*, a wild pigeon of very small size.

**ṭherr ṭherr** Onomat. for the cry of the *ṭa'ō* bird.

**ṭheskā** S. 1. Musical instrument, made of a couple of bows tied at right angle, with wooden rings playing in them. *Ṭheskā kḥarkḥa'ānā*. — 2. Fig. *ṭheskā launā*, to miss shot (when the missile, instead of darting off, strikes the bow. *Ās ṭheskā laucas*.

**ṭhesnā** [*ṭhescas*, *ṭhes'os*]. V. tr. 1. To knock one object against another. *Ortosgahi kukkan pacrī nū ṭhesnā*. — 2. (At playing marbles) to strike. *Ēn ninghai gaṭā ṭhes<sup>e</sup>kan*. — 3. *Dangran ṭhesnā* (or *pasnā*), to kill a bullock by a blow on the forehead (the mode of slaughter for sacrifices).

**ṭhesṭhesrnā** V. n. To be pressed together in a compact crowd, in multitudes (as eggs in fishes, or seeds in a fig). *Dahāgahi ulla nū Turkar ḍahrē nū ṭhesṭhesrnar*, on the Mo-

horrum day Mohammedans are swarming along roads. *Ā sahar nū ālar ṭhesṭhesra'ā pucckar ra'anar* (from *poccnā*).

**ṭheṭhemṭheng'ā** Syn. of *ṭheṭhmugrā*.

**ṭheṭhengem** Syn. of *ṭheṭhmugrā*.

**ṭheṭhlā** Adj. Discoloured, turned white (owing to sojourn in water).

**ṭheṭhlā'ānā** V. tr. 1. To discolour by washing. *Amm mḍran nḍrā nḍrā ṭheṭhlāckī rahcā*; by constant washing the water had rendered the corpse white. *Ninghai khādin cald'ā cald'ā ṭheṭhlā'ā*; keep up these ablutions, till the wound has turned white.

**ṭheṭhlārnā** V. n. Reflex. and pass. of preceding.

**ṭheṭhmugrā** Adj. 1. Naked, i. e. having a langoti on for sole dress. Cf. *thothā*. — 2. Fig. slovenly in one's dress, untidy.

**ṭhewā-orā** S. A bird of black and blue plumage, somewhat bigger than a pigeon.

**ṭhikārī** Also *ḍhikārī*, *ḍhekārī*. Sunshine, as beneficial and pleasant; soft sunshine. *Argī ṭhikārī mannā gūṭī oṇṭā pacrī gusan okknar*; as long as the soft sunshine (of the morning) lasts, they sit against a wall. *Ṭhikārī sekrnā*, to bask in the soft sunshine.

**ṭhikā** S. Contract of labour by the job.

**ṭhikem** Adv. Syn. of *ṭhaukā*, *ṭhaukam*. *Ṭhikem ērkē*, look sharp.

**ṭhikī** S. A basket four or five feet high, square at bottom, with a straight round mouth.

**ṭhingrā** S. Log (for fuel, for carpentry-work). Syn. *ṭhungrā*. — Cf. *ḍhingrā*, *ḍhungrā*.



**ṭhiptī** S. That which stops or closes the mouth of a bottle or tube (cork, wisp of straw, stopper, bundle etc.). Syn. *uṭnā*.

**thīr** S. 1. Patience. — 2. Steadiness in character or action. — 3. Sedateness, gravity. *Jokkh gahndī nū amm bar ḍ; thīr nanā*. In a few moments water will be here; have patience. As adj. *Thīr ālas*, a tolerant man; a man of a steady character. *Ās ujgō nū thīr mal rahcas*, he did not remain in the right way. *Nannargahi alkhnnum alkhnnum belas thīr mañjas*; all others laughed, but the king kept a serious countenance. *Thīr khārtā nīndkā amm nū ālar kaṭṭā ongnar*, one may cross slow-flowing rivers even when full (lit. through the full waters of a tranquil river).

**thirāba'anā** V. tr. To calm, to appease; to make steady, to strengthen. *Oṇṭā pēskāṭī Jīsus bandhāgahi hal-kan thirābācas*; by his sole command, Jesus calmed the waves of the lake. *Jīyan thirāba'anā*, to summon courage.

**thirārṇā** V. n. Reflex and pass. of *thirāba'anā*. To rest a while, to refresh oneself (lit. to allow oneself to settle down again). To be calmed, appeased. *Jokkh gahndī thirārā; anīle ḍnoy mōkhoy. Jīsusgahi pēskāṭī bandhāgahi halkā thirārā*.

**thithāba'anā** V. tr. To look at carefully, to watch attentively. *Bus'ū nū thithāba'ā khaṇē hḍ, nanmuhi ekāsē khakkhro'ō*? How to find a needle in (a bundle of) straw, even if one looks for it carefully? *Thithāba'ar paṛṇnā, thithāba'ar launā*; to read attentively, to aim carefully. *Thithāba'ar ēknā*, to walk with one's eyes open.

**ṭhiṭhyō** S. Name of a small common bird. It is very noisy; its cry (by which the bird itself is often designated) is *hēṭeṭeḍ*.

**thobthobrnā** [thobthobrā, thobthobro'ō]. V. n. To become handicapped for work by some adhering dirt, to become cloggy (with earth, straw etc.). *Enghai kuḍḍī thobthobrā*, my hoe has become clogged. *Curñjā-mann thobthobra'ā khaṇē, ayyantan otthra'ā manī*; when the pestle gets overlaid, one must remove the accumulated layer.

**thōk** S. See *thāk*.

**ṭhokknā** [ṭhokcas, ṭhokk'os]. V. tr. To strike at, to knock upon. *Balin ṭhokcas*, he knocked at the door. *Ghaṇṭan ṭhokknā*, to sound a gong.

**ṭhōknā** [ṭhōkcas, ṭhōk'ōs]. V. tr. 1. To drive in by hammering (post, nail). *Singī ṭhōknā. Pacgī adḍōge punā pall ṭhōknā darā bīsnā*; to put a new set of teeth to an old bullock before selling it. — 2. To fix by nails etc. *Choldarī ṭhōknā*, to peg a tent. *Muñyā-jallī ṭhōknā*, to pitch a hunting-net *Jīsūsin krūskāṭh nū ṭhōkcar*. — 3. To strike with a measured or gentle blow, to tap, to dab, to pat. *Chiprī ṭhōknā*, to fashion cowdung cakes. *Damuḍ ṭhōknā*, to beat the kettledrum. *Ghaṇṭā ṭhōknā*, to sound the gong. — 4. (Fig.) *bād ṭhōknā*, to lay a wager, to bet (by allusion to the bettors striking in each other's hand).

**thokō-bokō** Adj. Looking for a word, hesitating and stopping during speech; not knowing what to say. *Thokō-bokō mannā*.

**thokō-bokrnā** V. n. Same m. as *thokō-bokō mannā*.

**ṭhōkrnā** [ṭhokkras, ṭhōkro'os].

Reflex. and pass. of ṭhōknā. *Jīsu Khrīstas krūskāṭh nū ṭhokkras.*

**ṭhokra'ānā** V. tr. To hit, to

knock with fingers nearly closed. *Nīnghai muṇḍlā kukkan ṭhokro'on, luccā.* I shall knock thy bald head, scoundrel.

**ṭhokṭhokamba'anā** V. tr. To

knock at a door. *Balin ṭhokṭhokamba'anā,* same meaning.

**ṭhompē** S. A mass of conglom-

merated or solidified matter. Hence. 1. Knot (in wood). — 2. Fleishy excrescence. — 3. Clog of earth etc. *Kuḍḍi nū khajj-ṭhompē mañjā,* the hoe has become cloggy. — 4. *Khēsō-ṭhompē,* a clot of blood. *Lassā-ṭhompē,* a lump of lac. *Āsgahi mēd nū kassā-ṭhompē ra'ī,* on his body there are layers of dirt.

**thomthomamba'anā** V. tr. To

thrust out the lips, as when pouting in displeasure. *Ḍher mukḡargahi rūt ra'ī, rūstī manō bīrī bayyan thomthomamba'anar.*

**thomthomrnā** V. n. To thrust

out the lips, as in displeasure; to pout. *Ek'am ek'am ālar, ōnd kundrkātī thomthomra'ā etṭhrnār;* some people seem to have been born with a sullen look.

**ṭhonā** S. Reproach for a benefit

conferred. *Ek'am ek'am sāsguṭṭhyar tangskherōge ḡalīḡhībā khatrī ṭhonā cī'inar;* there are mothers-in-law to reproach their sons' wives with the purchase-money given for them. *Ṭhonā mennā,* to undergo reproaches of this kind. *Āsgahi ṭhonāṭī enghai jiyā nū nuncā,* his mean reproaches wounded me at heart.

**ṭhonnā** [ṭhuncyā, ṭhonnō]. V. n.

To end, to come to its end, to run out; syn. *conḡnā.* *Latā ṭhuncyā,* the hole does not go further. *Akkū nīnghai kacnakhrnā darā ṭikla'ānā ṭhuncyā;* now, all thy gossip and fuss-making is at an end.

**thōpnā** [thōpcas, thōp'os]. V. tr.

1. To round off (e. g. a heap of earth); to give a hemispheric shape, by patting with the hand or an instrument. *Khajj-kudhan kuḡḡṭī thōpnā.* — 2. To entrust (a work, a sum of money). *Ēn nīngāge (nīnghai khekḡhā nu) ī ḡhiban thōp'ālagḡan.* — 3. To give away (a girl), to deliver (merchandise).

**ṭhōr** S. Beak. *Ōṛāguṭṭhi ṭhōrī*

*caran ṭhūṭh'ī mūkhī.* Birds eat by pecking at their food.

**ṭhorboramba'anā** V. tr. 1. To

embroil, to entangle. *Uklīr ī mokadman khōb ṭhorborambācar,* the vakils have much embroiled this case. — 2. To embarrass one, to disturb. *Khad-das enghai bintin ṭhorboramba'adas,* this child disturbs my prayer. — 3. To jabber, to talk gibberish, lit. to jumble words in a confused nonsense. *Ās ballus talḡas; eōndā katṭhan āndas, aōndā ṭhorboramba'adas.* He is an ignoramus; all he says is sheer medley.

**ṭhorboroṛna** V. n. To get mixed

in one's talk or work, to become confused. *Teḡengar, ēkā kḡhanē attra itṭrā ēror, laṅḡā ēknā nū sebbam ṭhorboroṛnar;* soldiers on the march loose the pace easily if they indulge in looking about.

**thoṛēkan** 1. Adj. A little; a few.

*Thoṛēkan amm. Thoṛēkan ālar.* — 2. Adv. just, narrowly, by little. *Thoṛēkan bacchras,* he narrowly escaped. Better say *kaṭikan, kaṭiekan, kaṭikun, kaṭikunā.*

**thosra'ānā** V. tr. To dash (some object) upon the ground. *Uḍḍun ambā thosra'ā: eṭoy. Kheḍḍ thosra'ānā*, to stamp the ground.

**thoṭṭhā** S. Syn. *turhī, tuṭṭhī*. — 1. The thick blunt end which terminates the wood of an arrow, and round which the barb, or an iron-ball, is fixed. — 2. This ball itself. — 3. The wood of an arrow. *Āsin thoṭṭhātī laucas*, he struck him with a blunt arrow.

**thōthā** Adj. 1. Having no langoti on. — 2. By extension, entirely naked. — 3. Fig. without its accustomed accessory; maimed. A pestle without its iron-ring is said to be *thothā*; and so, an axe, a hoe, a knife without handle; a plough without its shaft etc.

**thoth<sup>a</sup>mba'anā** V. tr. To catch by the neck and bend forward (in order to show something on the ground or to urge on).

**thōṭhnā** [*thoṭhcas, thōṭh'os*]. V. tr. 1. To pick up with the beak, to peck at. *Khakhā enghai khann-oṭtan thōṭhcā*, the crow pecked at my eye-brow. — 2. Fig. to strike with any weapon the end of which is bent or curved. *Ās khisāras darā tang'ā ālīn tātartī thōṭhcas*, he got angry and struck his wife with a sickle. *Ō'ckā tātartī kaprēn thōṭhnā*, to tap (one's or another's) forehead with a heated sickle. (In cases of stubborn headache, natives will rub oil on the forehead and tap it rapidly with a red-hot sickle).

**thothor-bothor** Adv. Confusedly. *Thothor-bothor kacnakhrnā*, to speak in a stammering or confuse manner. Syn. *gejjē-bejjē*.

**thothṛā** Mouth; syn. *baī*. *Āsgahi thothṛā laṛum laṛum mūkhī*; he de-

vours in a hurry, like an animal. — N. B. *Thothṛā* rather draws the attention on the shape or peculiar configuration of the mouth. *Urmī inhō-gahi thothṛā oṇtem malkī*.

**thothṛa'ānā** V. tr. 1. To pronounce the cerebrals as dentals (*d, t* etc. instead of *ḍ, ṭ*). — 2. To speak imperfectly or with hesitation, to lisp. — 3. To stammer.

**thothṛē** Adj. Lipping, stammering. *Thothṛē ālas, thōṭhṛēs*, a stammerer.

**thothyā** Adj. Faultive in utterance. *Āsgahi bōlī thothyā ra'ī*, he pronounces badly.

**thū'anā** Interj. See *thūṭhū*.

**thub-thubrnā** V. n. To be dense; to be set together thickly. *Asan ālar ennē thubthubra'ālagyar, oṇṇē rupiyā hō khēkhel nū mal khatro'ō*. There was such a dense crowd at that spot that a rupee would not have fallen to the ground. *Āsgahi cuṭṭī thubthubrī'ī*, he has a luxuriant hair. *Emhai khess-khall nū ghāsi thubthubrī'ī*.

**thūh'anā** Interj. See *thūṭhū*.

**thūh'lē** Interj. See *thūṭhū*.

**thuiṭhuirnā** V. n. To be shivering, to gather oneself up (against cold). *Kīrarge nēkā nēkā kicrī mallā, ār akkū paṇyātī thuiṭhuirnar. Thuiṭhuir'ā ēknā*.

**thukṛa'ānā** V. tr. 1. To give a slight knock (intentional or not) with hand, elbow, foot stretched out. *Billin thukṛācas, khaṇē khattrā*; he gave a knock to the lamp, which fell. — 2. Fig. to deal out, to give (with a slight jerk of the hand). *Maṇḍin ārge kaṭi thukṛācā*, she apportioned the rice for them sparingly.

**thukṛārnā** V. n. Reflex. and pass. of *thukṛa'ānā*. To knock (one-

self) against, to run against; to collide. *Mākhābīrī balī nū thukṛārkan*, in the dark I ran against the door. *Ḍahrē nū irib andhrar tām tām thukṛārar*; the two blind men on the road knocked against each other. — N. B. The synonymous verb *theckārnā* means to run against a flat and large surface, to fetch for oneself an unpleasant rub against.

**thukṛārnakhrnā** V. n. (See *thukṛārnā*. 1. To encounter each other, to come into collision, to run full butt against each other. — 2. Fig. to jar, to clash together, to conflict.

**ṭhukru** S. See *ḍhuṭhu* or *khuṭrā*.

**ṭhumka'ā** Adj. Unnaturally short; hence bulky, massive; replete and unwieldy. Said of animals too short of body, of stunted trees, of fruits not come to their full length. — Cf. *thuthum-tumbh'ā*.

**ṭhumpū** S. Knot (made with thread, with twine etc.).

**ṭhunggrā** S. See *ṭhingrā*.

**ṭhunghtī** S. (Prop.) a tube shut at one end; hence; étui, any case or vessel shaped like an étui. *Isung-ṭhunghtī, lassā-ṭhunghtī, cār ṭhunghtī. Urnā ṭhunghtī*, toy-trumpet. *Muṭ-ṭhunghtī*, nostril.

**ṭhur** Expletive particle added after cardinal numbers (H. *ṭhō*). *Chau ṭhur paddā*. — N. B. *Ṭhur* properly means piece, head, unit. It is used always and only before such nouns as denote visible, tridimensional objects. E. g. one must say: *duī ṭhur aḍḍo*; one cannot say: *duī ṭhur hāth khēkhel*, because a cubit of ground is conceived as an abstract length.

**ṭhurka'ānā** V. tr. To give little, sparingly, stingily, just enough to get

rid of the solicitor. *Khaddarge maṇḍī ṭhurkāchan darā barckan*; I gave just a bit of rice to the children and left for this. *Ī kuṭu ālar timburgē mal ci'inar, ṭhurka'ānar eklā*.

**ṭhurkī** Adj. See *ṭhurkū*.

**ṭhurkū** Adj. (fem. *ṭhurkī*). Dwarfish. *Ṭhurku gollas. Ṭhurkī āli; ṭhurkī gāy, aḍḍō, eṛā* etc.

**ṭhurṇā** [*thurcas, thuṛ'os*]. V. tr. To deal a thrust into, to poke at. *Kissan soṭṭāṭī ṭhurṇā. Nīn matti-isungan kḥedḍṭī thurckai?*

**ṭhūrṇā** [*thūryas, thūros*]. V. n. To die a miserable death (in abandonment or in great pains).

**ṭhurru** S. Same m. as *cind-lakṛā*.

**ṭhurū** S. 1. A flower which, like the nenuphar, opens on the surface of water. *Ṭhurū pāp*. — 2. The edible bulb out of which issues the stem of that flower.

**ṭhusnā** [*thuscas, thus'os*]. V. tr. To press and squeeze into some yielding or limp cavity (as basket, bag, mouth etc.) — Cf. *tubnā*.

**ṭhuṭkī** Adj. Used only in connection with *calki*, broom. It means: much the worse for use, half worn away. *Calki irnum irnum ṭhuṭkī manī. Kōṛē calkin mal ondorkai; ṭhuṭkin khīndkai*.

**ṭhuṭ'ngā** Adj. 1. (Of a tree), devoid of its crown. — 2. Stunted. — N. B. May be applied to animals etc. as a synonym of *ṭhumka'ā*.

**ṭhuṭṭhī** S. Syn. of *ṭhoṭṭhā*.

**ṭhuṭhā** Adj. 1. Maimed (i. e. having lost one foot or hand, one or more fingers, in the hands or feet). *Ṭhuṭhā ālas, or ṭhuṭhas. Ṭhuṭhā kḥedḍ, kḥekkhā, angṭī*; a mutilated

foot, hand, finger. — 2. Of a piece of clothing. *Ṭhuṭhī kicrī*; see *baṇḍā kicrī*.

**thuthka'ānā** V. tr. 1. (Of animals) to pat or strike gently with the mouth, as a token of friendship. — 2. (Of calves). To strike the cow's udder with the head. *Bachrū thuthka'ānum. dudhī ānī*. — 3. To nudge; to touch gently with the elbow or the foot (in order to call attention, to convey intimation, to impose silence or invite to speak). *Karmas arā Somras khaṛ'āge kacnakhra'alagyā*; *Karmas engan ṭryas darā Somrasin thuthkācas*.

**thuthkārnā** V. n. Reflex. and pass. of *thuthka'ānā*, to graze, F. effleurer. *Karmas Mangrasgahi kukk nū thuthkāras*, Karmas ran against Mangra's head. — N. B. *Thukṛārnā* and *thuthkārnā* mean both to run against; but the latter conveys the idea of a much milder collision than the former.

**thū-thū** Interj. An exclamation conveying dislike or contempt; fie! pshaw! *Thū thū! ās tangyō tambāge maṇḍī mal c'īdas*; fie fie! refuse food

to his own parents! *Thū-thū, chī-chī!* fie indeed; for shame! *Thū-thū nannā, thū-thū chī-chī nannā*. V. act. 1. To despise, to view with disfavour. — 2. To shun, to flee from, to seek to avoid, to eschew. — 3. To blame, to speak ill of, to run down. *Āsgahi pad-dantā ālar āsin thū-thū nannar*.

**ṭhūṭhū** Onomat. for the sound of quick sharp blows from a stick, or of an explosion etc. *Nē endran ṭhūṭhū nanī?* what are these heavy blows? *Endr pasnā ṭhūṭhū mindrī?* what noisy beating is going on (lit. comes within hearing)? *Ār āsin ṭhūṭhū laucar, passar*. *Kuylā culhā nū ṭhūṭhū cūrī*, the coal bursts in the furnace with a loud report

**thuthum-tumbh'ā** Adj. Short and bloated, very stout (seemingly pressed on both ends, and broadened in consequence). *Ās thuthum-tumbh'ā daṛharkas ra'as*, he is a regular ball of fat. — Cf. *ṭhumka'ā*.

**ṭhu'ū** Adj. *Ṭhu'ū mannā*, to knock one's head against (a wall, a doorpost, a stone in the water etc.) Syn. *ḍhu'ū*.

## U.

**ubār** S. Salvation, redemption, deliverance, extrication (often used also as an adjective meaning saved etc.) *Ortosin ubār nannā*, to help one through difficulties, to enable him to tide over circumstances, to keep him afloat. *Ubār mannā, Ninghai tartim enghai ubār mañjā*, you are my saviour. *Ubār mañjas*, he got one's way clear; he tided over bad days.

**ubēn** or *ubēr*. S. Fair weather. *Innā pairī ubēn ra'ī*, we have a fine morning.

**ubjā** S. See *upjā*.

**ubja'ānā** V. tr. See *upja'ānā*.

**ubkārnā** [*ubkāras, ubkā'os*]. V. n 1. To bubble up, to gush up or out with force. *Āsgahi paṭhā bhitrē urkhā; khaṇḍyār, khaṇē bahrī ubkārā*; he had an abscess in the lungs; as they gave him a cut, (the matter) came out bubbling. *Ḍher pajhrātī amm ubkā'rī*; from most springs water gushes out in bubbles. — 2. To heave, to swell up (under the pressure of some fermentation or ebullition under-

neath). *Khādī khāsyas khaṇē, ubkāṛā*; after he had scratched his wound, it swoll up. *Ek'am ek'am bīrī, khekkel ubkāṛī khaṇē, cicc darā cindguṭṭhi qher maṇyā hibi'rī*; at times, as the ground upheaves, fire and cinders are thrown up to a great height. — 3. To come up to the surface, to spring up. *Ījō pokhārī nū ubkāṛī*; the fishes in the tank jump about above the water.

**ub<sup>u</sup>snā** [ubsyas, uhsos]. V. n.

1. To fast (from midnight). *Karam ullā nū khīrī argī mennā gūṭi ubusnar*, on the Karam day fast is kept till the time of listening to story-telling. — 2. To let a meal hour pass without refection. *As lohārī-bīrī ubsyas*; at breakfast time he took nothing. *Khurṭige ubsyas*, he did not eat at supper.

**ubsta'ānā** V. tr. Causal and perm. of *ub<sup>u</sup>snā*. *Ayangbang gutṭhyar khaddārīn Karam ubsta'āge helā-ba'anar*, parents accustom children to fast for the Karam

**ubsus** Verbal noun. One who fasts. *Punā uhsūr*, those who fast for the first time in their life.

**ubub<sup>u</sup>rnā** V. n. See *upup<sup>u</sup>rnā*.

**ubusnā** See *ub<sup>u</sup>snā*.

**ubhā** *Ubhā nannā*, to give a light extra-ploughing to a field some days after the sowings, in order to crumble its surface and hasten germination. *Goḍḍan ubhā nannā*.

**ubhra'ānā** V. tr. 1. To untwist (e. g. a rope), to disentangle, to unroll. — 2. To unfold (clothes, a bud etc.) — 3. Fig. to disclose, to publish far and near, to cry out on the housetops. *Ār dharam katthāguṭṭhin goṭṭā khekkel nū ubhrācar*; they preached the teachings of religion all over the earth.

**ubhra'ānā** [ubhrācas, ubhro'os]. V. tr. 1. To give up, relinquish, discontinue. *Ēm kōhā khessan ubhrāckam*, we have left off sowing rice of slow-growth. — 2. To frighten away, to cause one never to come again. *Īoran ambā ubhra'ā*. — 3. To get rid of, to part with, to make away with. *Nām khēran ubhro'ot darā eṛā pōs'ot*; we'll do away with fowls and rear goats.

**ubhrārnā** Reflex. and pass. of *ubhra'ānā*. — 1. To be untwisted, untied. — 2. To be unfolded. — 3. To open (as flowers). *Pāp akkū ubhrārā*, flowers are now full blown. — 4. To swell by cooking. *Maṇḍī ubhrārī khaṇē, sebbam pac'cī*; ricegrains expand in the process of cooking, and become of easy digestion.

**ubhrārnā** Reflex. and pass. of *ubhra'ānā*. To disappear (in any manner, by gift, sale, use, or by getting spoiled). *Ā khess enggustī ubhrārā*, that paddy is no more with me. *Ṭorang innēlā ubhrārā*, that forest has disappeared nowadays.

**uccū** S. The hunch above the neck of Indian cows and oxen. *Ek'am ek'am aḍḍōgahi uccū kōham ra'ī*. In Barway *dhucclu, dhuc'ū, dhuncū*.

**ucchnā** [ucchyas, ucchos]. V. n. 1. To dislike; to cease to be pleased with; to take an aversion to. *Ēn ā alas gane ucchkan*. — 2. Impers. to cease to be to one's taste. *Onṭā am-khin nīt mōkhā khaṇē, ād ucchī*; if you perpetually eat the same kind of curry, it becomes fulsome. *Āsge nalakh ucchyā*, work has ceased to please him; he has taken work in disgust.

**ucchta'ānā** V. tr. Causal or permiss. of *ucchnā*. To provoke disgust. *Cēp ulmūd ālarin ucchti'ī*, a three

days'rain makes people sick of (disgusts them from) staying indoors.

**uc'ū** S. Same as *uccū*.

**ucu-ucu** Adj. and s. (used with names of things only.). Little in quantity, not much. *Ucu-ucu nalakh ra't*, there is little work to do. *Ucu-ucu asmā*, a bit of bread. *Ucu-ucu maṇḍī c'i'ā*, give me just a little rice. As *ucu-ucu khatrī ckhdas*, he weeps for the most insignificant cause, for a trifle.

**ucukunā** Syn. of *ucu-ucu*.

**uchin** *Uchin mannā*, to go. (Said in anger. Compare the use, in some instances, of to tramp, to trudge, to stalk, to gad about, to jog along.) *Emhai paddantā gollas Gayā uchin mañjas*, our zemindar has had a run up to Gayā.

**uchlārṇā** V. n. 1. To bound, to leap, to spring (as goats and lambs), to hop (as birds). *Uchlār uchlār nalnā*, to dance and skip about. *Orā khekheḷ nū ukkī ra't holē*, *uchlār'arki urhyār'i*; birds, when taking their flight from the ground (begin by) leaping forward. *Khaddar khekhhā nū uchlār'ā beddnar*, children like to be hopped up and down on the arms. — 2. To rebound. *Ī phōdā nagadekan mal uchlār'i*.

**udal** S. A jungle-tree, the bark of which yields fibres used in rope-making.

**udam** (from H. *udyam*, *uddim*). S. Craft, handicraft, professional occupation. *Khekheḷtā ormar ek'am ek'am udam nannar*; every mortal has a professional work of some kind.

**uddākhārṇā** V. n. To hurt oneself by running against the end of a stake or hard rod, fixed horizontally or slantwise; F. s'enferrer. *Khaddārō*,

*soṭṭan mundbhārē ambā hoṭhoṭ nā: uddākhār'or*. Boys, do not run pushing sticks in front of you: you will impinge against them.

**uddkā** fem. *uddkī* (from *ūdnā*). Adj. of adverbial meaning. Continuously, uninterruptedly, continually. *Ā kukē oṇṭā jōkhāsīn uddkīdim īrī*, that girl sees a certain young man assiduously. *Pacgis uddkāsīm iūkhdas*, the old man coughs continually. Syn. *Ond-uddkāsīm*, f. *uddkīdim*.

**udd'rnā** [*uddras*, *uddro'os*]. V. n. To lean upon a cane or walking-stick. *Pacgiguṭṭhyar soṭṭatī uddur uddur ēknar*, old people walk leaning upon a stick. *Limbo bhariyar khokhā tarā uddurnar kī iṇnar darā kacnakhrnar*; Limbo coolies will make a stand and talk, reclining upon their walking-stick put behind.

**uḍḍū** S. (Sad. *uriya*.) A roundish lidless basket flat at bottom, growing narrower towards the mouth. The *uḍḍu* is of four kinds: the *qhakkī*, which contains about one maund and a half; the *kaṭhayā* (about one maund); the *damrahī* (half a maund) and the *ṭukla'ā* (10 or 12 sers). When talking of paddy, *uḍḍū* will generally be understood to mean the *qhakkī*. *Uḍḍū-ēr tikhil*, two baskets of paddy, i. e. about three maunds. *Uḍḍū sahjī kirta'ānā*; same m. as *uḡī-epṭā kirta'ānā* (see under *epṭā*).

**uddurnā** See *udd'rnā*.

**ūdnā** [*ūdyas*, *ūdos*]. V. tr. 1. To fix a closed door, shutter etc. (by a bolt, a latch, a lock, a stay). *Balin muccā darā ūdā*, close the door and fix it. *Sannībalin ūdnā*, to fasten the shutter. *Hurkan ūdnā*, to push the wooden bolt on. — 2. Fig. *Uddkā, ī*; riveted to one spot, given to one sole

occupation; hence: doing continually. See above, *uddkā*. — 3. Fig. *Cēp uddkī mucckī bar'ālagē*, it rains by torrents (so as to prevent seeing anything out of doors; rain intervenes between us and the landscape like a door closed and fastened).

**ud<sup>u</sup>rnā** [*udras*, *udro's*]. Same as *udd<sup>u</sup>rnā*.

**ūd<sup>u</sup>rnā** [*ūd<sup>u</sup>rā*, *ūd<sup>u</sup>ro*]. Refl. and pass. of *ūd<sup>u</sup>nā*. *Ī balī mal ūdrī*, there is no fastening this door.

**udsārñā** V. n. To lose one's strength, vivacity, piquancy. Hence, of paint, to fade; of liquors, to grow flat. *Āsgahi jiyā udsārā*, *mal kīrrō*; his mettle is gone and won't return.

**udum** Adj. Same m. as *umhē*.

**udur-udur** See under *udd<sup>u</sup>rnā*. *Udur-udur ēknā*, to walk leaning upon a stick.

**uḍhārī** *Uḍhārī kñā*, to escape with a woman; to elope. *Budhus Karmasgahi ālī ganē uḍhārī keras*. *Phalnid phalnas ganē uḍhārī kerā*, such a girl has eloped with such a one. *Ās Etwārin uḍhārī occas*. *Muṇḍā rājī nū eḍḍā mukkar mētar*, *pellar jōkhar uḍhārī kñar!* — N. B. *Uḍhārī* seems to mean adulteress a woman who 'breaks' her family. Cf. *uḍhrā-uḍhri* and *uḍhrārñā*.

**uḍhrā-uḍhri** *Uḍhrā-uḍhri kñā*, to elope together (a married man with a married woman).

**uḍhra'ānā** V. tr. To make the cattle get up and disperse from the place called *bathān*, after the midday-rest. *Mahrās aḍḍon uḍhrācas darā eksan occas?* Where has the *ahir* taken the cattle to, after the midday-rest?

**uḍhra'ānā** V. tr. To restore to one's caste; to have one reinstated, or

to readmit him, into his caste. *Man-grasgahi tangyō tambā Khristān mañjkā Mangrāsīn uḍhrācar*. Man-gra's parents had him reinstated from christianity into their caste.

**uḍhrārñā** V. n. 1. To break up, to disband, to disperse, to leave a place of meeting. *Jatrā uḍhrārñā khōkhā nū*, *bīcur saduṣ baduṣ manar kī epā kīrrnar kñar*. *Akhṛā nū bicur ādhā mākhā khōkhā gūṭī bēcnar*, *antle uḍhrārñar*; the dancers on the *akhṛā* amuse themselves till midnight past; then they break up. *Paṛh'ū khaddar pāti mannar darā bahrī ek'am ṭonkā tarā kñar*, *antle uḍhrārñar*; school-boys go out in ranks up to a certain place, where they disband. *Kaṭṭū laḍnā beṛā nū ālar pēṭhī uḍhrārñar*; bazar merchants break up business at the time of putting the pot on the fire (from 3½ to 5 P. M.). — 2. To be finished, to be over, to cease, to break up. *Akkun Missa uḍhrārā*, mass is just over. *Jatrā uḍhrārñā khōkhānū*, at the end of a *jatrā* dance. *Ek'am ek'am pīth pairī laggī arā lohārīge uḍhrār'ī*; some markets are held in the morning and cease at about 11 o'clock. *Iskūl ekā gharī nū uḍhrār'ī?* *Adḍō mekkhō bathān uṛung-eklā ukkī*, *antlē uḍhrār'ī*.

**uḍhrārñā** V. n. Reflex. and pass. of *uḍhra'ānā*. 1. To get oneself readmitted into one's caste; to be restored to one's caste. *Sotrā mannar kñanē*, *pandrū khērgahi khēs aulam ḍnnar*; *darā uḍhrār'ar kī phīn tamhai ālar ganē mesrnar*. When defiled, they drink the blood of a white hen; and, thus readmitted into their caste, mix again with their people — 2. To apostatize, to fall away. *Karmagar uḍhrārar darā Sansār mañjar*.



**ugī** S. The top-knots by which the strings which support a carrier's loads are connected with the shoulder-stick. *Ugī-ēptā*, a carrier's stick with its ropes. *Ugin kollā*, take the top-knots out of thy carrying-stick.

**ugla'ānā** V. tr. 1. To bring back to, or out of, the mouth (as do ruminant animals, jugglers etc.); to disgorge (as a tiger or a dog for feeding their young; as a snake out of which a half digested frog is forced). — N. B. *Ugla'āna* does not mean to vomit (*putturnā*). — 2. Fig. to let out a secret, to divulge indiscreetly. *Emhai dabrā katthan ugla'ādas*, he publishes all he knows about us; or: he betrays all our secrets.

**ug<sup>u</sup>lta'ānā** V. tr. To make disgorge, reveal etc. *Gollas āsin minnum minnum urmī katthan ugultācas*, the landlord pumped him.

**ugtā** S. 1. Plough. — 2. Plough-share. — Through each extremity of the yoke (*pagsī*) a long plug (*patsamlī*) is fixed in a position nearly vertical; it is against these plugs that the bullocks are tied, with a rope called *jottā*. In order to make the yoke adhere to the rest of the plough, an endless leather-strap (*nāṛī*), thrown over the yoke and twice twisted behind it, X-shape, receives the plough-beam (*sārhi*); as a leather-ring (*mudrī*) is next passed into the plough-beam and tied to it, the leather-strap will draw the plough. — The coulter (*usangī*) is fixed into a triangular block (*ugtā*), the two sides of which are called *ugtā dēnā*, plough-wings. Finally, from this block rises a vertical post (*khutā*) supporting a handle (*karbā*) for directing the plough. *Ugtā-kukk*, the backward projecting extremity of

the triangular plough-block. *Ugtā-pagsī*, the plough. — *Ugtā-pagsī bīnkō*, constellation of Orion.

**ughār** S. Revelation, disclosure. *Ārgahi katthan ughār nañjas*.

**ūh ūh** Interj. expressive of pain, or of unwillingness.

**uijī** (from A. *iwaz*). S. 1. Exchange. — 2. Substitute. *Ortosgahi uijī nū onṭā nalak calāba'anā*. *Ninghai nalakh-ujin tainā manō*, you will have to send somebody to replace you in your work. *Jisus naman bachaba'āgē uijī mañjas*, Jesus atoned for us in order to save us. *Uijī dhibā*, pecuniary compensation.

**uijis** S. Substitute; a person acting for, or put in the room of, another.

**uinā** (1) [*uyyas*, *uyyos*; constr. inf. *uyyā*]. V. tr. General meaning: to put down; to retain. I. 1. To take off or down. *Kicrin uikā tryas*, he saw the garment on the ground. *Cirkhin uinā*, to put down one's load. *Pagan, kicrin, attkā pūnan uinā*; to take off one's pagri, clothes, necklace. *Ēn khyālakkān, ās uyyālagyas*; I was measuring, he was taking down in writing. — 2. To appoint. *Ibaggī dewān mo-soḍī ra'anar*; *ārin uyyā*. — II. To retain; hence — 1. To keep back. *Āsge dahrē nū khakkkam darā āsin uikam*; we met him on the road and detained him. *Ortosin pāhī uinā*, to retain a visitor. *Nahran uinā*, to allow a debt to drag on unpaid. *Aspatrā uinā*, to keep good hope. *Nekhai pāpḡṭṭhin uyyor, ād uirkī ra'ō*. — 2. To buy. *Ṭaṭkhā-ālar bar'or hole, tengkē: ēn uyyon*. If the mango-sellers come, let me know: I shall buy some. *Endra'ādim nahṛā uinā*, to buy something on credit. — 3. To let grow. *Pherā, bijlī, gocon uinā*; to wear a

tuft of hair, to be hairy, to grow a beard. — 4. To keep (observances), to obey. *Purkhā ālargahi nēgcār uinā*, to keep the old observances. *Dharmē-pēskā-guṭṭhin uinā*. — 5. To watch over. *Khaddan uinā*, *khallan uinā*. — 6. To marry. *Adin īnim uyyon*, it is I who shall marry her. — 7. To engage or keep a servant. *Ratin pellō uikan*. *Ās jōkhārin uidas*. — 8. To treat, to deal with. *Pāhyārin bēs bes uyyā*, treat thy guests well.

**uinā** (2) [*ussas, uyos*; constr. inf. *uyā*]. V. tr. To plough. *Ās tang'ā khallan uyā poldas*. *Ī khall nū mānd ālai ussai*, in this field three men are ploughing (convers. between women). *Uinā khosnā*, to work at the fields, lit. to plough and dig. *Ā kukkos uinā lekh'ā ra'as*, that boy is in age of conducting a plough. *Onarkī uynā-khall kalā*; after meal go to the ploughing-field. *Innā enghai uynā-pasrī talī*, to-day is my ploughing-day (cf. *pasrī*).

**uirā'ānā** V. tr. To put in order, to arrange, to distribute on several points. *Gindī-bindī kankan uirā'ā darā uyyā*, put these scattered pieces of wood in order. *Larai-mudhas tang'ā telengārin uirācas darā mudair tarā occas*, the commander portioned out his men and took them to the enemy.

**uirnā** Reflex. and pass. of *uinā* (1) and *uinā* (2). *Baigasgahi khekhhā āsgahi kukk nū uirā kerā*, the priest-hands have been imposed upon his head. *Ṭaṭkhā-ālasī eōndā ṭaṭkhā uirā*, so many mangoes were bought from the seller. — *Ī khall cārē mal uiro'ō*, this field won't be ploughed in a few hours' time.

**uita'ānā** V. tr. Causal or permiss. of *uinā* (1) and *uinā* (2). *Adigahi*

*kankan khēkhel nū uitācas, annuhō mal khīndyas*; he made her put her load of wood to the ground, without buying any. *Mangras korā keras khānē, āsgahi khallan tangdas uitācas*. Mangra having left the country, his son had the field ploughed.

**ujga'ānā** V. tr. 1. To set upright, to make straight, to make straight again. *Ī khuṭan ujga'ā*. *Pannan kuṭāsīti ujga'ānā*. *Konkō-bonkō dahren ujga'ānā*. — 2. To put in the right way again, to train (an animal), to redress, to correct. *Nek'ānim dahrē kālagē ujga'ānā*. *Punā adḡon ujga'ānā*. *Tangan ujga'ānā*, to correct oneself. *Ekā tangyō tambā tang'ā khaddārin mal ujga'ānar, ārin bagra'ānar*. *Khaddārin-ujgu'ū ālas*, an educator. — 3. To level (a weapon, in order to aim or to strike). *Ereṭthan mākan lau'āgē ujgācas*, he levelled his bow at the deer. — 4. *Ortosge dahrē ujga'ānā*, to prepare the way for, to smooth the path to. *Īs engdasgē dahrē ujga'ā kaos*, this man will go and feel the ground for (the establishment of) my son. *Bēlas gusan sangisgahi dahrēn ujgāckan*, I have put obstacles out of my friend's way to the king. — 5. To unbend v. tr. (as a bow or spring).

**ujgārnā** V. n. Reflex. and pass. of *ujga'ānā*. *Āsgahi kubrā ujgārā kerā*, his hump has disappeared. *Akkū jharātī mal ongkhdas; ujgāras*; he doesn't get drunk with beer any longer, he has improved. *Ningāge nalakh khatrī Sahibas gusan katthā ujgārā; akkun kālā, akkun khakhhro'ō*. (See *ujga'ānā* 4.)

**ujgō** Subst. 1. Side, direction. *Ekā ujgō?* in what direction? *Ā uḡgom*, in that direction. *Uḡgōnum* means passing at or near. *Ā ṭaṭkhagahi uttar*

*ujgōnum idke*, plant them due north of that mango-tree. *Sarnā ujgō nū barckam*, we have come by the road of the sal-tree wood. *Onṭā pakhnā bhāibhāyā'ā enghai khebādjā ujgōnum kerā*, a stone flew past me with a whiz. — Cf. *ijgō*, *hujgō*, *ajgō*. — 2. Uprightness, moral rectitude. *Nād ujgō nū mal rahcā*. *Ujgō'lē nalakh nanor hōlē, nē kebō?* If you work all right, no one will find fault with you. *Urmī katthā nū ujgōsārī ēkdas*. — Adj. 1. Straight. *Ujgō mann*, soṭṭā. — 2. Upright, not deviating from truth and fairness. *Ujgō ālas*. — 3. Easy. *Ujgō nalakh*.

**ujgontā** Adj. Coming from, situated near. *Is enghai ujgontā ālas*, he is of the same countryside as myself. *Bārṭolī ujgontā cēp kankan laggī*, rain is cold when coming from the Bartoli side. *Tamhaim iddkā ujgontan car'ā car'ā helrā*; she began pulling out seedlings whereabout she and her husband had planted any.

**ujjāpurī** S. Livelihood. *Innelā ujjāpurī malkī*, nowadays life is hard. *Ujjāpurī puñjī nañjas*, he amassed enough to live upon.

**ujjnā** [*ujjyas*, *ujjos*]. V. n. 1. To have life. *Ek'am ek'am inñon ammtī otthra'ā khañē, dher gahndī ujjnam ra'ī*. Some fishes, taken out of the water, continue to live for a long time. *Ujjā co'onā*, to rise again from the dead. *Ujjā cōdnā*, to raise from the dead. — 2. To reside. — *Āl-ujjkā mukkā*, a remarried widow (prop. "living maritally", second marriages being considered as hardly real unions.) *Āl innam ujjā*, she remarried to-day. — 3. To become animated, to take life. *Āganem ā murut ujjā* (or *ujjnā mañjā*), the statue took life all at once. *Ujjnā okknā*, to live in a certain place;

also, to continue in life. *Ninghai ēkh nū ujjdam okkdam*, we live under your protection. *Ālar eksa'ānim ujjnar okknar arā eksa'ānim khē'ēnar*, *ur-mītarā Dharmes gusan ra'anar*. *Ujjom bijjom okkom*, *holēgā barnā cān punā erpā kam'om*. If we continue to enjoy daylight, next year we'll make a new house. *Bisāhīguttḥyar ālargahi ujjnā okknar mal ērā sahnar*; witches cannot bear that people should long continue in life. *Ī rājī nū namhai ujjnā malā kālō, baggē manō*; in this country we shan't be able to live, we'll live in plenty.

**ujjta'ānā** V. tr. Causal or permiss. of *ujjnā*. — 1. To keep alive. *Maṇḍī ālarin ujjtī'ī*. — 2. To bring back to consciousness. *Ī mandar sās eklā rahackā ālasin ujjtācā*, this medicine revived a man that was entirely gone, safe that he still breathed. — 3. To raise again to life. *Ba'anar nyūṛā piṭkā nerran mandar nusungti'ī darā ujjtī'ī*; the story goes that mungoes revive a dead snake by bringing simples under its nose. *Bācaskī Dharmes kecckā khaddāsin ujjtācas*. *Kecckā gharin ujjta'ānā*, to wind up a clock. — 4. Fig. *Cicc ujjta'ānā*, to revive the fire. *Kecckā katthan ambā ujjta'ā*, do not revive an old quarrel, don't touch upon that topic.

**ujjū** Verbal adj. from *ojjnā* or from *ujjnā*. *Ujjus*, *icri-ujjū ālas*, tailor. *Ujjud*, seamstress, needle-woman. *Ujjū Dharmes*, the living God.

**ūjnā** [*ūjcas* or *ūjas*, *ūj'os*]. V. tr. To collect from door to door. *Gollar-gahi paikar paddā nā erpā erpā mal-gujārī ūj'ā kuddnar*. *Paddā kam'āge tikkil erpā erpā ūjnar*, they collect rice for the consecration of the village. *Dhibā ūjnā*, to collect money.

**ujhṛa'ānā** V. tr. To destroy, to lay waste. *Uḍḍun ujhṛa'ānā. Paddan erpan ujhṛa'ānā.*

**ukbukamba'anā** V. tr. To asphyxiate, to suffocate, to stop the breath. *Ās enghai bai-muṭyan uṭṭas ukbukamba'alagyas.* He put his hand against my mouth and was suffocating me.

**ukbuk<sup>u</sup>rnā** V. n. To suffocate; to become choked, stifled. *Jeṭṭhē-ēr nanī, ā cān ālar aḍkhnātī ukbukrnar.* When the hot season prolongs itself (lit. when there are two May-seasons together), people are simply stifled. *Ek'am ek'am ālar bayyan muṇḍhra'arkī cūtā polnar; ukbukrnar.* Some people cannot sleep with their head covered; they suffocate.

**uklā** S. Winder, a revolving frame for winding yarn.

**uklis** S. Vakil.

**uklubukul** Adj. or adv. 1. Upset, turned upside down. *Kūl uklubukul manī khaṇē, nē nē puttarnar.* — 2. (Of the mind, *jiyā*) uneasy, agitated, in a flutter. *Āsgahi jiyā ukubukul manālagyā arā menā helrdas: "Relgarī ārsyā kā argī?"* He arrives in a flutter and asks: Is the train in, or not yet? *Bīrī ra'anum paddā ārsā beddālagyas; pahē āsgahi nalakh mal muṇjrkī rahcā khaṇē, āsgahi jiyā ukubukul manālagyā.* He wished to be in his village before sunset; and, as his work was not finished, he was feeling out of sorts. *Nimhai jiyā amban ukubukul manānekā.* *Akkun enghai jiyā ukubukul maṇjkī ra'i;* now my heart is troubled.

**ūkh** Adj. Already hard and ripening. (This adj. applies to fruits enclosed in husks and pods, i. e. to grains and pulses only.) *Khesś Āsin*

*candō nū ūkh manī,* paddy hardens in its husk during September.

**ūkhā** S. 1. Darkness, obscurity. *Ūkhā kālaggī. Lutlut ūkhā nanī,* it is pitch dark. *Nimāge ākhā manō; ūkhā nū* *ṭkus, tān eksan kādas, adīr baldas.* As adj. dark, obscure. *Innelantā mākhā aṣgar ūkhā ra'i,* nights are now very dark. *Ūkhā goṣsālī,* a dark stable. — 2. The hard season, the rainy season. *Akkā gā kaṭi kaṭi khakkhrī'i; urmitarā ūkhā manō hōle, ekāsē nanom?* Little is now forthcoming; what shall we do when the dearth will be felt all round?

**ūkhnā** [ūkhyas, ūkḥos]. V. n. 1. To grow dark. *Ūkhālagyā,* it was growing dark. *Ūkhnum, ākhnūlī, ūkhkī bar'alaggī,* it is becoming dark. — 2. To be overtaken by the night, to get benighted. *Phalnā paddā nū akhyas. Ūkhā ākhā ērnā,* to have a dim, a bad eyesight. *Ūkhā ākhā itthri'i,* to be seen, to appear but dimly.

**ukhrī** S. Wooden mortar, for pounding tobacco, pulse-grains or paddy. (A clay-coated hole in the ground, used for the same purpose, is called *cuṇjkā.*)

**ūkhrnā** V. n. To be still dark or already dark. *Pairim ūkhur ūkhurnum keras,* he went in the morning before dawn. *Rācinī em paddā ākhurnī ākhurnī ārskam;* starting from Ranchi we reached the village at dusk.

**ūkhta'ānā** V. tr. 1. To detain one till it is night; to cause him to be benighted. *Ennē ennē bitā'ā mōkhā khaṇē, nūn eman akhto'oy;* with all thy cooking and eating, thou wilt cause us to reach only by night. *Karmas engan ḍahrē nū ūkhtācas, erpā bar'āge.* Karma met me on the road

and detained me so that I did not reach home before night. — 2. To wait for the night to come (lit. to allow night to come). *Ēn ūkhūtāckan darā erpā barckan*, I reached home at night, or during night.

**ūkhurnī** See under *akhrnā*.

**ūkhur ūkhurnum** (See under *akhrnā*) At dusk. Syn. *ūkhuturnum*.

**ūkhuturnā** V. n. 1. (Of the eyes) to have lost the power of vision. *Laukātī enghai khann ūkhuttrā*, it is a flash of lightning that made me blind. — 2. Of the eyes: to grow tired by looking in the dark, or by looking vainly for, etc. *Mākhābīrī dher parhac parhac*, *khann ūkhuttrī*; if one reads much at night, the eyes grow tired. *Āsgahi aspainrā ērā ērā*, *khann ūkhuttrā*. I have been waiting and looking for him, so much that I have the eyes tired. *Ās engan ūkhuturnā lekha tryas*, he stared me out of countenance. *Ukhuturnum*, at dusk.

**ulā** S. 1. Inner room, i. e. a room with no door on the outside. It is opposed to *sārē*. There may be, in an Oraon house, more than one "ulā". It is there that deities and provisions are kept; the *ulā* sometimes serves as kitchen; anyhow it is a place of privacy. — 2. Postpos. *Erpā ulā, kāl ulā, amm ulā*; inside the house, in the stomach, under water. *Dharmes mundhtingurgahi jiyā ulā baggē katthan ārcas*, God revealed many things to the prophets.

**ulantā** Adj. Same as *ultā* (1).

**ulār** Adj. (Of a cart) heavier behind than in front. *Chagar ulār mañjā khañē, aḍḍō dau natgā pollā*; the cart being lopsided rearward, the bullocks could not draw all right. — Cf. *ulra'ānā*.

**ulaṭ palaṭ** Adj. Turning alternately on one side and on the other. *Ulaṭ palaṭ mannā*, to turn or roll oneself (as a man during sleep, as a horse in the grass). *Ulaṭ palaṭ nannā*, to turn over and over, to try in every way. — Better use *bir'dnā* or *bir'da'ānā* (v. t.); and *biṭ'dr'nā*.

**uldu'us** or *dag'us*. S. Incendiary, firebrand.

**uldha'ānā** V. tr. General meaning: to make undulate, to cover with inequalities of surface. Hence. 1. To agitate or stir a liquid. — 2. To derange or disturb, as a heap of grains, sand etc. *Amm kiyyantā calkūran uldhī*, water causes the sand below to deposit in undulatory heaps.

**uldhārnā** V. n. Reflex. and pass. of *uldha'ānā*. To be stirred (liquids); to move in waves, to undulate. *Beṛā sirē maṇḍī mal ḍnā khañē, amal uldhār*; eating out of meal-hours upsets the bile. *Ī khārtā aḍḍā nū amm khōb uldhār*; at that spot of the river, the water is in a great stir. *Ammī khārtā calkur eksan eksan uldhār*; in rivers, sand is rolled in heaps here and there by the current. *Nerr amm nū uldhār*; in the water, snakes advance by undulatory motions.

**ulga'ānā** V. tr. Same as *ugla'ānā*.

**ulha'ānā** V. tr. 1. To warp. *Bir'nā kankan ulhācā*, the heat of the sun has twisted the plank out of shape. — 2. To offend.

**ulhārnā** Reflex. or pass. of preceding. 1. To get warped. — 2. To be offended, to take amiss, to grow obstinate. *Nin āsin gharī gharim kebdaī hōlē, āsgahi jiyā ulhār'ō*; if you are scolding him at every moment, you will only harden him in his defects.

**ullā** S. 1. Day (of 24 hours). *Sōmar ullantī nannā Sōmar ullā gūfi asan ra'ake. Ullēṛ*, two days. *Ullmūd*, three days. *Urmī-ullā*, everyday, always. — 2. Daytime. *Ullā mākhā*, day and night. *Ullābīrī*, by daylight, during the daytime. *Akkū ullā ullā eklā cēp poñhālaggī*; at present it rains during daytime only. — N. B. If the context is clear, *ullā ullā* may mean also always, and be used for *urmī-ullā*, *dinkī*, *nitkī*. — 3. An indefinite measure of time. *Ullā nannā*, to differ, to put off (to another day or season). *Cākhnānū em ullā nañkam. Ullā nēenā*, *ullā cī'inā*; to ask for time, to allow some time. *Ullā kerā*, it is too late. *Isantī kheḍḍī Kalkattā kālā khañē*, *ullā laggō*; going on foot from here to Calcutta will take time (lit. a long time will be spent in). *Ās asan baggī ullā mal rahcas. Ār irbargahi ullā mal kaō*, these two won't make a lasting match (i. e. one will die; or: one will run away). *Ullā pisā*, some time after, in the sequel. — 4. The proper time. *Cākhnā ullā*, the sowing season. — 5. Weather. *Akkū ullā nī-rōt ra'ī*, at this season the weather is good, the sky is clear.

**ullākhārnā** V. n. To feel squeamish, inclined to vomit; to have seasickness.

**ullantā** Also *ultā*. Cf. *ultā* (2).

**ullēṛ** S. Two days; a couple of days. *Ullērtā ḡahrē*, a two-days' journey.

**ullmūd** S. Three days. *Ullēṛ mūd nā* (also: *ēṛ mūd ullā nā*); in two or three days; or: two three days ago.

**ullmūdntā** Adj. Of the third day; of three days. *Ullmūdntā ḡahrē*, a three days' journey.

**ullnākh** S. Four days. Syn. *nākh* *ullā*.

**ullnākhtā** Adj. Of the fourth day. Of four days.

**ulra'ānā** V. tr. 1. To cause a cart slightly to lean rearward, by loading it unskillfully. *Chagran ulra-cas khañē*, *aḍḍō nagad natgā pullī*. — 2. To stir up or fire others, F. enraiser; to take the lead in, to set a-going, to set on foot (a fishing expedition, a war). *Irib nubb ālar goṭṭā paddan ulra-car darā laṛai nā occar*; two or three men upset the whole village and led them on the warpath.

**ultā** (1) Also *ulantā* (cf. *ulā*). 1. Of the inner room. *Ultā balī heddē*, close to the door of the inner room. — 2. Situated inside, hidden in or under. *Ultā telengas eksan ra'as?* where is the indoor-sentry? *Khekhel ultā pakhnā*; *amm ultā acc*; stones hidden underground, thorns hidden in the water. Substant *Jiyā-ultan ne akh'ī*, *endrā ra'ī*, *endrā malā?* Who knows the heart's mystery, what is there, what is not?

**ultā** (2) Better *ullantā* (both from *ullā*). *Ḍher ultā ālas*, an old man, or a man who has been a resident for many years. *Ḍher ultā katthā*, an old story. *Jukkī ultā khaddas*, a child aged only a few days. *Ultā nalakh hūram*; *mākhābīrī ambā nanā*. Day-time's work is enough; do not work at night.

**ultārnā** V. n. To withdraw from a certain party, to secede from. *Ās akkū gollastī ultāras*, he has backed out of the zemindar's party. *Dharmī ultārnā*, to fall away, to apostatize.

**ultī** Postp. and adv. From inside.

**untlu'ū** or *untlū*. S. Back-door, escape-door; prop. the back exit which rats and field-mice make at the end of their galleries, for the case of danger. *Cottō untlu'a tartū bongā*. Syn. *phuṭ*.

**unus** Verb. noun (from *ōnnā*). Drunkard.

**upardhakī** Adv. *Upardhakī nākhnā*, to breathe with difficulty.

**upar dhapar** Adj. Dapper, always bustling about, busying one's mind with all sort of things. *Upar dhapar mannā*, to trouble oneself with many things.

**upjā** S. 1. Produce, esp. of agric. labour. *Ī khallgahi upjā idnā iūdā mañjā*. — 2. Fertility. *Ēmhai onṭā eklā upjā-khall ra'ī*, we have only one field really fertile. *Upjā-mann*, a tree that bears much fruit. — 3. As adj., and in a fig. sense. Tall and stout. *Ārgahi eppantā ālar upjā tal-nar*; in their family, they all are stout and tall.

**upja'ānā** [*upjācas, upjo'os*]. V. tr. 1. To bear (fruits), to produce. *Ī khall khōb upjī'ī*. — 2. To reap, to gather in. *Ēm ī khall nā iūdā upjā'ādam*, from this field we draw so much every year, lit. we produce.

**upla'ānā** [*uplācas, uplo'os*]. V. tr. To flood, to inundate. *Khallan khār uplācā*.

**uplārñā** [*uplāras, uplār'os*]. Reflex. and pass. of *upla'ānā*. *Khall khārñi uplārā*.

**upphī** S. House cricket. *Onṭā upphī enghai kicrin khandyā*.

**upphyā** S. Any winged insect (cockroaches, white-ants etc). *Upphyā-guṭṭhi* the flying insects' tribe.

**upuprñā** V. n. To rise above the brim of a receptacle, to project up

mountain-like, to swell out. *Bēktu upupra'ā nīndkā uḍḍā*, a basket filled and overfilled with salt. *Ī chipā nū maṇḍī upuprī'ī*; in this brass-vessel there is a regular mountain of rice

**upurcupur** Adj. Unquiet, restless, erratic, mobile, fickle. *Bandrā ōnd-gusan chache mal ra'ī*; *upurcupur mañjkīdim ra'ī*. A monkey remains quiet nowhere; he is perpetually tossing about. *Upurcupur khaddas*, a restless child.

**upurcupurnā** V. n. Same meaning as *upurcupur mannā*. To be restless, erratic; to move about irregularly. *Eksa'ānum okkdan, asānim nalakh manī*; *ēn kaon*; *upurcupur-ra'ā okknā maldau*. On whatever spot I choose to sit, there you have to work; I am off: it is unpleasant thus to shift places continually.

**uphrā** S. Flea (of dogs, cattle etc.). — N. B. *Pēn* is more general and applies to any flea.

**uphrārñā** [*uphrāras, uphrār'os*]. V. n. 1. To move arms and legs irregularly, to dance and prance (as an angry child). — 2. To struggle or strive to get out of the hands of. — 3. To writhe in the agonies of death. — 4. To stir about, to bestir oneself, to lose no moment; syn. *upardhapar mannā*.

**urān** Adj. Able to fly. *Urān-orā*, a fledgeling. *Ī corō akkun gaṭī urān mal mañjkā ra'ī*, this sparrow has not yet got its wings.

**urb** Adj. 1. Well-to-do, well-off, rich. *Urb nannā*, to enrich. *Urb mannā*, to enrich oneself, to become rich. — 2. Main, principal. *Urb dōmas*, the undertaker in chief (by oppos. to his servants).

**urbas** S. 1. Master. *Ērpantā urbas*, the master of the house; (my) husband. — 2. Landlord; lord, in general. — 3. In the plural, the parents, the old people. *Urbar tanghai kukoygē kukkō beddnar*; the old people seek a party for their daughter.

**urbnī** S. 1. The mistress of the house; also *ērpā-urbnī*. 2. Lady. Syn. *ūṇḍrī*.

**urclinghnā** [*urclinghcas*, *urclingh'os*]. V. tr. To eat one's fill. *Kīrārgē onghon eklā urclingh'ā maṇḍī khakkhrīṭ*, poor people have only one square meal of rice a day. *Urclinghcas*, he ate to his heart's content. Cf. *linghnā*.

**urcninghnā** Same as preceding.

**urda'ānā** V. tr. Causal and permiss. of *urnā*. — 1. To satiate, to give one his fill; to quench (thirst); to satisfy (passions). *Nēlā barā; ēn ningan urdō'on*; come to-morrow, I'll give thee a good meal. *Aḍḍon urda'ā*, feed the bullocks well. — 2. Fig. to give more, or the full amount of, earth to a wall or a rice-field ridge, which is being raised. *Ārin asan urda'ā*, throw more earth on that side of the ridge.

**urda'nā** [*urdas*, *urda'os*]. V. tr. Same as *urda'ānā*. *Aḍḍon urda'ā*, feed the bullocks well. *Kūlan urda'nā*, to appease one's hunger.

**urda'ānā** V. tr. Causal of *urda'ānā*. *Ēn ningan ārtī urdō'to'on*, I shall take care they give you a good square meal.

**ūrī** S. In cutting rice or grass or collecting dry leaves, each of the small heaps made from place to place, to be gathered in later.

**ūrī** Also *ūrī*. Same as *ūṇḍrī*.

**ūrī-khudī** (from *ūrī khudī?*) S. All the circumstances or details of. *Ūrī-khudī tengnā mennā*. — (Adv.) *Āsgahi kecckan urīkhudī engāge tengā*; tell me with all details how he died.

**urkhnā** [*urkhas*, *urkhos*]. V. n. 1. To come or go out, to set out on a journey. 2. To germinate. — 3. To leave for good. *Ās tambastī urkhas*, he has left his father's house (i. e. he has quarrelled or married). *Naṛī urkhā*, the fever has left. — 4. To break forth (eruption). *Matā, phusrī, khādī urkhā*; he has small pox, boils, sores. — 5. To evolve, to turn out to be. *Ā khaddas pisā kōhā laṇḍī urkhas*; that boy in course of time developed into an arrant drone. — 6. To be rescued from danger, to be spared. *Ī digrīgahi balē ōrmargahi khall urkhā*; thanks to this successful lawsuit the fields of all of us were saved. — 7. To be a success. *Emhai mokodmā mal urkhā*. — 8. (Imperson., of feelings), to come or steal upon. *Mākhābīṛī o'kh ēkā khañē, elcā urkhī*; walking alone at night excites fear. *Kīban paññāgalī ērā khañē, assrā urkhī*; during the cold season the very sight of ice makes one shiver (*assrā* is the gerund of *asrnā*). *Engage khandra'ā urkhī*, I am drowsy. *Ī katthan menar engāge alkhā urkhā*. The remark made me laugh. *Ī mandargahi bisartī puttra'ā urkhī*.

**urmī** 1. S. Everything. *Aḍḍon ambar urmīn ho'ā*; take away all things, the bullocks excepted. *Sāhē sāhē urmīn mōkhā cāhī*; every (produce of the earth) must be eaten in its proper season. *Urmin-akh'ā, urmin-ungū*; omniscient, allmighty. *Urmīntī koṛhē*, especially. *Urmīntī mundh*,



first of all. 2. Adj. *Urmīgālī*, through every season, at all seasons. *Urmīgusan*, *urmītarā*; everywhere, on all sides. *Urmī-ullā*, always. *Urmī nād*, every evil spirit. — N. B. *Urmī* applies to animals and things only. *Ormā mukkar*, all the women.

**urnā** [*uryas*, *uryos*; imper. and short inf. *uryā*]. V. tr. 1. To rub off the leaves of a branch, the spikes of a corn-ear, by passing the hand along. *Aṭkhan urnā*. By ext. *dāṛan urnā*, to strip a branch from its leaves. — 2. *Ugin urnā*, to take off the ropes from a carriers' stick.

**urṇā** [*urcas*, *ur'os*]. V. n. 1. To have one's sufficiency, a supply equal to one's want. *Urckā keras*, he has had a full meal. *Ālar sadau nalakh nannar*; *annuhō kūl mā ur'i*; one works ceaselessly, yet the stomach never fills (for good). — 2. To grow broad, to be as thick as required. *lūndam nanā*; *akkun āfī urcā*. Stop, the ridge is now thick enough. *Ā khess urckā ra'i*, that paddy is round and thick (not elongated).

**ūrṇā** [*ūrcas*, *ūr'os*]. V. tr. 1. To blow, to produce a current of air with the mouth. — 2. To play upon a wind instrument. *Murli*, *tiryō*, *penḍrē*, *bhēr*, *ṭhungī ūrnā*. — 3. To set fire to. *Āsgahi erpan ūrcas*. *Cicc ūrnā*, to light fire. N. B. *Billī ūrnā*, to put out a light. — 4. *Khekkhan*, *kheḍdan*, *ālasin ūrnā*. A man having been bitten by a snake, to draw (by means of magic insufflations) the poison down to the spot of the bite. *Naṛin*, *nādan ūrnā*, to expel fever, to exorcise a devil by insufflations. — 5. *Khebdan ūrnā*, to suggest, to prompt, to put up to (said in good and bad part). *lūnd'im nīnghai khebdan ūrdan*; *nīn*

*malā mendai*? I am always urging that topic with you; but you do not pay attention.

**ursyā-pursyā** S. A near relation, kin, kinsman. *Enghai beñjā nā adigahi ormā ursyā-pursyār barcar*, all her kinsfolks came at my marriage. Syn. *Heddentā ālas* (with a possess. adj.).

**ūrta'ānā** V. tr. Causal and permiss. of *urnā*. *Urbas tangdasgahi pakkhā khekkhan ūrta'āge bhagtas gusan keras*.

**urṭa'ānā** V. act. Same as *urda'ānā*.

**urṭī** See under *ek'am ortas* or *ekā-ortas*.

**urṭurnā** [*urṭuras*, *urṭuro'os*]. V. n. 1. To be agitated by the action of heat, to be in ebullition, to boil. *Amm urṭur'i*. *Urṭurkā dudhī*. — 2. To be boiled or cooked. *Urṭurkā aluā*, *dālī*, *ahṛā*, *arḥhā*. — 3. Fig. to be tired up to excitement. *Paṛṭāba'ur-gahi kukk tengā tengā urṭur'i*; by dint of repeating the same things. teachers have (often) their heads on fire.

**urṭurta'ānā** Causal and permiss. of *urṭurnā*. 1. To make boil. *Jukkī dudhī urṭurta'ā*. — 2. To have (some liquid etc.) boiled. *Tangyō tangdāsin onṭā bī urṭurtācā*; the mother told her son to boil one egg

**urū** Adv. Only. *Bīsoy urū*, only twenty. *Khalbas khar'ā piṭā arā bilāba'āgē urū bardas*.

**ūrū** S. Generic name for all the black beetles which, during the rains, turn fresh cowdung into small balls, which they take to their holes.

**ūruṅ** S. While, short duration. *Ūruṅ ujjnā eklā āsge ra'i*, he won't live long. (Adv) *Ūruṅ gā ra'ā ongoy*,

you can stay here a bit, I am sure. *Ūrung takh'ā bar'os*, he will come presently. Other adverbs of time derive from the several cases: *Ūrunge* 1. Very near. *Ā piṭrī nū ēkā kḥanē, ūrunge khatrkan*; when stepping on that mat, I was very near falling. *Ās ūrunge keccas; pahē phīn ujyas*; he came very near dying, still he rallied. 2. In the nick of time; to the minute; just (lit. very nearly too late). *Ūrunge (ūrung khatrī) barckai; makhlē piṭh kaom pahē*; thou hast arrived in the nick of time; otherwise (a moment later), we were off to the market. *Enghai ārsnā mundh ūrunge keccas*; he died a minute before my arrival. *Ūrunnum, ūrungtarī, ūrungtarīnum*. Soon, presently; quickly, in no time, speedily. *Urungnum bar'os. Ī Khaṭṭas Kūrukḥ katthā urungnum sikkhras*; this Sadān learned Oraon in a short time.

**urūpurū** S. Haste. *Urūpurū nan-nā*, to make haste, to do quickly. *Urūpurū mannā*, to be in a hurry. *Ēn kollam ra'adan iāge āsin onṭā urūpurū katthan ānkan*; I feel sorry for having said a hasty word to him. Adv. hurriedly, precipitatedly. *Urūpurā ḍnā*, be quick with thy meal. *Urūpurū ēknāṭī Karmas lekḥ'ā ērdan*; from the hurried steps, I surmise Karma is coming. Syn. *raphū daphā* (Barway); *urūthurū*.

**urūthurū** Same as *urūpurū*.

**urya'ānā** V. tr. 1. To disencumber, to clear a place (for action); to empty entirely. *Ṭonkan bēcāge jhūṭṭī urya'ānā. Ī uḍḍun aluā uyyāge urya'ā*. — 2. To remove things which encumber, to put out of the way. *Ibrā sanjgin urya'ā*. — 3. To stow away. *Putbīrī ninghai kamharan urya'ā*

*cāhī*; at night you should stow away your tools. — 4. To put in order, to arrange nicely. — 5. To go through, to finish up (lit. to put a particular task out of one's way). *Idanantā uinan ēm akkū uryāckam*; we have done with ploughing for this year. Syn. *usra'ānā*.

**uryārnā** V. n. Reflex. and pass. of *urya'ānā*. *Ī aḍḍā akkā (sanjgīṭī) uryārā. Uḍḍā (khesstī) uryārktī ra'ī*, the basket is now empty and ready. *Ēn cernāṭī uryārkan*, I have done with carrying for to-day (i. e. I have my hands free for some other work.) *Nalakḥṭī uryāras*, he is out of employment.

**urhārī** Same as *uḍhārī*.

**urhra'ānā** Same as *uḍhra'ānā*. *Lohārī khōkhā nā aḍḍō-khāpur aḍḍō urhra'ānar*.

**urhrārnā** Same as *uḍhrārnā*.

**urhya'ānā** [*urhyācas, urhyo'os*]. V. tr. 1. To raise up, to make or let fly into the wind. *Dhūlī urhya'ānā. Khessan urhya'ānā*, to ventilate the paddy, i. e. to let flow from a shovel basket paddy and straw-dust, causing the latter to fly off. — 2. Fig. *Katthan urhya'ānā* to talk big, to talk as one who has seen and knows much. — 3. To cause to become flat or tasteless, by letting the air in. *Nē-tanghai jharan calkhā darā urhyācā?* who has opened the beer-vessel and spoiled the beer? *Ī tamku urhyācka ra'ī*.

**urhyārnā** V. n. Reflex. and pass. of *urhya'ānā*. 1. *Bēg'ō bīrī bus'u urhyārī*. During the winnowing process, the chaff flies off. — 2. To take one's flight, to fly off, to fly (of birds). — 3. To lose one's flavour or strength, to get vapid. *Punā jharā talī; annuhō mal embā laggī; urhyārā*.

**uṛhyārta'ānā** V. tr. 1. Same meanings as *uṛhya'ānā*. — 2. To cause (a bird, an insect) to fly away. *Pakh-nāṭi ōran uṛhyārtācas*.

**usangī** S. Coulter, the iron-blade inserted into the native plough for the purpose of cutting the ground. *Usangin kajjānā*, to sharpen a coulter (by hammering). *Ugtā nū usangin helāba'anā, sajanā*; to set, to fix the ploughshare to the plough.

**usar** S. Leisure, time for. *Kalā, akkun usar mallā*; go, I have no time just now. *Nalakkhī usar manon holē, em'a kaon*; when I have my hands free, I'll go to bathe.

**usār** S. Same as *usar*.

**us'gnā** [*usgyā, usgō*]. V. tr. Of cereals and grasses, to run to seed, to put forth ears etc. *Ghāsī usgā-laggī. Khess, jinhor usgā khaccā*.

**uskārṇā** [*uskāras, uskār'os*]. V. n. To swell slightly, to become turgescient. *Jurāi bīrī, khann kukk uskār'ī*; when one has got a cold, the eyes and the whole head swell slightly. *Khekkhā, othā nalakh nanā khañē, uskār'ī*; after some heavy work the hands swell slightly. *Gottā ālas uskār'kā ēthrdas*; the whole man looks puffy.

**usra'ānā** V. tr. 1. Syn. of *urya'ānā*, in all meanings. *Nēkan hō mal cheknā, lek'h'ā idin usra'ā*; put this out of the way that it may inconvenience no one. *Tang'ā qahrentā sanjgin usra'ānā arā hē'enā*, to pack up one's luggage. — 2. To perform entirely, heartily, scrupulously. *Dharm-nalakhguṭṭhin usra'ānā*.

**usrārṇā** [*usrāras, usrār'os*]. V. n. Syn. of *uryārṇā*.

**usṭhārṇā** [*usṭhāras, usṭhār'os*]. V. n. To deteriorate, to get spoiled (as meat kept too long, as shoes not worn etc.). *Kuḍḍī arkhā arkhā khek-khā usṭhār'ī*; continual digging with the hoe throws the hand out of shape.

**usugnā** See *us'gnā*.

**usus'rnā** [*ususras, ususrō'os*]. V. n. To groan from some acute pain. *Pall-unjānāti ususra'alagyas*.

**utān** Adv. On the back. *Utān khatrṇā*, to fall on one's back. *Utān cāṇā, utān bēdrṇā*; to lie down on the back.

**utārā** S. Answer. *Nīn enghāi mennan utārā mal c'īdai*, you do not answer my question.

**ut'gnā** [*utgyas, utgos*]. V. tr. 1. To sting (N. B. to prick is *hurnā*). *Dumbā co'ē'lē āsin utgyā*; with an angry buzz the wasp stung him. *Ciccti utgyar*, they touched (the corpse) with the fire. — 2. To be piercingly cold. *Amm utgī*. — 3. To rouse one, to warm his blood against a third person (by direct excitation, reports etc.). *Diwān, pāp tokkhnā khatrī, urbāsin engdā mañyā utgyas*; the intendant incensed his master against my daughter for having plucked flowers.

**uting** S. A species of shrew-mouse. Round the entrance of its hole there is always a row of small pebbles, bits of potsherds etc.

**uṭka'ānā** V. tr. 1. To lift up. *Pakhnan succatī pollas uṭka'ā*, he could not manage to raise the stone with his lever. *Daūṭī nañjkā bus'un uṭka'ānā ra'ī*, one must lift (and turn over) the sheaves after they have been trodden upon. — 2. To disinter, to dig up, to unearth. *Maṇḍkā ālasin uṭka'ānā. Kiss endrā endrā iddhan*

*utkācā hibryā*; pigs have dug out and scattered several plants.

**utkhī** See under *ot'kh*.

**uṭnā** [*uṭcas* or *uṭtas*, *u'os*]. V. tr. To close an aperture by filling or obstructing; to stop a hole, a bottle; to gag. *Khāran, dhōrhan uṭnā*, to dam a river, a brook. *Eughai dahrē ambā uṭā*, do not bar my way. *Lātan, balin, ārin uṭnā*; to fill up a hole, a doorway, a field-ridge. *Bain* (or *bayyan*) *uṭnā*, to gag. *Iekkan uṭnā*, to stop a bottle (or put a piece of paper, a rag, a plank over its mouth). *Khebdan uṭnā*, to pretend not to hear. Parents to married daughter: *Iūd'im kēbor, khebdan uṭar darā tarkī ra'ai*. However much they may scold thee, pretend not to hear and keep quiet.

**uṭpūrī** S. A species of grass, the barbed seeds of which are disposed in a circle at the top of the stem.

**utrahā** Adj. Northern.

**uṭ'rnā** [*uṭtras*, *uṭro'os*]. V. n. 1. Reflex. and pass. of *uṭnā*. *Ā rājī nū kānā barnāgahi dahrē uṭtrā*; intercourse, commerce with that country has been stopped. *Ās engan t̄ryaskim āsgahi bai uṭtrā: ōṇṭē hō kacnakhra'ā pollas*. — 2. To set; to be intercepted behind, hidden. *Bīrī phalnā adḍā nū emāge uṭtrā*; at sunset I was at such place. *Bīrī uṭurnī uṭurnī erpā ārskan*; I reached home by sunset. *Candō badālūtī uṭrī'i*, the moon disappears behind the clouds.

**yād** Also *iyād*. S. (Better say *agam, atgar, paham*). *Yādīt urkhā, bongā, bahrī mañjā*; I forgot it. *Yādim mal barcā*, memory failed me.

**yō** S. Mother. Always used with

**ut'u** (1) S. An annelid worm (the chrysalis of the common weevil) It feeds on wheat, flour, paddy etc.

**ut'u** (2) *Ut'u nannā*. V. tr. To lift or throw upward by working with the head. *Adḍo āsīn ut'u nañjā*, the bullock threw him aside with one stroke of the head. *Urmī bihnī khajjan ut'u nanī darā urkhū*, every seed comes out by lifting up the earth above. *Khekkhā nū ūrā ra'ā khañē, khekkhan ut'u nanī*; if you imprison a beetle in your hand, it will work its way out with the head. *Kiss kandan attrā ittrā ut'u nañjā*, the pig has been digging here and there, scattering roots about the place.

**utugnā** V. tr. See *ut'gna*.

**uturbanḍā** S. A gramineous plant, the root of which is used against fever.

**uṭurnī** S. The south. Etym. *uṭ'rna*.

**uṭhālū** *Uṭhālū kānā*, to emigrate, to remove from one house to another. *Uṭhālū barnā*, to immigrate, to make one's appearance. *Ī rājī nū nantartar uṭhālū barcar darā ra'anar*; foreigners have come to settle in this country.

**uṭhān paṭhān** S. 1. Expenses. — 2. Prodigality, extravagance. *Behjā nā iūdā uṭhān paṭhān mañjā*. *Khurjin uṭhān paṭhān nannā*, to make ducks and drakes with one's money. *Uṭhān paṭhān nanus*, a spendthrift.

**uynā** See *uinā*.

## Y.

a possessive. *Ingyō, tangyō* etc. However the vocative *ān yō* is still in use as a separate word. — N. B. *Ayō* must be distinguished from *ayang*. *Īd namhai khall mallī, ayō. Anai, ayane, balin tisg'ai*.

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